

SEVERAL *W. H. W. H. W. H.*
SERMONS
ON
Solemn Occasions,
AND
TREATISES,
EXPRESSED
In the next Page.

BY
The Right Reverend Father in God,
GRIFFITH
Lord Bishop of Ossory.

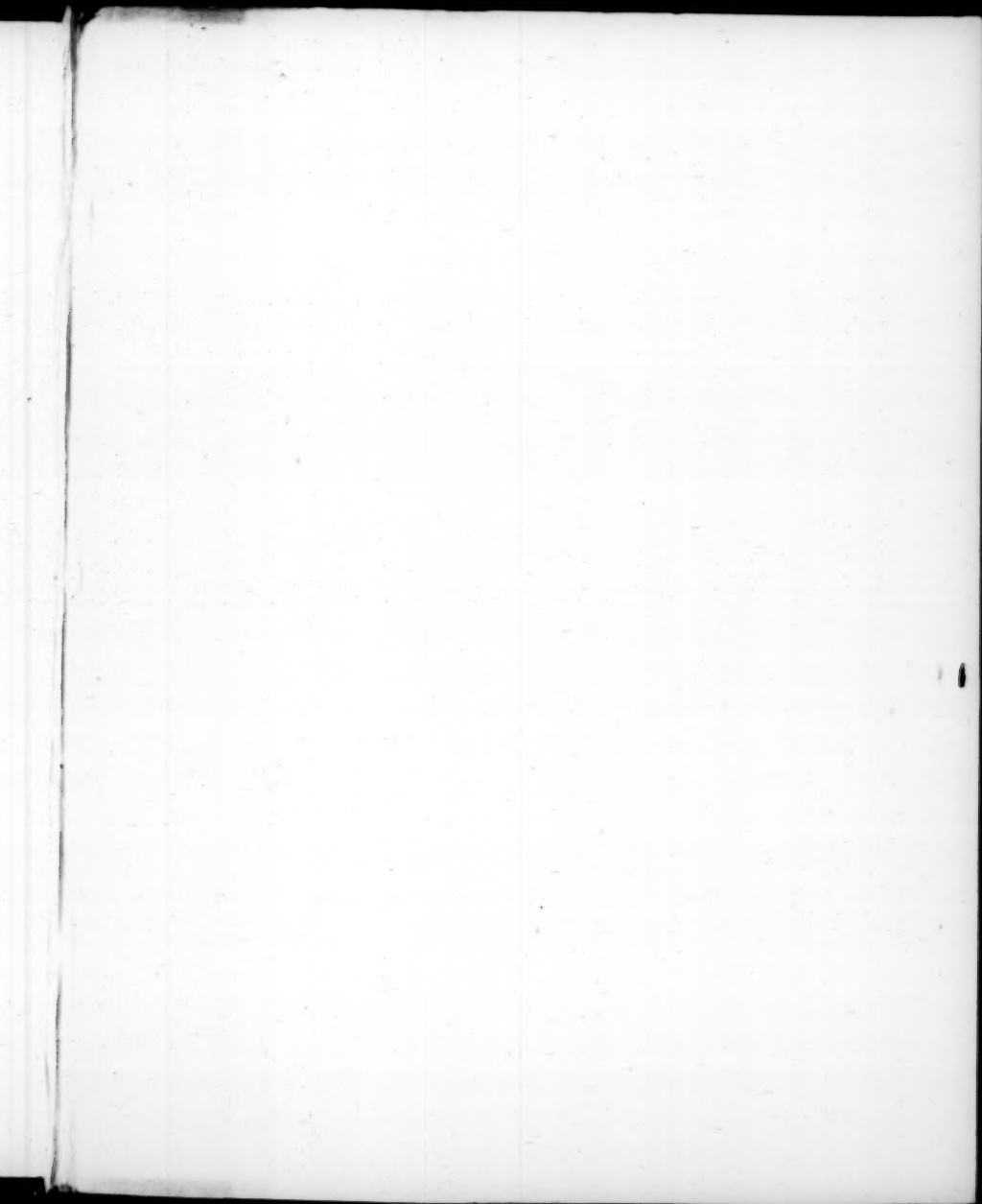
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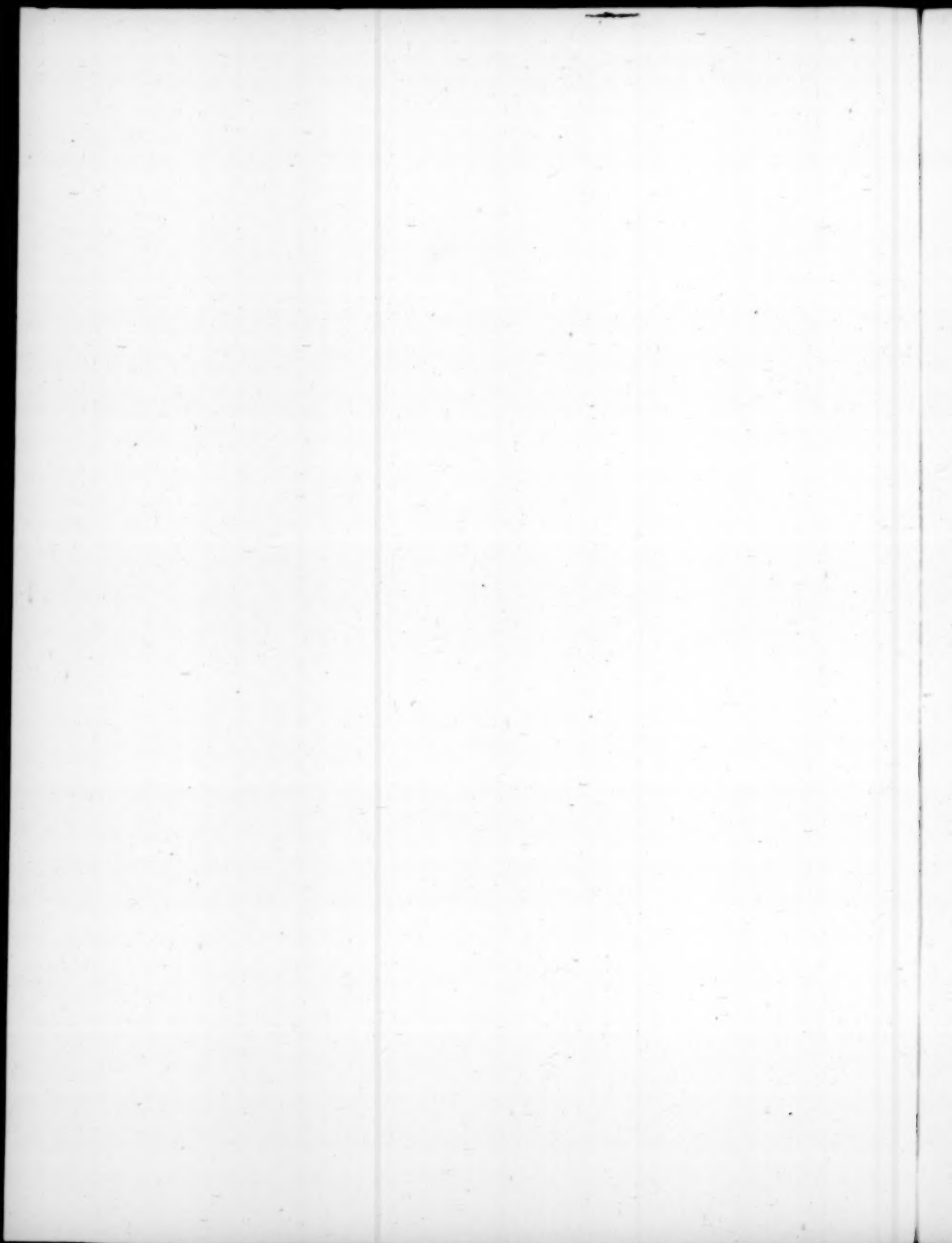
Tho. Grigg. R. P. D. Humf.
Episc. Lond. Sac.

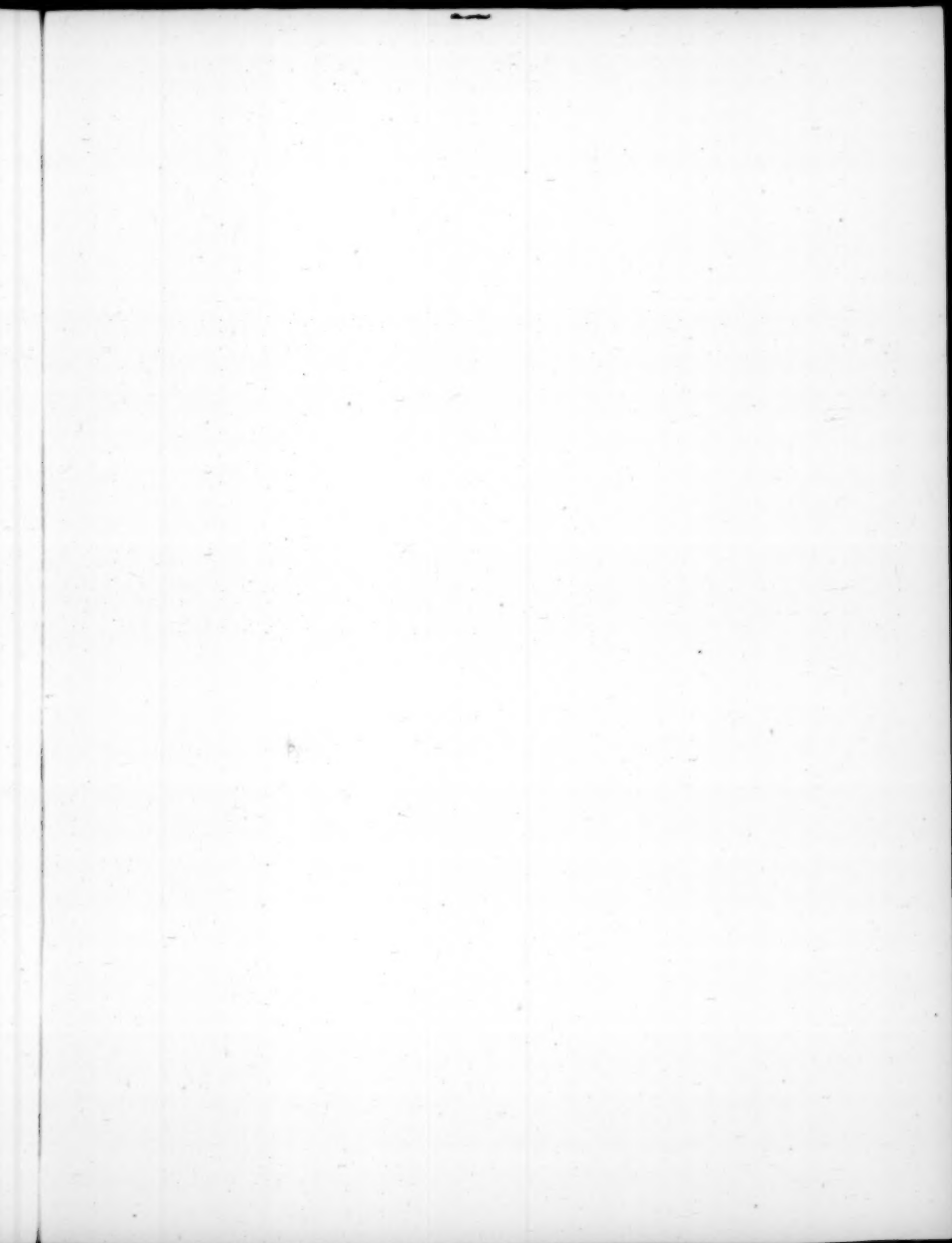
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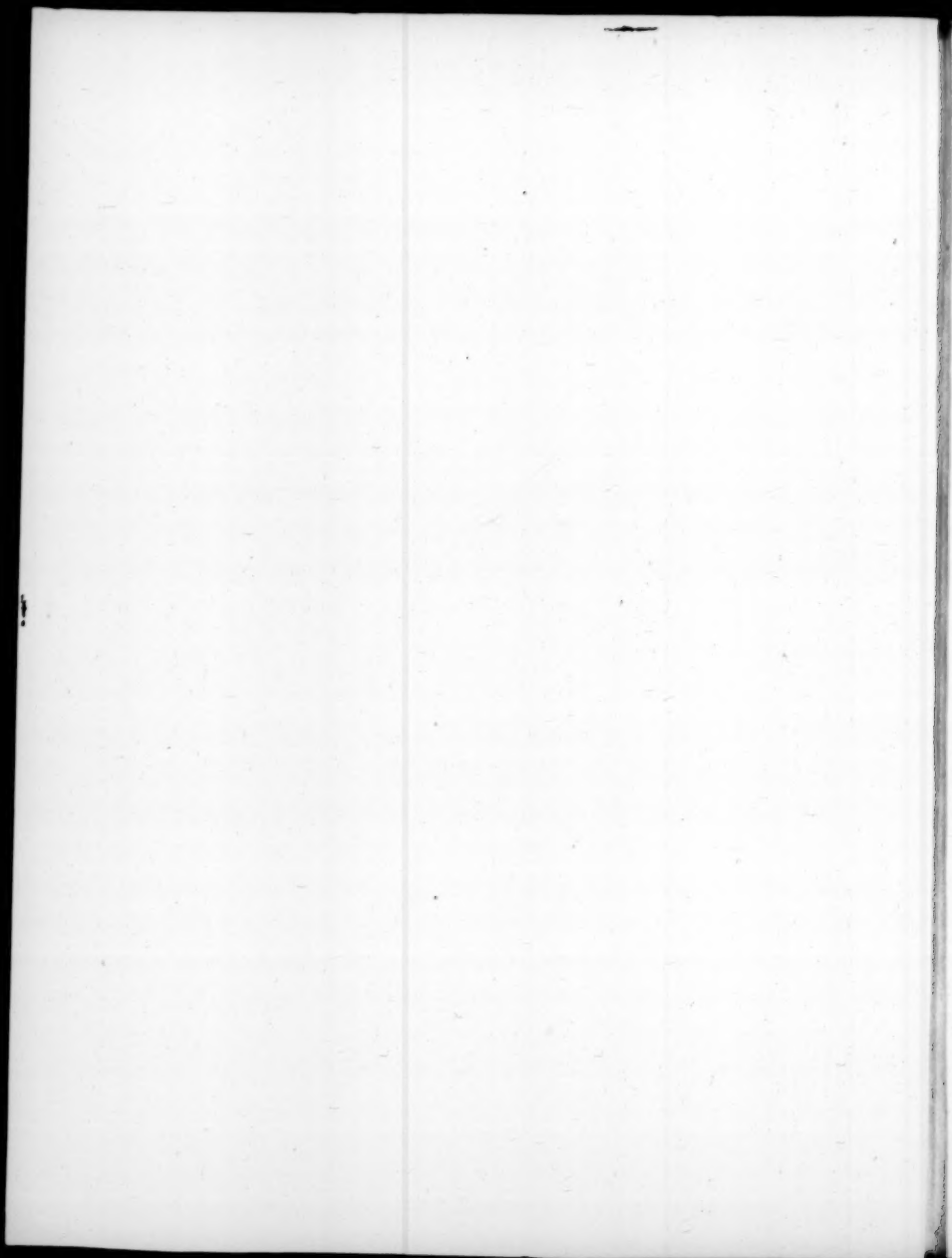


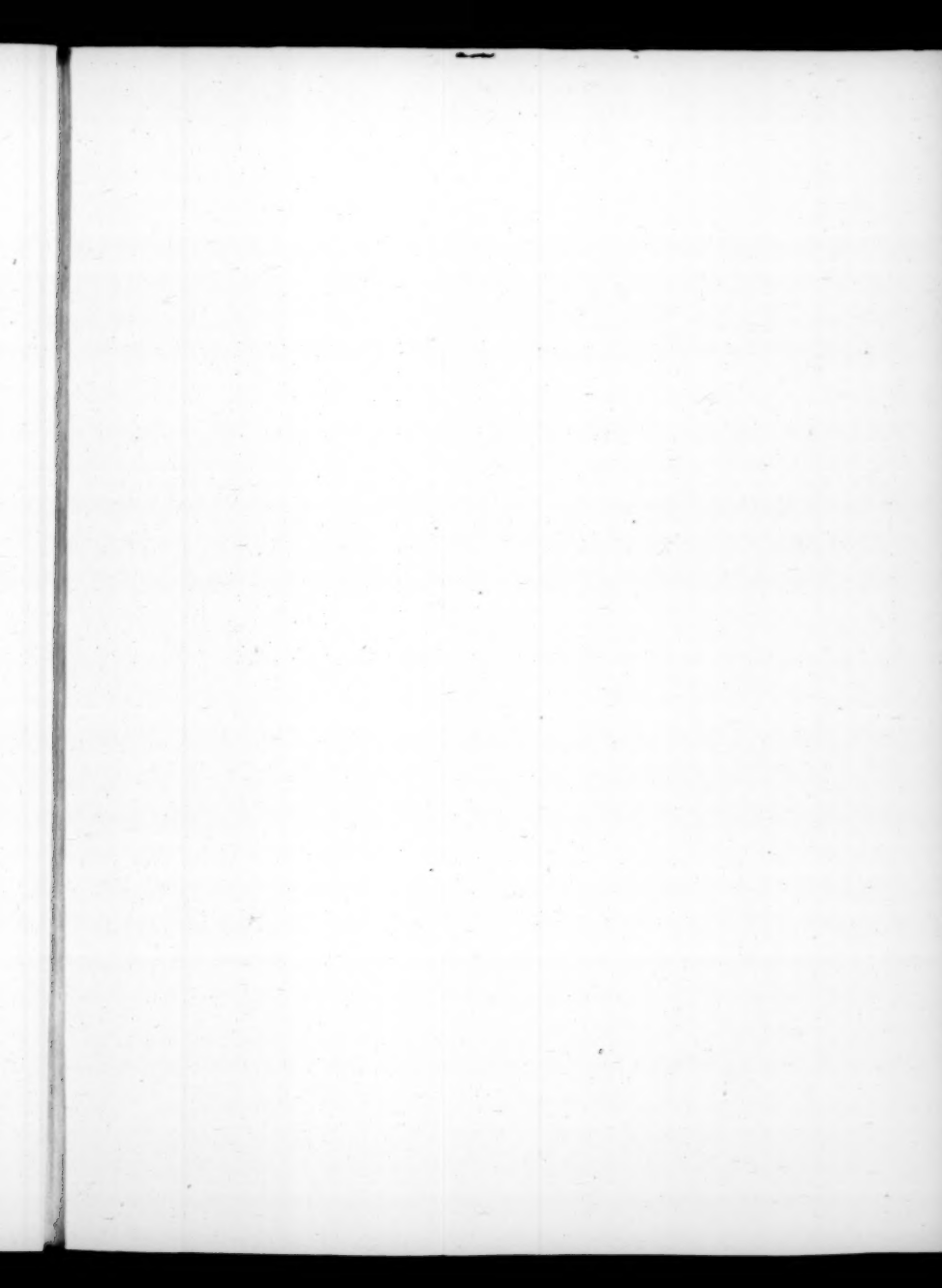
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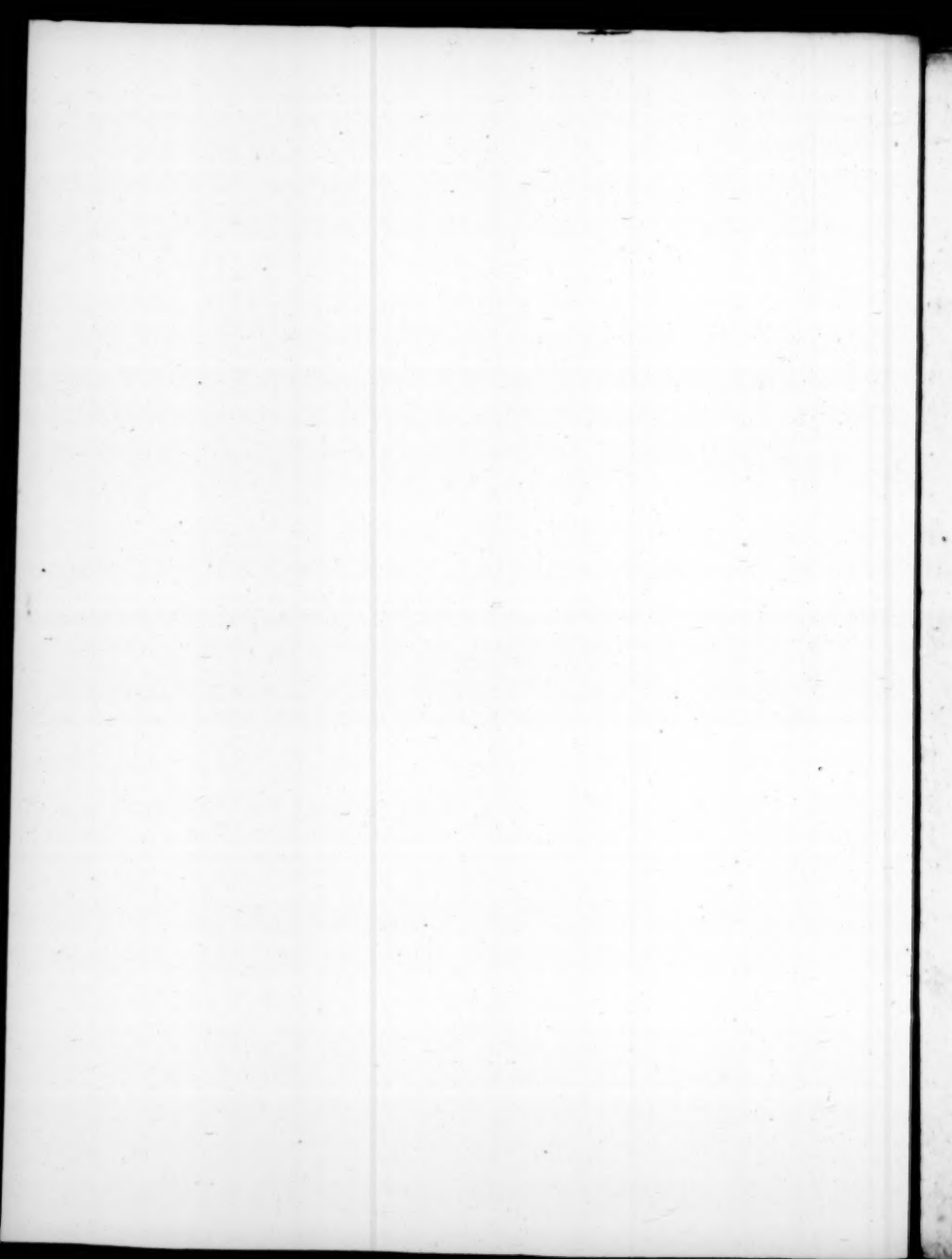












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H. Williams
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TO THE
Most Reverend Father in God,
and my most Honourable Friend,
GILBERT,
The Lord Arch-bishop of
CANTERBURY, his Grace.

May it please your Grace, and
my singular good Lord,

H*e former favours that
I found from your
Grace, and the furtbe-
rance that you shewed
to me and others also,
for the good of Gods Church, do now
A 2 like-*

The Epistle Dedicatory.

likewise embolden me to implore your assistance, and so still to trouble your Grace more and more: not so much for myself, that being now 78. years old, am ready to leave the world, as for the right of the Church of Jesus Christ, and the poor inferior Clergie of Ireland, that have much more need of your Grace his help then I have: For we that are Bishops have no such great cause to complain, unless it be of some great men, that detein some part of our Means from us; but the major part of the Clergie, (that scarce dare complain) yet have great cause to cry for help: and I fear me, from the pressures of their Superiors, that should preserve and support them: I have declared some things that I conceive to be amiss, and desire they may be redressed. I know some will blame me

The Epistle Dedicatory.

me for it, but I fear not that; so I might ease the Ministers, and reduce the government of the Church of Ireland, to be after the same manner and form, as it is in the Church of England, which is all that I desire: and I think no honest man should be against it; for, let the Presbyterians, like discontented, wild, and fantastical men, say what their peevish minds conceive; I have alwaies from my youth, so admired the excellency of the frame and constitution of the Church of England, that I alwaies thought myself unable sufficiently to commend it: And this is the reason, (besides the ease and benefit of the poorer Clergie) that I do so heartily wish, that the most Reverend Arch-bishops, and the rest of the Right Reverend Bishops, my Brethren, would be pleased to conform them-

The Epistle Dedicatory.

themselves unto the like Government, as in all other things, so especially in the Visitations of our Clergie: And if this, by the assistance of your Grace, I shall effect, I doubt not but I shall perform, Gratum opus Clericis; and the prayers of them all, for the blessings of him that dwels in the Bush, to be poured down upon your Grace's head, shall be continually offered up to God for your Grace. Or if otherwise I shall not prevail herein, est aliquid prodire tenus, I have done what lieth in me, & in magnis sic voluisse sat est. And so I rest, and shall ever remain,

Your Graces most observant,

And very very much obliged

And devoted Orator,

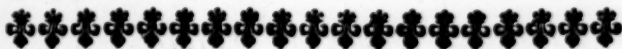
GRIFFITH OSSORY.



To the Reader.

AS many as love the Memory of King
CHARLES the First, I do earnestly
desire them to read this Sermon, *Viz.*
The Monstrous Murder of two Mighty Kings.

Gr. OSSORY.



To the Reader

A
So many as love the Memory of King
CHARLES the First, I do com-
mend this to the Reader's
The Mother's Manner of his King.

OF 1633



THE
Monstrous Murder
Of two Mighty
KINGS.

2 Chron. 24. 25. 2 Reg. 12. 21.

And when they were departed from him (for they left him in great diseases) his own servants conspired against him, for the blood of the sons of Jehoiada the Priest, and slew him on his bed, and he died, &c.



He holy Spirit of the great God of Gods commands the Royal and Evangelical Prophet *Esay*, *Exclamare gutture*, as *Tremelius* reads it; that is, to cry aloud, as our English Translation hath it, and spare not, or give not over, but lift up thy voice like a Trumpet, and shew my people their transgressions and the house of *Jacob* their sins. That is, as wel the great sins of the great men, and the Nobility of the house of *Jacob*, as the

The reward of Regicide.

The Monstrous Murder

ordinary sins and lesser transgressions of the *vulgar* and common people.

The mischiefs
1 of Rebel-
lion.

3. Of Sacri-
ledge.
Job 1. 19.
Judges 16.
29 & 30.

Hieron. epif.
93. ad Ripa-
rium.
3. Of Inju-
stice.

And because I know *no sins* that are greater and more *per-
nicious* to the publique good; and so destructive both to the
Church of God and Common-wealth, as *treason* and *rebel-
lion* against our Kings and Governours, and *sacrilege* to rob
God and his Church, and *injustice* among men; for that trea-
son and *rebellion* against our Kings *turbabit fœdera mundi*,
dissolves the *ligaments* of nature, *ruinates* whole Kingdoms,
and shakes the *foundation* of the whole world, by turning
all things upside down; and *Sacrilege* is the bane, the poy-
son and *destruction* of all religion, as when the props and
pillars of *Job's* house, and so likewise of the *Philistins*, being
taken away, the houses presently fell; so, the *maintenance* of
religion and the *revenues* of the Church, being the only *out-
ward* props and pillars of religion, *sublati his, religio perit*:
when you take away these, you may shake hands with your
religion, and bid the same adieu, and your *Churches* shall
be as they are in the most places of *Ireland*, where the im-
propriate Tyths are in *Laymens* hands, and their *Churches*
weeping and wailing for want of *roofs*, and nothing to
be seen but the old ruinous walls; which is the *fruit* of sacri-
lege; and of which I may truly say, as St. *Hierome* doth
against *Vigilantius*, *Fatebor dolorem meum, sacrilegium tantum
patienter audire non possum*: and *injustice*, especially when
it proceedeth from the *seat* and from the *Courts* of justice, and
the Judges of the Law, destroyeth *all the duties* of honesty,
and overthroweth all *civil Societies*, and causeth Kingdoms
to be translated from one nation to another people, as
that of the *Assyrians* was to the *Medes* and *Persians*, that of
the *Persians* unto the *Grecians*, that of the *Grecians* unto the
Romans, and that of the *Romans* unto the *Goths* and *Vandals*;
when as *Lucan* saith,

— mensuraque juris

Vis erat, —

Esay 1. 23.

And as the Prophet *Esay* saith, *Their Judges became corrupt,
and the companions of thieves*: which, as King *Boco* said to
the

the Senate of Rome, will cause most wise men to leave such dominions, lest the Ire of the Gods should fall upon them, or they should live like slaves under their oppressors, and such unrighteous Judges.

And therefore as I have ever hated and abhorred these sins above all other publique sins whatsoever, so for Sions sake, I will not hold my peace, I cannot choose but speak, I cannot cease to cry out against Traytors and Rebels, sacrilegious Robbers, and unrighteous Judges, until they do cease to commit these sins, or my mouth be stopped by death. And now I shall only treat of the first of these, the Treasons and Treachery here expressed in my Text. Touching which, I shall humbly desire you to Observe,

1. The sin that is here committed, is Murder.
2. The person that was murdered, Ioas King of Iuda.
3. The time when he was murdered, when the Host of Syria was departed, and he lay sick of very sore diseases.
4. The place where he was murdered, on his bed, in the house of Millo.
5. The cause why they murdered him, for that he had put to death the son of Jehoiada the Priest.
- 6 The persons that murder'd him, who they were, Zabad, or Jezachar, the son of Shimeath an Amorite's, and Jehoza-bad the son of Shimrith a Moabite's.
7. The success or reward, that these murderers had after they had killed their King. And

Of these seven points I shall treat, by Gods assistance, two manner of waies.

The 7. points handled two waies.

1. In order, as they are here set down.
2. With an Application and parallel of each point, to the unparallel'd murder and murderers of our late blessed King, and now glorious Martyr, Charles the first, for whose unjust and untimely death, we are here assembled for our humiliation at this day. So to proceed.

1. In order as I laid them down.

1. The sin that is said to be here committed is murder; or the cruel killing of a mighty King: and a King of Gods own peculiar

1. Of the sin committed,

peculiar people, the King of *Indah*. And you are first to observe touching this sin, not only what the very Heathen Poet saith,

Ovid fistor.
lib. 2.

Ah nimium faciles, qui tristia crimina cadis
Fluminea tolli posse putatis aqua.

Gen. 4 11.

V. 11.

Cain's censure
exceeding
Adams.

1.

Gen. 3 17.

2.

Gen. 3. 18.

3.

Gen. 3. 19.

But I would have you more especially to consider, what a horrible transcendent and abominable sin is murder, and how odious in the sight of God is this *shedding of Mans blood*, and the defacing of Gods Image: for when *Cain* killed *Abel*, the Lord said unto him, *The voice of thy brothers bloods*; so it is in the Original, that is, of all the blood that should have sprung from *Abel*, to replenish the Earth, *doth cry unto me*, that I should take vengeance of thee; and therefore *thou art cursed from the earth*, when thou tillest the ground, it shall not yield to thee her strength; and thou shalt be a fugitive and a vagabond in the earth.

A sentence seeming far heavier for killing *Abel*, than that which was inflicted upon *Adam* for offending Gods Majesty: For,

1. God doth not say to *Adam*, thou art cursed for thy sin, but, *curst is the ground for thy sake*: but unto *Cain* he saith, *Thou art cursed from the earth*; and the curse shall not fall to the ground, but it shall light on thine own head.

2. He doth not say to *Adam*, when thou tillest the ground it shall not yield her strength to thee, but *thorns and thistles it shall bring forth to thee*; that is, naturally, and of it self, it shall bring thee nothing but weeds; but unto *Cain* he saith, *when thou tillest the ground and manurest it, and usest all the art thou canst to make it fruitful, yet it shall not yield her strength to thee*.

3. He doth not say to *Adam*, that he should have no resting place upon the earth, but that *he should eat his bread in the sweat of his face*; but unto *Cain* he saith, *A fugitive and a vagabond shalt thou be in the earth*.

And therefore *Cain*, that knew well enough his *Fathers* censure

censure, and now hearing his own sentence so far exceeding it, cryed out, *My punishment is greater then I can bear.*

Gen. 4. 13.

2. After that God had destroyed the whole world by the deluge, the first command that he gave to the sons of Noah was against the shedding of Mans blood; and it was so strict and so severe, that he saith, *surely, that you need not doubt it, your blood of your lives will I require, at the hand of every beast will I require it; and at the hand of man, at the hand of every mans brother will I require the life of man; and whose sheddeth mans blood, by man shall his blood be shed.*

Gen. 9. 1.

3. When David, not out of any malice or hatred, but to hide and cover his own fault, had caused Uriah to be put to death, and the Prophet told him, how highly God was displeased for it, he very often bewailed his case, and made seven penitential Psalms to make an atonement to God for that great offence: and though in other things he was a man according to Gods own heart, yet, because he had shed mans blood God would not suffer him to build his House.

4. When the Lord sent against Jehoikim bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, the Spirit of God saith, that this came upon Juda, to remove them out of his sight, for the sins of Manasses, and for the innocent blood that he shed, which, saith the text, *the Lord would not pardon*: which denial of pardon I remember not to have read in any place of any other sin, but the sin against the holy Ghost, which shall never be pardoned either in this life or the life to come.

2 Reg. 24. 4.

2. For the person that is said to be murdered, it is Joas King of Judah: touching whom you may observe;

1. His name.

2. His office.

2. The Person that is here murdered.

1. His name was Joash, or as it is in 2 Reg. 12. 18. Jehoash, and so divers Kings of Juda had two names, as Azaria was likewise called Uzzia, and Jehoahas the son of Josias, was likewise called Iohanan; & Eliakim, another son of Josias, was likewise called Jehoikim; and Zedekia, the third son of Josias was likewise called Mattaniah; and some of them had

2 Reg. 12. 21.
Don 1.

had three names; as *Abazia* was likewise called *Azarja* and *Jehoahas*; and *Jehoiakin* the son of *Jehoiakim*, the son of *Josias*, was likewise called *Jeconia*, and *Coniah*; and some of the Kings of *Israel* were of the same name with the Kings of *Juda*, as *Joash* and *Jehoahas* the son of *Jehu* King of *Israel*: And so divers other men, besides the Kings, had two or three names apiece, as here *Zabad*, one of the murderers of King *Joash*, was likewise called *Jozachar*: And the Prophet *Daniel* was called *Beltesbazar*: And so we read of many more.

And this diversity of names to the same men, and the same names given to divers men, doth cause a great deal of doubt, and doth require a great deal of diligence, to find out the truth of the Sacred History, that we be not mistaken in the persons therein spoken of.

And this reproveth the presumption of those Lay-men and Mechanicks, which, as St. *Augustine* saith, *nulla imbuti poetica scientia*, cannot read *Terence* without a Comment, yet will venture, with our women preachers, to expound the Scriptures, as if they were the Jewish Rabbines.

2 Reg. 11. 2.
2 Chron. 22.
11.

So you see his name was *Joas*, but whether this *Joas* was the son of *Abazia*, as the Scripture seemeth to make that plain enough, unless you say, that the Hebrew manner of speech gives this title of son unto him, in regard that he was his Successor; because it is said, that the house of *Abazia* was not able, or had no power, to keep still, or to retain, the Kingdom: Or whether he was the son of *Jehoram*, which is called *Jehoahas*, as it is more probable, then the opinion of *Erasmus*, and *Peter Martyr*, that would have him descended, not from the line of *Solomon*, but from *Nathan* the son of *David*; because that *Nathan*, which is said to be the son of *David*, is, not without great probability, thought by *Abulenſis Clyra* to be the son of *Uria* the Hittite, and called the son of *David* only by adoption; I will not determine; because *Solomon* is said to be the only son of his mother. But I say; that he must needs be, either *Jehoahas* the youngest son of *Jehoram*, or the youngest son of *Abazia* the son of *Jehoram*, because otherwise the pedigree of S. *Matthew*, that deriveth him lineally from

2 Chron. 21.
17.

Vide Sir Walter
Rawleigh,
l. 2. c. 21.
ſect. 4. &c.

2 Chron. 31.
17.
Matth. 1. 8.

Solomon,

Solomon, had been false, and our blessed Saviour had not descended from the loins of David *καὶ οὕτως*, as the Apostle Rom. 1. speaketh. But to pass from the murdered mans name unto his office. And

2. His office was to be Gods Vicegerent here on earth : 1. The office the highest office under Heaven : for this *Joas*, or *Jeboahas*, of the person that was killed and murdered, was King of *Juda*. murdered.

And you are to consider, that if the simple unlawful killing of any man, be he never so mean be thus odious and abominable in the sight of God, as I have shewed you, then how transcendently evil, and how unexpressibly wicked is the killing and murdering of our King? especially if you consider,

1. What God prohibiteth us to do against our King. Two things considerable touching our King.
2. What he commandeth us to do for the honour of our King.

1. Our very thoughts, words, and works are imprisoned and chained up in the links of Gods strictest prohibition, that they should no wayes peep forth to produce the least damage or dishonour unto our King : As,

1. The Spirit of God by the mouth of the wisest of men saith, *Curse not the King, no not in thy thoughts*, that is, think Eccles. 10. 30. no ill of the King, let the King be what he will; the precept is without restriction; you must think no ill, nor intend in your thoughts to do the least ill office to the King that ruleth over you, be the same King good or bad.

2. The same Spirit saith, *ἀρχοντι τῷ λαῷ σου ἐκ ὀφθῆς κακῶς*, Exodus 22. 28. that is, in St. Paul's phrase, *Thou shalt not speak evil of the Ruler of the people*; therefore not an ill word of the King. Acts 23. 5.

3. The great *Jehova* gives this peremptory charge to all Subjects, saying, *Touche not mine Anointed*, which is the least indignity that may be, yet may not be offered, by any means, 1 Chron 16. unto Gods Anointed: And therefore *David*, though he was anointed himself, yet would he not lay his hands upon Gods Anointed, though he was a most wicked King; but he greatly Psal. 105. 15.

greatly blameth the *Philistines* for doing what they should not have done unto *Saul*, because he was a King : for, as *Lycophron* said of *Juno*, that she was ἀτρεκτον, invulnerable, so should every King be invulnerable, not because that Majesty cannot, but because it should not be wounded, no, not by any man, but by God alone, who may only touch them, because he only is above them, and may alone displace them, because he alone did place them.

What shall we say then to them that rebel against their King? or especially to such, as, with *Zabad* and *Jehozabad*, do kill their King? I believe that they cannot blind the eyes of the all-seeing God, but his revengeful hand will find them out, that so maliciously transgress his Precepts, and think by their subtilty to escape his punishments.

Second thing
to be observed

2. Consider what God commandeth us to do for the honour of our King : and that is,

Ecclef. 8. 1.

Angel in sum-
ma verb. obe-
dientia.

1. To keep the Kings Commandment, and to obey him in all that he commandeth, *Nisi foret illud quod precipitur contra preceptum Dei, vel in salutis dispendium*, saith *Angel*.

Ecclef. 8. 4.

Job 34. 18.

Ezra 6. 10.

1 Tim. 2. 1, 2.

2. To speak reverently to the King, and of the King, as the wise man sheweth, and *Elihu* likewise.

3. To pray for the King, as the *Israelites* did for the King of *Babylon*, and *St. Paul* commandeth us to do so for our King.

4. To render unto our King all the things that are due unto our King, as reverence, prayers, honour, tribute, obedience, and the like, which I have more fully handled in my Book of the *Rights of Kings* cap. 6 p. 18. & 20. & c.

See my Book
of the Rights
of Kings.

And they that will do these things for their King, will be far enough from any thought of killing their King; yet *Zabad* and *Jehozabad*, forgetting all these things, slew *Joash* that was their King; and therefore their sin was the more intollerable. And yet I will shew you greater abomination, and their sin ascending higher and higher, and growing worse and worse. For,

3. If you consider the time when they slew him, you shall find, the Spirit of God would not omit to set down the same, to shew unto us two special aggravations of the sin and wickedness of these bloody murderers. For,

3. The time when they slew him.

1. It was when the Host of the *Syrians* was departed, after they had overcome his great Army, and had robbed and plundered all his Territories, and would not kill the King, which, being thus Conquerors, they might easily have done, but they spared his life, and went their wayes; yet now his own Servants, whom he trusted, would needs kill him, and so shew themselves far worse and greater enemies unto him then those *alienigeni*, those enemies, that he fought against, and would have taken away their lives; and what a perfidiousness is this in these murderers? Yet observe,

Two aggravations of their sin.

1. *Sed jam serpentum major concordia parcat cognatis maculis, similis fera quando leoni: Juven. Satyras.*

2. That they did it when he lay sick of very sore diseases: A cruelty herein far exceeding all expression, and shewing the height of their maliciousness; for to visit the sick, and to administer comforts and consolation to the afflicted, that are sick, or in prison, is one of the works of mercy, that, as our Saviour sheweth, shall be highly rewarded at the later day, when Christ shall say unto them, *Come ye blessed of my Father, receive the Kingdom prepared for you from the beginning of the world; for I was sick, and in prison, and you visited me:* But to add affliction to the afflicted, and when our enemies have robb'd us, for our friends to glean us of what they have left, and when we lie sick of sore diseases to kill us, is a cruelty beyond all malignity; and the Scripture forbids us to use cruelty to any beast: And yet as the Poet saith,

2.

Matth. 25 34, 35, 36.

— *Quid sanguine manes
Placatos Catuli referam?*

Lucan l. 2.
Pharjal.

What example can I find to parallel Zabad's cruelty? *Mezantius*, of whom *Virgil* saith,

*Mortua quinetiam jungebat corpora vivis
Comprensus manibusque manus, atque oribus ora.*

cometh short of these men, that exceed both *Bustis* and *Phalaris*,

Qui falsum lento sorrent igne bovem.

Ovid de trist.

l 3

especially if you consider,

4. The place
where they
slew him.

4. The place where he was murdered, *in his bed, in the house of Millo*: Not a syllable set down by the holy Ghost, but to some purpose. For this sheweth, that they were arrand Cowards to kill him in his bed, a naked man, that could make no defence for himself. What baseness is this? and what a feminine valour? Who, as they are most feeble, so are they the more cruel, when as timidity and cowardize do alwayes produce cruelty; and therefore these murderers were no valiant Souldiers * not like *Achilles*, that would have scorned to kill a naked man in his bed, which any woman might as easily do, as *Iael* killed *Sisera*, while he was asleep, or *Indith* *Holophernes*.

* *Nec habes vi
Boria laudem.*

In loco munitionis, qui vergit filitem verjus, saith Tremel.

Judg. 4. 21.

Judith 13. 8.

And his bed was not in his Armory, nor in the Temple, where the Shields and other Weapons of war were preserv'd, and where he might have lept out of his bed, and snatch'd a Sword to defend himself, but it was, saith our last English Translation, *in the house of Millo*, and that was a house of pleasure, which *Solomon* built for the enlargement of the house of his Wife, that was King *Pharaoh's* Daughter, as *Lyra* observeth, and it appeareth out of 1 *Reg.* 9. 15. this was the place where they kill'd him; a private place, where the King could have none to protect him, nor these murderers needed to fear any to resist them: Whereby you may observe their subtlety to make way for their cruelty, the common teacher of all Traytors, that their wicked designs may not be frustrated And so, what the Poet saith of *Sisyphus*, I may, changing the name, say,

Iofachar

Iofachar in terra quo non astutior aliter.

None can use more craft then subtle Traytors, and then who can avoid that villany, which subtlety and cruelty shall confederate together to effect?

Σίνος, ὁ
κρίτης ὁ
πρὸς τοὺς
γίγας ἀν-
δρῶν, Ηομέ-
ρως.

5. The cause, for which they killed him, might seem to excuse the fact, or at least to qualifie and lessen their fault; for it was, because *he had put to death the sons of Jehoiada the Priest*: where, saith Tremel, the sons of *Jehoiada* is put for the son of *Jehoiada*, as in *Gen. 46. v. 7.* it is said, that *Jacob took with him into Egypt his daughters, and his sons daughters*, whereas he had but *Dinah*, one daughter in all: and the same manner of speech where the Plural number is put for the Singular, is used by *Sara, cap. 21. 7.* and in *cap. 46. 23.* the sons of *Dan* is put for the son of *Dan*; and this son of *Jehoiada* is named in the vulgar Latine to be *Zacharias*, whom *Iosb* commanded to be stoned to death, *cap. 24. v. 21.*

5. The cause
why they kil-
led him.

The Plural
number put
for the singu-
lar in many
places.

1 Chron. 24.
21.

And this indeed was a sin in *Iosb* not to be excused, that he should be so ingrateful to *Jehoiada*, and so forgetful of the singular benefit that he had done unto him, to save his life from the tyranny of *Athalia*, with the apparent hazard of his own life, as to cause his son to be stoned to death; and the revenging of this unjust death of *Zacharias*, the son of *Jehoiada*, was the cause that moved them to kill the King; and this might seem sufficient to excuse the treachery of these murderers for the death of King *Iosb*.

1 Reg. 11. 4.
&c.

But did I not tell you even now, that these Traytors were, as all other Traytors are, most subtle and crafty *Sisyphi*? For do you think, that these bloody men were so religious, as out of love to Justice, and zeal to Gods Honour, they would undergo the danger that might ensue, even the loss of their lives, to revenge the death of the son of *Jehoiada*? No such thing; but it was their malice, hatred, and discontent with their King, either for not being enriched, as they expected, or not being promoted to such places as they desired, or some other Court

The true cau-
ses that mo-
ved these Re-
bels to kill
Iosb.

causes, that moved them to kill him; and the death of *Jehoiada's* son was but the pretence, and a meer fallacy and gull, to blind the eyes, and to deceive the simple people, who are carried away with the breath of those Foxes, that say, *Da mihi fallere, da justum sanctumque videri*: For so in all transcendent wickedness you shall find, *Sub specie pietatis cor perversum*, a corrupt and false heart under the shew of piety; that, like Watermen, do row one way, when they look another way: And therefore this fair pretence of these bloody murderers is so far from lessening their fault, that it rather doubles their crime. First in committing the sin, and then for clothing their iniquity in the robes of piety, as *Jacob* was in the garments of *Esau*, which cannot deceive the all-seeing eyes of God, as *Iacob* did his blind Father, and these Foxes do the silly people.

6. The Persons committing the sin were his Servants. *Seneca* Troad. act. 4.

6 The Persons committing this sin, and murdering their King, were his own servants.

Pomp. ff. de verborum & rerum signific. Flor. ff. de statu hominum. Innocent. de vititate condit. humana. Sin the cause of servitude. Gen. 9. 25.

And as *Seneca* saith, *Durum, invisum & grave est servitium ferre*, it is a hard, hateful, and a heavy thing to undergo services: for servitude, *videtur esse prater naturam*, seems to be besides nature, that puts no difference betwixt bond and free; but the Law determined, that some should be Servants, and some Lords and Masters: For so the Civilians, *Pomponius* and *Florentinus* say, that *Servitus est constitutio juris gentium qua quis domino alieno contra naturam subicitur*: And *Innocentius* saith, *O extrema conditio servitutis: quia natura liberos genuit, sed fortuna servos constituit*: or rather as *S. Ambrose* saith, Sin brought servitude into the world, *Nam ante vini inventionem manebat omnibus inconcussa libertas, & non esset hodie servitus si ebrietas non fuisset*; for the drunkenness of *Noah*, and the contempt that *Ham* shewed to his Father for his drunkenness, was the first cause of servitude, and the first time that we find it named.

*Two sorts of Servants.

And now this fruit of sin being brought forth, and the world filled with it, they say, that there are two sorts of servants, *alias nasci, alios fieri*.

1. The

1. The one sort were made, *jure gentium*, by the Law of Nations, either such as were taken in war, and might be killed, but were commanded by the General *servari*, to be preserved and kept, from whence they were called Servants, & *Calvus Rhodimancipia, eo quod ab hostibus manu caperentur*, or such free men ^{Calvus Rhodiginus l. 25.} above twenty years old, as have for some price sold themselves ^{c. 17.} to do service.

2. The other sort of Servants were such as were born *ex ancillis*, in the Masters house, of their Maid-servants: and some men do think, that these men, *Zabad* and *Jehozabad*, that slew their King, were such Servants, born in his house, and bred by his Maids, because their Mothers names, and not their Fathers are here mentioned; and they were Strangers also, the one an *Ammonitessie*, and the other a *Moabitesse*.

But however the Text saith, they were *his Servants*: And *Euripides* saith,

Πιστὸν μὲν ἔστιν ἄνθρωπον τὸν δούλον,
τοῦτον τ' εἶναι ἐξέχουσιν τὰ θεοπαιδῶν.

The duty of
Servants.

It behoves a Servant to be faithful, and being such, to love his Master, and his Masters things. And the holy Scriptures do very highly commend such Servants, as have approved themselves faithful unto their Masters, as the Servant of *Abraham*; Gen. 24. 10, and *Joseph*, that was so faithful both to *Potiphar*, and to *Pharaoh*, that *Pharaoh* made him his Steward, and the chiefest Servant that was in all the Land of *Egypt*: And the Servants of King *David*, *Ittai* and *Zadoc*, and all that were with them. ^{Cap. 40. 41.} ^{2 Sam. 15. 21.}

And the very Heathens were not destitute of such faithful Servants, as when *Domitian* had sent certain Souldiers to slay *L. Piso*, that was then Chief Consul of *Africa*, and they entering into *Carthage*, were come to the house of *Piso*, and inquiring where he was, his Servant, perceiving the cause of their coming, to take away his Masters life, said, I am *Piso*; and so exposed himself to death to preserve his Masters life: so when *Cleopatra*, for fear of *M. Antonius* displeasure, sent a Messenger unto him, to tell him, that she was laid in her grave,

Examples of
faithful Ser-
vants.

gave: *Mar. Anton.* for very grief commanded his servant to thrust him through, and his servant drawing his Sword, rather then he would kill his Master, thrust himself into the heart; the which fact was not good, but yet sheweth his love and faithfulness to his Master; and I might fill my papers, and your ears with instances of this kind, both of Jews and Gentiles, Grecians and Barbarians, as I have more amply shewed in the second of my seven Treatises.

And yet, notwithstanding all Examples of fidelity, all Rules of civil honesty, and all Laws both of God and men, prohibiting Perfidiousness and Treachery; these two servants of King *Joas*, *Zabad* and *Iehozabad*, will ascend to the height of impiety, to kill their King, that was their Master.

Two remarkable things.

1.

The just judgment of God upon *Joas*.

Gen. 7. 10.
c. 19. 14.

Judges 1. 6, 7.

Whereby you may see, these two remarkable things:

1 The just Judgment of God upon *Joash* the King, that, as he did most Cruelly, and Unthankfully, in respect of *Ichoiada*, kill *Zacharias* his son; so, *Legē rationis, divino iudicio factum fuit*, saith Rabbi *Samuel*, *ut a similibus, in peccato, consideretur*; by the divine judgment of God this happened unto him, that he should be killed by the like unthankful wretches, as he had shewed himself to be before; for otherwise God might have suffered him to be slain fighting valiantly, by the hands of the *Aramites*, and so to have died honourably like *Epaminondas*, fighting most heroically against his enemies: but he did most justly reserve him to this baser and ignominious death, by the hand of his own most treacherous servants. So just is God in all his waies, as the old World overflowed with wickedness, so they should be overwhelmed with Waters: As *Sodom* and *Gomorrah* burned with the fire of strange Lust, so they should be consumed with Fire and Brimstone out of Heaven: and when the children of *Israel* did cut off the Thumbs and great Toes of *Adonibezec*, *Adonibezec* said, *Threescore and ten Kings, having their Thumbs and their great Toes cut off, gleaned their meat under my Table; and now as I have done, so God hath required me.* So as *Joash* did most unjustly and basely kill the son of

Ichoiada

Jehoiada, so he is as basely kill'd by his own base servants, that were his bond slaves as some think: and so let them that take away the Lands and Houses of the Church of God, or unjustly any other Lands of men, take heed that God take not from them the *Land of the Living*, which is the Kingdom of Heaven

2 You may observe from hence the Ingratitude of these two bloody murderers; and the Comedian saith, *Improbust est homo qui beneficium scit sumere, & reddere nescit*: he is an evil man and ungrateful, that knoweth how to receive a good turn, and knoweth not how to render any good for good; for whatsoever thou dost, or bestowest on such a man, thou dost but put thy water into a Sive, and pour thy Wine into a broken Hog-head, *Quia tritum est perire quod facis ingrato*; thou shalt be sure to lose it. But to render evil for good is the highest degree of Ingratitude that can be. And yet, as *Ly* a well observeth, these two Homicides had received two special benefits from *Joash*, and the ancestors of *Joash*, which they should never have forgotten, much less to do such a mischief for such favours: as,

1. The Ingratitude of these servants.
Plant. in Persa.

Lyr in hunc loc.

1. That those, which sprung from *Lot*, for whom *Abraham* ventured his life to rescue him from the five Kings that took him prisoner, should never have been so forgetful of this benefit, and so ingrateful for it, as to be the death of any of the seed of *Abraham*.

These servants received two benefits from *Joash* and his ancestors.
1. Benefit.

2. That their springing from *Ammon* and *Moab*, the incestuous children of *Lot*, and being themselves, as I shewed before, in all likelihood, but Bastards and Bond-men begotten, *ex ancillis*, of the maid servants, and so strangers from *Israel*, and from the Covenant of grace; and yet received into the society of Gods people, and made partakers of the Covenant; and more then this, to be promoted to be the Kings servants, which is the best and most honourable service in any kingdom, (that they, I say,) should never have been so ungrateful, and so forgetful of all those favours that the King had conferred upon them, that they could no waies deserve them, nor expect them, as to be the death of their

2. Benefit.

their King and their Master. And therefore this their Ingratitude must needs be the very height of all impiety.

7 The success of these murderers, 7. Let us therefore consider what might be the success of this monstrous villany, and of these ungrateful persons, that were the murderers of their King, that made them to be what they were in any honour; and if you look into the next Chap. V. 3. you shall find what became of these Traytors: and that is,

1. For a while, so long as their fair pretence was allowed of, and by the simple people believed and approved of, that they killed him for the unjust death of the son of *Jehoiada*, they were commended, and advanced to be the servants of King *Amazia* the son of *Joash*, that was the slaughtered King, as you may observe in Ver. 3. where they are called *his servants*, that is, King *Amazia's* servants. So the just and patient God suffereth wickedness to prosper, and sometimes for a long while, as that of *Shimei*, for many years, even to the third year of King *Solomon*; and the murder of *Candaules* by his servant *Giges*, until the time of *Craesus*; and so many others are not presently punished, but are suffered to flourish, and to prosper after their great villany for many years; yet not alwaies, for they may be sure, *aut sero, aut citius venit judicium*, God will find them out at last, as here he doth

2. How the just God at last punisheth wickedness. 2. When *Amazia* was settled and confirmed in his Kingdom, he called these his servants to give an account for the murder of his Father, and like a good Son, and a just King, he condemned them to death for the same.

3 Chro. 25. 4. But the children of these murderers he did not slay, saith the Text, but did as it is written in the law of *Moses*, the children shall not die for the fathers, nor the fathers for the children, but every man shall die for his own sin. So you heard the seven points that I proposed of the Tragedy of *Joash* King of *Judah*.

2. It followeth, that I should make Application of these seven Points, and Parallel each Point, with the Instruction that we should learn thereby for our practice, about the Murder

1. How the patient God suffereth wickedness to prosper.

2 Sam. 16. 5.

1 King 2. 39.

Hieroglossus lib.

1.

2. How the just God at last punisheth wickedness.

3 Chro. 25. 4.

Deut. 24. 16.

3. The Application and Parallel of the 7. points.

Murder and murderers of our late blessed King *Charles* the first.

And for the first point, which is the sin committed, that is, *1. Point which Murder*, I have sufficiently shewed how hainous, and how is the sin. hateful it is in the sight of God.

The second point considerable in this parallel is, *the Person* *2. Point is of,* murdered, and he was King *Joas*. the person murdered.

And this *Joas* you may in some things parallel both with our now gracious King *Charles* the second, and our late King *Charles* the first; that is, with *Charles* the second in his beginning, and with *Charles* the first in his ending. For,

1. As Joash was most wonderfully preserved from the wicked bloody hands of the usurper *Athalia*, so was *Charles* the second most miraculously delivered from the malice of the Adulterous Parliament, and from the Sword of usurping *Cromwel*.

But herein, the beginning & life of *Joas* differeth very much from the beginning of *Charles* the second. That *Joas* proved very ungrateful to the preserver of his life, in that he did so cruelly put to death his son: whereas our most gracious King *Charles* the second hath most plenteously rewarded most of his friends, assistants, and preservers; and did most graciously pardon very many of his very enemies, and those that rebelled and fought against his Father, and therefore no doubt but God will as graciously deal with his Majesty; because it is not an easie matter for men to write such horrible crimes in dust, and cannot be done without special grace; for, as oft as I think on my Kings death, I cannot have the patience to spare the murderers; but seeing eight were executed in *Ireland* for one mean man, that was murdered at *Balerud-docke*, I would have hanged 800. of them that rebelled and warred, or assisted the murderers of King *Charles* the first. But,

2. As the beginning of Joas was in his preservation like the beginning of *Charles* the second: so in his ending he was, as I shall shew you, like *Charles* the first, in many points, for *Joas* was a King, so *Charles* the first was.

The Monstrous Murder

1. A King. 2. Our own King. 3. A most excellent, pious and religious King, every way far excelling King *Joash*, that was here murdered.

1. A King,

1. I have already shewed, 1. What we are forbidden to do against Kings; and 2. what we are commanded to do for the King. Because the King, what King soever he be, is Gods Vicegerent, and Gods Anointed, placed and appointed by God to Rule and govern the people, over which the Lord God hath set him, and committed them to his charge: and therefore whosoever killeth a King, doth the greatest wrong, and offereth violence to God himself, whose Lieutenant he hath displaced, and suffereth not God to enjoy his own servants. And therefore *David* caused the *Amalakite* that killed *Saul*, (though he did it at *Sauls* request, and to put him out of his pain, and was none of his own King) to be put to death, because he would presume, upon any hand, and for any cause, to be the death of any King, though he should be as wicked as was king *Saul*.

2 Sam. i. 16.
No King, be
he never so
wicked, should
be killed.

But the murderers of *Charles* the first could not deny him to be a King: and

2. Our own
King.

2. He was theirs and our own most lawful, undubitable King, placed by God to rule and govern us: and therefore to rise up against this King, is to resist the Ordinance of God, and to kill him, is an open rebellion, and a waging war against God himself. A sin, not possible for me to shew the horrible hainousness of it, especially if you consider,

3. A most ex-
cellent pious
King.

3. That he was a most excellent, pious, and incomparable religious Protestant King: for other Kings, let us a little consider what they were, that as the stormy darksome night sheweth the sweetness and delightsomness of a clear and bright Sun-shine day: so by their lives expressed unto you, you perceive the inestimable worth and excellency of this most *Christian King*, that so far surmounted them in all goodness

What other
Kings were

Quantum lenta solent inter viburna cupressi.
as the Cipress excels the Shrubs in height, or as the Roses excell the Nettles in all sweetness.

And

And we find, there were three Kings of *Israel* and *Juda*: *Saul*, *David*, and *Solomon*, and you know how they all slipt; and *Saul* ran unto a Witch, kill'd the Lords Priests, and at last kill'd himself; and *Solomon* did set up the Idols of the Gentiles; and we find nineteen Kings of *Israel*, from *Jeroboam* the first, to *Hoshea* the last: and *Jeroboam* is stigmatized with a black coal, for setting up the Idolatry of his golden Calves, and making *Israel* to sin: and the other eighteen followed *Jeroboam's* steps, and for their wickedness eleven of them died by violent deaths, as *Nadab* was kill'd by *Baasha*.

1 Sam. 22. 18.
& c. 28. 8.
1 Reg. 11. 5. &
7.

2. *Ela* was kill'd by *Zimri*.
3. *Zimri* burnt himself.
4. *Ahab* kill'd by an Arrow shot at random.
5. *Ahazia* died by a fall through a Lattice.
6. *Jehoram* kill'd by *Jehu*.
7. *Zacharia* kill'd by *Shallum*.
8. *Shallum* kill'd by *Menabon*.
9. *Pekaiab* kill'd by *Peka*.
10. *Peka* kill'd by *Hoshea*. And
11. *Hoshea* vanquished by *Salmanazar*, and kill'd by his Army, that carried all his people captives into *Babylon*.

1 Reg. 15. 25.
1 Reg. 16. 10.
1 Reg. 16. 18.
1 Reg. 22. 34.
2 Reg. 1. 2.
2 Reg. 9. 24.
2 Reg. 15. 10.
2 Reg. 15. 14.
2 Reg. 15. 25.
2 Reg. 15. 30.
2 Reg. 17. 4.

And so after *Solomon* we find nineteen Kings of *Juda*, whereof five were killed.

1. *Abazia*. 2. *Joash*. 3. *Amazias*. 4. *Ammon*. 5. *Jo-*
stas. And seven of them died most miserably; that is,
1. *Joram*, who was plagued with an incurable disease, so
that his bowels fell out.
2. *Uzzia*, called also *Azaria*, usurped the Priests Office,
offered Incense, and died a Leper.
3. *Ahaz*, who the more he was distressed, the more he
trespassed, for he sacrificed to the Gods of *Damascus*, which
smote him, and he cut in pieces the vessels of the house of
God, and shut up the dore of the house of the Lord, and
made him Altars in every corner of *Hiernsalem* to burn In-
sence to other Gods.

2 Reg. 9. 17.
2 Reg. 12. 20.
2 Reg. 14. 19.
2 Reg. 21. 23.
2 Reg. 23. 29.
2 Chro. 21. 18.
2 Reg. 15. 1.

4. *Iehoahaz*, otherwise called *Iohanan* the first son

2 Chr. 18. 22.
& 23. & 24.

The Monstrous Murder

2 Reg. 23.34. of *Josias*, reigned but three moneths, but was carried captive
1 Chron. 3.15 into *Egypt*, and there died.

2 Reg. 23.34. 5. *Eliakim*, the second son of *Josias*, whom *Pharaoh Ne-*
1 Chron. 36.6 cho made King, and called him *Jehoiakim*, was carried captive
1 Chron. 3.16 in chains into *Babylon*, and there died.

Jer. 22. 24. 6. *Jehoiakin*, called also *Ieconia* and *Conia*, the son of *Je-*
2 Reg. 24.8. hoiakim, and the grand-child of *Iosias*, reigned but three
moneths and ten dayes, but he was carried captive into *Ba-*
bylon.

1 Chron. 3.15 7. *Zedechia*, called also *Mattania*, the third son of *Iosias*,
2 Reg. 24.17. after he had reigned eleven years, rebelled against *Nebuchad-*
& cap. 25.7. nezzer

and was taken prisoner, and his sons slain, and his eyes put out.
And so you see what manner of Kings they were, and what became of them; and the reason is rendred by the son of
Eccles. 49.4. *Syrach*; because all of them, except *David*, *Ezechias*, and *Josias*, failed, and were defective, and forsook the Law of the most Higheſt.

But were the Kings of the *Gentiles* any better then the Kings of *Israel* and *Judah*?

Truly, if you read the writings of those excellent Historians, *Herodotus*, *Polybins*, *Thucidides*, *Dionysius Halicar.* *Iustin*, *Livius*, *Plutarch*, and the rest, that wrote the lives of the *Assirian* Monarchs, and the Kings of *Persia*, and of *Macedon*, and *Egypt*, and of the *Roman* Emperors, he may find some few excellent Kings and Princes, as *Minos*, *Lycurgus*, *Numa Pompilius*, and the like; but for the most part of them, nay, they were almost all so cruel, so bloody, so tyrannical, so prophane, and so wicked, that from *Julius Caesar* to *Constantine the Great* (the space of little more then three hundred years, whereof *Augustus* and *Tiberius* reigned well-nigh eighty years) there were no less in number then forty two, and all of them, excepting three, died by the hand of violence; which made *Juvenal* to say,

Juvenal, Satyr.
10.

*Ad generum ceteris sine cade & sanguine pauci,
Descendunt reges & sicca morte tyranni.*

Such

Such were the lives, and so bad were the manners of other Kings, both of the *Jews* and *Gentiles*.

And was King *Charls* the I. like to these? No more then Gold is like to Lead, or godly *David* to wicked *Ahab*, or *Iosias* to *Manasses*: for, as I said in my Remonstrance to his now Sacred Majesty, set before my seven Treatises, so I say the same things now, that as I shall answer for what I say, at the dreadful day of judgment, I do here profess, that in all mine observations of what I saw, and what I heard, of the Lords and Gentlemen of his Court, in so many years, as is well known I have lived therein, which was before King *James* dyed, until the Wars began, and in the War, for all the while he was in *Oxford* I was with him; and I knew neither Lord, nor Knight, nor Gentleman, nor any other man whatsoever, neither have I read in any History, Greek or Latine, of any Emperour or King, I will not except *Constantine*, nor *Theodosius*, nor St. *Edward* of *England*, that was a juster King, a wiser Governour, and a better Man, then King *Charles* the First; that was so pious in his Devotions, so just and upright in all his Actions, so sweet in his Dispositions, so loving to his Friends, so mild to his Servants, so ready to forgive his Enemies, and so free from all revenge for his greatest wrongs, that when his own Subjects and Servants, so undutifully and maliciously rebelled and warred against him, and bespotted his innocent Conversation and pure Life, with most false and venomous aspersions, I heard him say, "I thank God, I can freely forgive all mine Enemies, as, I pray God, that God would forgive them. And I dare boldly affirm it, and can justifie it, that he was as good a Protestant, if not the best (as I believe the best) Protestant, in all the Christian World; and, I am sure, the best Protestant King, or Prince, that ever *England* saw; who, when I came to wait on him, immediately after *Edg-hill* fight, and said, "That whatsoever otherwise we of his Clergy wanted in our abilities, yet our prayers should never be wanting, to beseech the Almighty God, night and day, to bless him, and to protect him from all his Adversaries. He answered, "That he thanked us for our Prayers, and desired

The outward protestation of his sincerity, the truth of this his relation.

The true character of King *Charles* the first.

The Monstrous Murder

“us to continue our Prayers still for him, as he hoped we
 “would do, because he suffered all this War, and whatsoever
 “else should betide him, for our sake, and for the defence of
 “the true Protestant Religion, as it was established in the
 “Church of *England*, and for the preservation of the known
 “Laws of these Kingdomes. And all the while I lived in his
 Court, I never saw the man, Clergy or Laity, that shewed him-
 self so punctually professing the Protestant Religion, and so
 zealously and regularly observing the true service of God,
 as his Gracious Majesty.

What other Character I should give to this most Excellent
 Prince, as a most loving faithful Husband to his Queen, a
 most dear and indulgent Father to all his Children, and a most
 bountiful Benefactor and Rewarder of all his Friends, and
 them that had done him any service, his Goodness therein is
 very very far beyond my ability of expression, as it is indeed
 beyond measure in all the other particulars; so that the praise
 and Eulogie, which *Homer* gave to *Achilles* and *Ulysses*, *Virgil*
 to *Aeneas*, *Xenophon* to his *Cyrus*, *Cicero* to *Pompey*, *Eusebius*
 to *Constantine*, and *Orosius* to *Emmanuel* King of *Portu-
 gal*, I may truly ascribe to him; or rather, what the Pro-
 phet *Jeremy*, and the Son of *Syrach*, say of the good and
 godly King *Iosias*, or the Scripture saith of King *David*, that
 he was a man according to Gods own heart; so I hope, and do
 believe, that I may justly say, without mistake, and without
 offence, that King *Charles* the First was a man according to
 Gods own heart.

And in this my description of his rare Endowments, and
 most excellent Vertues, and divine Graces, I only fear, that
 the same fate might justly befall to me, as it did to the Pictures
 of Queen *Elizabeth*, that were made by unskilful and com-
 mon Painters, which by her own commandment, as Sir *Walter
 Raleigh* saith, were knock'd in pieces, and cast into the fire;
 because, that as ill Artists, in setting out the beauty of the ex-
 ternal form, do often leave unto posterity a deformed memo-
 ry of most excellent Faces; so weak Writers, in describing
 the Vertues of the internal Mind, do not seldom leave a de-
 fective

Lam 4 10.

Ecclef. 40 1.

1 Sam. 13. 14.

fective representation of the most perfect and Princely Minds. Yet this may suffice to excuse me, that although my disability could not express all his rare Parts and Worth, yet herein I have set down nothing, but what is truth, though far less then the whole truth of the divine Graces and Vertues of this most excelling King.

Cui cedit, quicquid vincere cuncta potest.

And though, as Christ the well-beloved Son of God, *non dimidiavit dies suos*, so God did soon bring this good King to his end, yet it was, that, like *Enoch*, he might be soon taken away and delivered from the contradiction of sinners, and the sooner brought to enjoy the glorious Crown of Martyrdom, the never fading Crown of eternal Life.

And this is that King, our own most excellent King, that was murdered; I say, as I shall shew you anon, *that we have murdered*; and therefore have great reason to be humbled, and for this great wickedness, *to abhor our selves*, as *Job* saith, *in dust and ashes*: For if the killing of King *Joas* was such a sin, so far beyond any ordinary murder, then I beseech you tell me, if you be able, who can express the most horrible hainousness of the murder of King *Charles* the First, and yet we are not come to the height of this wickedness: For,

3. You are to consider the time of his murder, paralleled with the time of King *Joas*'s murder, and that was, *when the Army of the Assyrians was departed from him*; and so King *Charles* was murdered, when the Scottish Army was fully satisfied, and departed home with a great deal more money and spoil, as I believe, then the *Assyrians* got in all the Land of *Israel*, and yet see the malice, and the implacable minds of these murderers, that when his enemies had left him, they, which pretend to be his Servants, and his Friends, to load an afflicted man, that should be comforted, with more afflictions, which is the property and practice of Devils, and not of men, except the Devils be in them. For as *St. Chrysostom* saith of *Herod's* malice,

3. The time when King *Charles* was murdered.

The murderers of King *Charles* imitated the very practice of the devils.

malice,

The Monstrous Murder

malice, seeking to murder Christ, *Coerceri omnino nequit animus prava semel voluntate vitiatus; quia zelus sapere nescit, & ira consilium non habet; ideo Herodes non suo consilio gubernabatur sed vinculo diaboli trahabatur*: The mind once corrupted by an evil will, cannot be bridled by any means, because his zeal and violence is incapable of wisdom, and his wrath cannot admit of any counsel, and therefore he was not guided by his own understanding, that shewed him the truth, but he was drawn away, and led bound to the Devil: so were these men, that murdered our King, led contrary to their own consciences, by the very Devils, to commit this wicked act: And as *Lucan* saith,

Lucan l. 1.

— *Nullus semel ore receptus
Pollutus patitur sanguis mansuescere fances.*

Their bloody minds suffered them not to seem like men; or if they be men, then sure as *Ovid* saith,

Ovid. trist.

— *Vix sunt homines hoc nomine digni.*

They are men not worthy of the name of men, when they are thus led by the Devil, especially if you consider the next parallel, which is;

4. The place where King Charles was murdered.

4. The place where these murders were committed, and that was, of *Joas*, as I shewed you before, *In his bed, in the house of Millo towards Silla*, where then they maliciously murdered him, yet you may see a great deal of humanity in these slaves, for they take him not out of his house, nor out of his bed, nor from the House of God; for this *Millo* was a made way from the Kings Pallace to the Temple, and in that way to the Temple was this house built, wherein *Joas* was slain; so they had some spark of piety, to leave him in the way to God, though they took away his life.

The murderers of King Charles destitute of all humanity.

But our savage Tygres, that murdered our King *Charles*, had neither piety nor humanity in chusing the place for his death,

death, which was neither in his bed, nor in his house, nor in the way to the house of God, but in the sight of his own house, to augment his grief, to suffer his torment, where he should have his solace, and in the common high-way to *Westminster*, where all sorts of men, as well Theives, Murderers, Drunkards, Whores, Beggars, and all kind of Malefactors, do as usually pass as honest Men, as if they meant to make this excellent King such a spectacle, as if he were *παρουσία μου τῷ κόσμῳ*, 1 Cor. 4. 13. the very off-scouring of the world. But they dealt no otherwise with him, then their elder brethren the *Jews* dealt with Christ, to drag him out of the City, to be crucified without the gates, as the Apostle noteth, to Mount *Calvary*, where Heb. 13. 14 all the rabble-rout of varlets and rascals might behold him: So did these *Jews* deal with King *Charles*, to murder him in the place where the like Dogs did use to bait their Bulls, because, as *Seneca* saith, *Nil ratio & usus audeat in magnis malis*, *Seneca* traged. tenet horror artus, Reason dares do nothing in great villainies 3. that do exceed all humane thoughts.

All these were horrible things. And yet

5. The greatest villany is still behind; that is, the cause for which they murdered him, for that must ever lessen or aggravate the fault. The murderers of King *Joash* had a very fair pretence, they killed him, because he was so wicked, so unthankful to *Jeboiada*, that saved his life, & made him King; and so unjust, as to put the son of *Jeboiada*, and the true Prophet of God, to a most shameful death, by stoning him to death, and all these things were very true, and so well known to all the people, that no man could deny them; so that, if it had been lawful to kill a King for his faults, these crimes were enough to excuse them, or at least to mitigate their offence, as they did for a while among the people, until the truth was more perfectly known.

But what pretence had the murderers of King *Charles*? The Devil did put it into their heads, to devise very fair pretences, and very many; as that he was led and guided by evil Counsel, when as he had the best and wisest Counsellors in

The pretences
of the murder-
ers of King
Charles.

the kingdom; that he was *Popish*, and intended to bring in *Popery* among his people, when as I have shewed you he was the *truest* and the *best* Protestant King that ever England saw; and that he endeavoured to overthrow the *fundamental* Laws of the Land, and to take away the *priviledge* of Parliament, the *propriety* of our Goods, and the *Liberty* of the Subjects; when as in *very* deed, these were the very things that he laboured to *uphold*, and strived to the loss of his life, to maintain them: and not only his Court, his Counsellors, and all that knew his Majesty, knew *all these things*; and all such frivolous pretences that they suggested, to be most false and unjust; but we also, that are the *Messengers of God*, and Preachers of his Gospel, and were his servants waiting on him, and understanding his actions and intentions, have testified and protested how false all these things were; and if they were not so, then as the Apostle saith, *We were found false witnesses of God*.

1 Cor. 15. 15.

2 Thess. 2. 11,
12.

And yet, because they believed not the *truth*, as the Apostle saith, such *strong delusions* were sent among the people, to believe those apparent lies, and give credit to these instruments of Satan, before the Ministers of Jesus Christ.

But these things are no new things; for thus they slandered the Primitive Christians, and said that their Meetings to serve God, and to preach Jesus Christ, was but to satisfy their unclean lusts: so they accused that excellent man, *Athanasius*, that he was the murderer of *Arsenius*; and so they accused Christ himself, that he was a *Sabbath-breaker*, a *blasphemer*, a *drunkard*, a *wine-bibber*, and a friend of *Publicans and sinners*.

Luke 7. 34.

And therefore let us not wonder, that they should so impudently slander so good a King, when the King of Kings hath been so unjustly slandered; but let us rather abhor these murderers that murdered his *Honour*, and killed his *good name*, before they killed him.

The true causes
for which
the murderers
killed our
King.

You see then the causes which these murderers pretended for the killing of our King were but pretences; and the true causes indeed were his *goodness*, his *piety*, his *care* and endeavour
your

your to defend the *Faith*, to preserve the *Bishops*, and all the faithful servants of Christ, to maintain the *Laws*, and to hinder the *wild bores* of the Forest, and the limbs of the great Antichrist, as I have unanswerably proved in my book of the discovery of the great Antichrist, to deface the true Service of God, to destroy his Church, and to ruine the Commonwealth.

*Sed frustra certis disponere singula causis
Tentavit ; —*

But God was pleased to dispose of his good desires otherwise, and for a while to suffer these wicked men to prevail and prosper, and for these his *good endeavors*, or rather for our sins and wickedness, in not assisting him as we ought, were not worthy of him; to murder our good King. But then

6. Who were they that murdered him? the murderers of King *Joas* were *Zabad* and *Jehozabad*, two poor sneaks, poor Slaves, and strangers from the Commonwealth of *Israel*, being descended from *Amon* and *Moab* the incestuous children of *Lot*; and they did it, as it is conceived, for *very fear*: lest as *Nero* when he burned *Rome*, to see how *Troy* burned, when the Greeks took it, to excuse his Villany, laid all the fault upon the Christians; so *Joas*, to excuse his own folly, and great loss he sustained by the *Aramites*, would lay all the fault upon those his two servants, and so bring them to suffer the just punishment of his offence; which is the usual practice of unjust masters, to father their own faults upon their servants.

6. Who were the murderers of K. Joas, and of K. Charles.

But the murderers of King *Charles* were very many many men: and that either

1. *Principal*, that sought, resisted and rebelled against him. For as many as sought against him, though they had no hand in the very act of his death, yet, as he that looks on a woman, to lust after her, is an *adulterer*: so may they be rightly said to be his *murderers*, because they made way for the murderers,

ners, and by *weakening* him, enabled those blood-bounds, that cut off his head, to be his murderers.

Or, 2. *Accessory*, that is, such as seemed Neuters, and so assisted him not against his adversaries.

And 1. they that *rebelled*, resisted, and fought against him to bring him to his death, were not only Plebeians, but Lords, Knights, and Gentlemen, *Flos & medulla regni*; for we could not say with the Prophet, that his murderers were *poor and foolish*, and *knew not the way of the Lord*, nor the judgment of their God: because they were the *great men*, that should have known the way of the Lord, and pretended that they only knew the will of the Lord, and therefore were the only *Saints* of God, that have *rebelled*, and have been the *murderers* of our King.

And they were not as *Zabad* and *Jehozabad*, aliens and *strangers*, but natives, and many of them such as he honoured, and stiled with the name of *Cousins*, and had bestowed places of preferment and profit upon them, even in his *own House*: and I have much ado to forbear the naming of them.

And these principal Actors and bringers of him to his death were likewise *diversarum classium*, of divers ranks, whereof not only those that were *prima classis*, and have justly suffered deserved death, but those also that were *secunda & tertia classis*, if they had had their due, had not been like *Agag* under the hands of *Saul*, or *Benhadad* with the King of *Israel*; and I say no more but pray to God, that our gracious Kings much lenity and mercy towards those of such great impiety, that instead of penitence are swelled up with pride and impudency, and oppression of those that suffered most for his late Majesty, do not yet move Gods wrath and anger against us for the same, not because our gracious King hath so mercifully pardoned them, but because they do impudently abuse this great favour, and not abhor themselves for that their great wickedness.

And 2. as they were the principal and prime murderers of him, which were the Actors to bring him to his death; so they cannot be excused, and wash their hands clean from all guilt, that

that were *Neuters*, or careless and *Laodicean* like in his cause ; and either assisted him not at all, or not to the utmost of their abilities , which is the duty of every *faithful Subject* , to hazard his own life to preserve the life of his King ; as you may see the Subjects of King *David* did, and as I shewed you many examples of that kind.

And I am sure, the multitude of such *Neuters*, especially of such as might, but did not their best to assist him to preserve his *right* and his *life* , is a number without number ; and if they had performed their duties, they might with Gods help have easily defended his Majesty, and preserved his life ; and therefore, as guilty of their neglect, they have great cause to be humbled, and *abhor themselves in dust and ashes* , and beg their pardon of God, for so supine a suffering of his Majesty to be conquered and murdered.

So you have heard, 1. Of the *sin* committed, which is murder. 2. The *person* murdered, King *Joas*. 3. The *time*, when he was murdered. 4. The *place* where. 5. The *cause*, why. And 6. The *persons* by whom ; and how the murder of King *Charles* in each point parallel'd, is seven times *more odious*, and more abominable then the murder of King *Joas*. And now it resteth that you should know the *success* and consequence of his murder, which is, The

7. And *last point* observable in this Tragedy : and that you may find in the next Chapter, *ver. 3.* as I shewed to you before, and that was twofold.

- 1. The *slaying* of the murderers.
- 2. The *sparing* of their children. And

In the 1. point, King *Amazias* did both very *wisely* , and very *justly*.

1. *Wisely*, in that he did not slay them by and by after the murder of his father, but preferr'd them to his own service, it may be for some good service done unto him , in furthering him unto the Crown, and the possession of his kingdom. And this was well done of him : first , because he would requite the service done unto himself , if they had done any : and secondly , because it might have been prejudicial, and it may :

1. Point.
That King
Amazias dealt
both wisely
and justly with
these murderers.
1. Wisely.
Ecc. 3. 1, 2.

may be, dangerous for him to attempt it, before he was enabled to do it; and therefore it is said that *he slew them, when the Kingdom was established to him, and confirmed upon him*: for as Solomon saith, *there is a time for all things*; a time to spare rebels, and to promote them, and a time to hang them; and so *Joash observed both these times*.

2. Justly.

See the description of the four most admirable beasts, page 88, 89
1 Reg 2 46.

And as he did therein most *wisely*, so he did most *justly*, in not forgetting his fathers death, and the just punishment due for the same, notwithstanding all the good service done to himself: and therefore to slay these wicked murderers, though formerly he had honoured them, and retained them to be his servants: And this also was as *wisely* done as *justly*: for as I shewed at large in the case of *Shimei*, no Kingdome can be sure of peace, nor surely *established*, in the hands of their lawful King, so long as *old Rebels* do remain within it; for though *Shimei* submitted himself to King *David*, and seemed very loyal to King *Solomon*, yet when he was taken away, it is said, that the *Kingdom was established in the hands of Solomon*: for, as a Candle formerly lighted, will soon take fire, to be lighted again; so they that formerly have been Rebels, will upon the least discontent, very easily become Rebels again, they having learnt the way before, and having sped so well after their former Treason.

And I wish that all kings would do as *Amaziah* did with these Traitors.

And therefore the wisest Kings that I have read of, have dealt with Rebels and Traytors, as *Amaziah* did with *Zabad* and *Jehozabad*; and as I have more fully shewed in my *Description of the four most admirable beasts*, page 70, 78, 79, &c. and that is, to put them all to death; that is the *surest way* to establish the kingdom in *peace*, and to terrifie all others from being Traytors and Regicides.

Yet when the King, that must be content to have a power to pardon all offences, doth as he wisely seeth cause, most graciously remit the sin, and pardon the offence, he is bound in honour both before God and man, to make good his promise; as *Joshua* did unto the Gibeonites, and *Saul* was punished for breaking the same; and we that are remote from the understanding of those just causes, that move the wise
and

and pious Princes to do such things, ought neither to blame them, nor undutifully to pry into their actions, as I formerly shewed.

In the *second Point*, that is the sparing of the children of these murderers, *Amazias* did according as it is written in the Law of *Moses*, who saith, that *the father shall not die for the children, nor the children for the fathers, but every man should die for his own sin*: but how this should be, the question is very doubtful; when God saith, that *He will visit the sins of the fathers upon the children unto the third and fourth generation*: and in the Deluge, when the whole World was drowned, how many thousand children were brought to death for the sins of their fathers? and in the destruction of *Sodom* and *Gemorrhoe*, do you think there were no children that suffered in that fire, for the sins of their fathers? and so in the swallowing down of *Corah*, *Dathan*, and *Abiram*, and their families, did not the children suffer with their fathers, and for the sins of their fathers? and so at many other times, and in many other places.

Therefore I conceive, we may answer, that

1. There be *two sorts of children*, and
2. There are *two sorts of sins* that deserve death.

1. There are some children that do hate and abhor their fathers or their mothers bad and wicked waies; and there is no reason that these should suffer for their fathers faults.

2. There are other children, that do follow their fathers in their rebellion, and do approve their fathers wickedness, and do naturally imitate the same waies, even as the Poet saith,

Et sequitur leviter filia matris iter.

The daughter commonly doth as the mother did, and as the old *Crow* croweth, so croweth the *young Crow*; and as a witty man in the long Parliament, having displayed the courtes of old *Sir Harry Vane*, and then said, but for *young Sir Harry Vane* — and there stooped his speech; then the

Point.
Deut. 14. 16.

Exod. 10. 7.

Gen. 7. 21.

Gen. 19. 25.

Num. 16. 32, 7.

So did the sons of *Saul* suffer for the sins of *Saul*.
That there are two sorts of children.

1 Sort.

As many children of the Rebels were with the king in all his wars, and did abhor their fathers doings.
2 Sort.

the *young Sir Harry* rose up, and demanded, what he could say of *young Sir Harry*? The other Gentleman answered, That if he lived to it, *he would be old Sir Harry Vane*. So I say of the young Rebels, that have followed their fathers in those horrible sins, as divers did follow their fathers in the late rebellion, if they be permitted to live, they are like to prove old Rebels; and therefore I conceive it the wisest way, to crush the Cockatrice brood in the shell.

3. That there are two sorts of sins that deserve death

Deut. 24. 16.

Exod. 20. 5.

1 Reg. 11. 21.

2. I say, That as there are two sorts of Children, so there are two sorts of sins, that each of them deserveth death; the one of a less malignity, and the other of a far higher strain, and far more abominable in the sight of God; and those of the first sort are such as *Moses* speaketh of, *The fathers shall not die for the sins of the children, nor the children for the sins of the fathers*: But those of the second sort God himself punisheth, the sins of the fathers upon the children, even as he saith, That he will visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate him; that is, not of all sinners, but of them that hate him, that is, the sinners that were sinners, κατ' ἑσχήν, such as were the old world, that had not God in all their thoughts, but were such Gyants, Tyrants, and Oppressors, that like Wolves and Tygers devoured one another; and the lascivious Sodomites, that gave themselves to follow after strange flesh, and all other kinds of uncleanness; and the rebellious *Israelites*, that followed *Corah* in his rebellion and conspiracy against *Moses* and *Aaron*; and idolatrous *Ahab*, and *Jeroboam*, and the like Idolaters, that forsake the true God, and set up their golden Calves, and other Idols, to be worshipped, God will destroy them and their seed for ever; and as he destroyed all the children of *Ahab*, for the wickedness and the abominations of *Ahab*, so will he visit the sins of all such fathers, as I shewed to you before, and as the Lord saith unto *Ahab*, *Because thou hast sold thy self to work evil in the sight of the Lord, behold I will bring evil upon thee, and I will take away thy posterity, and will cut off from Ahab him that pisseth against the wall, and him that is shot up and left in Israel*: And so *John* killed *Jeroboam*

horam the son of *Ahab*, and said to *Bidkar* his Captain, *Cast* ^{2 Reg. 9. 14.}
him in the portion of the field of Naboth the Jeshelise, that was ^{& cap. 10. 7.}
the place where *Ahab* caused *Naboth* to be stoned to death; ^{& 10.}
and then he caused seventy of his sons to be likewise ^{1 Reg. 21. 11.}
killed in *Samaria*: and all this for the sin of *Ahab*; according as the Lord had said by his Prophet *Elijah*.

And therefore it is apparent, that although in the lesser sins, the children should not be put to death for the sins of their fathers, nor the fathers for the sins of the children; yet, as *Parvandatha*, and *Dalphon*, and *Aspatha*, and *Poratha*, and *Adalia*, and *Aridatha*, and *Parmahta*, and *Arisai*, and *Aridai*, and *Vairzatha*, the ten sons of *Haman* were hanged for the ^{Hester 9. 10.}
sin of *Haman*; and the seven sons of *Saul* for the sins of *Saul*; so in the greater sins, and the horrible transgressions of the fathers, as rebellion, which is as the sin of witchcraft, that is, the giving of our souls by a special contract unto the Devil, and Idolatry, which is the forsaking of the true God, and the giving of his honour unto an Idol, and the like fearful sins, that do exceedingly provoke the wrath of God, the sins of the fathers are very often visited and punished upon their children; for so you may find, that when *Corah*, *Dathan*, and *Abiram* rebelled against *Moses*, and stood in the door ^{Numb. 16. 27.}
of their Tents, and their wives, and their sons, and their little ^{v. 23.}
children, the earth swallowed them all, save the children of *Corah*, which *died not*, saith the Text, because, as it seems, they ^{cap. 16. 11.}
^{1 Sam. 11. 23.}
^{2 Sam. 21. 8.}
joined not with their father in that rebellion, but refused to rise against *Moses*, and therefore deserved to be spared.

And therefore if men will be so wicked, as to become Idolaters, and Rebels, and Traytors, and Murderers of their own most just and lawful Kings and Governours, I know no reason, but that both they and their children also (except it be such children, that are of the first sort that I spake of, and do, like the children of *Corah*, refuse to join with their fathers in their wickedness) deserve to be put to death for the same; And truly I am of that mind and saith, that the rebelling against King *Charles* the first, and the putting of him to death, was so horrible and so transcendent a wickedness, as deserved

the heaviest punishment that could be inflicted upon his murderers.

But though the sin of those that rebelled against that most excellent King, deserved such punishments as the Law prescribeth: yet herein our now most gracious King hath magnified his goodness and clemency beyond measure, in that, like the merciful Son of so merciful a Father, as I have formerly shewed, he hath most mercifully, upon their repentance, and forsaking their former wicked wayes, pardoned their sins, and blotted out, by an Act of Oblivion, all their offences; an Act shewing the mildness, goodness, and sweet disposition of our Gracious King, far beyond my ability of expression.

But seeing that through our remissness to assist him, so fully as we ought to have done, and the infernal malice of his powerful enemies, we have lost our most excellent, pious, and most gracious King *Charles the first*, and cannot, by reason of many things, so justly avenge his death, as some fiery spirits desire, according to the duty of this day, let us abhor our selves in dust and ashes, and be humbled, because that our sins have so highly provoked our good God, and moved him so heavily to punish us, by suffering these wicked men to take away the breath of our nostrils, the Glory of *England*, the Defender of our Faith, and the Preserver of our lives, liberties, and all that was dear unto us, that most excellent and unparalleled King, *Charles the first*, that now reigneth, as a glorious Martyr, with the King of Kings, *Jesus Christ*; to whom, with the Father and the holy Spirit, be all Glory, and Honour, and Thanks, and Praise, and Power, and Immortality for ever and ever. *Amen.*

Jehova Liberatori.

The

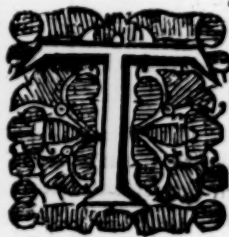


THE FLYING SEA.

Pſalm 114. v. 5.

What ailed thee, O thou Sea, that thou ſteddeſt?

CAP. I.



He Title of this Pſalm is *Hallelujah*, The Title of which, as *St. Hieron* ſaith, is one of this Pſalm. *Hieron in Ep. ad Marcell.*
 the Hebrew words that the Church retaineth in all Tranſlations; and it ſignifieth, as *Turrecremata* ſaith, *laude nomen Domini*, praise the Lord; *Turret in Reg. S. Benedict.*
 and, as *Lorinus* collecteth them, there c. 71.
 be juſt twenty Pſalms that bear this Title, as 104, 105, 106, 110, 111, *Lorin. in Pſal. 76. p. 220.*

112, 113, 114, 115, 116, 117, 118, 134, 135, 146, 147, 148, 149, 150. and all theſe Pſalms are replenished with Praiſes, and filled with Exultations, and demonſtrations of the great benefits and the wonderful works of God. And of all theſe twenty Pſalms this-Pſalm alone is appointed by the

Lorin. in b. Pj. Church to be solemnly sung, at the three most special Feasts of the year, which are *Easter, Pentecost, and Trinity Sunday*: And *Ludovicus Vives* saith, That when *Julian* the Apostle commanded the Christians to remove the Tomb of the Martyr *Babylus*, they went about the same singing this Psalm; *When Israel came out of Egypt*: And *Richardus Victorin.* spendeth a good part of that Tractate which he made, *de extinctione mali & promotione boni*, in the explanation of this Psalm.

This Psalm to be expounded two wayes.

And therefore to proceed, this whole Psalm is nothing else, but a pathetical expression of the Wonders that God had wrought, and the benefits that he had bestowed upon mankind; for it is concluded by most Interpreters, that this Psalm is to be expounded two wayes:

1. Literally, of the deliverance of the *Israelites* out of *Egypt* by the hands of *Moses* and *Aaron*.
2. Mystically, of the redemption of all Christians from the tyranny of Sin and Satan, and of their deliverance out of all miseries, by our blessed Saviour *Iesum Christ*, whereof the other was but a type and figure; because as the Apostle saith, *Omnia in figura contingebant illis*: And so I shall desire you to observe:

1 Cor. 10. 11.

1. The literal Interpretation
 2. The mystical observation
 3. The occasional application
- } of these words that I have read unto you.

1. of the History set down in this Psalm. And therefore, 1. Touching the history of the children of *Israel's* passage into *Egypt*, and their deliverance out of *Egypt*, I say, that for antiquity, truth, and manner, it is to be preferred above any History, that may be read in any of all the Heathen Authors: For

1. The antiquity of this story.

Justin l. 2.

1. ——— *Quicquid gratia mendax
Audet in historiis.*

What-

Whatsoever their Historians say, we do know, that all the Fables of Greece, and all the Antiquity of the Romans, and the contention betwixt the Egyptians and the Scythians, were not yet hatch'd, and their eggs were not laid, when this story of Israels passage out of Egypt had passed through many Ages.

2. For the certainty of this History, it is *veritas sine fallacia*, a most certain truth in all and every part thereof, without the least commixtion of any error; and so is no prophane story in the world, *Quia omnis homo mendax*, because every man is a liar; that is, every man, not inspired with the Spirit of God, cannot attain unto the perfect truth; which is the cause of so much variety, uncertainty, and contrariety, that is obviously found in the best of all humane Writers. And

2. The truth of this story.

3. For the manner both of their ingression or entrance into Egypt, and their egression or deliverance out of Egypt, it is more considerable, and more admirable, then any story that can be found in any Greek or Latine Author.

3. The manner of the ingression and egression of the Israelites into Egypt.

And it hath not only the preheminance of all Heathen histories, but it hath also this prerogative above all the stories of the old Testament; that I cannot remember any story in all the Bible that is so often mentioned as this, and these miracles, that the Lord wrought in the entrance and deliverance of the Israelites out of Egypt.

You have heard both very often; you may read it at your leasure, and it will requite your pains whensoever and how often soever you read it: For,

1. By their Ingression, you shall see by what strange ways, and admirable means, the omnipotent hand of the Divine Providence brought them thither; for Joseph, the most innocent of all his brethren, and the best beloved of his father, for a divine Dream must be hated and malign'd of his own flesh, of them that he never wronged; and then, because malice hath no bounds, he must be sold as a slave into the hands of the Egyptians, and there he is tempted of his Mistress, slandered to his Master, and unjustly adjudged to prison, to the dungeon,

1. Of the ingression of them into Egypt.

Joseph's sufferings.

Psal. 105 18.

to most heavy punishment, for his great piety, and his incomparable fidelity; for his feet were hurt in the stocks, the iron entred into his soul: O sweet *Joseph*, what Adulterer is now punished for his adultery, as thou wast then for thy chastity: Or what false servant doth now suffer for his treachery, as thou did'st then for thy sincerity?

Psalm. l 3.
fol. 25.

*Sed Deus insaustris fortuna fluctibus altum
Servat; & in portas ostia lata vehit.*

Gods good-
ness.

Therefore God, that neither *slumbereth nor sleepeth*, sleepeth not in his affliction; but after a strange manner he brings this stranger out of prison, and he that had no friend to speak for him, no not that ungrateful Butler, of whom he had so well deserved, God makes him a friend unto many, and a father unto *Pharaoh*, and he promotes him to be the second man in all the Kingdom of *Egypt*; to let the whole world see, that he which serveth God, shall in the end lose nothing by his service.

And that hainous crimes might not pass unpunished, nor secret faults, if they be odious, escape undiscovered; God, that seeth all things, and knoweth all wayes, finds out a way to bring his brethren into *Egypt*, that their sin might be discovered, and their faces covered with shame: for,

*Orta fames, fratrum fero corda remittit, & illos
Mittit ad Egyptum, corda superba premit.*

The praise of
Joseph.

a dearth, that happened over all the Land of *Canaan*, must pull down their proud hearts, and they must either famish, or they must go to *Egypt* to buy them victuals for their families; a way that they never dream'd of when *Joseph* told them his Dream, which shewed, that they should all stoop to him, when he could take vengeance on them, for their malice against him; but he, good man, instead of a just revenge, which they deserved, doth most gently receive them, far otherwise then any man expected;

*Nam nihil oblitus, nisi pessima falla malorum
Fratribus & patri sit pater ille suis.*

*Dehic.
l.3. fol. 16.*

For he becomes a *father* unto his father, a *preserver* of his brethren, and a *sustainer* of all their Families; a brave pattern for all Princes, and for all men to imitate, to suppress revenge, and *requite evil with good*.

When they see *Joseph* so kindly entertaiuing his *unkind* brethren, and so lovingly placing them that so displaced him, from his fathers house, in the Land of *Goshen*, the fattest and fairest place of all those parts

And thus *Israel* came into *Egypt*, and *Jacob* was a *stranger* in the Land of *Ham*. A story, to my remembrance, I could never read without tears, nor consider it without wondering at many many things that are therein; and especially the unsearchable waies, the *loving care*, and the *wise providence* of Almighty God. But to proceed,

2. For their egression, you shall understand how that after they had suffered many sad thoughts and hard passages for the space of 400. years, as *St. Steven* saith, or 400. & 30. years, as *St. Paul* affirmeth; that is 400 years since *Abrahams* first comming into *Egypt*, as *St. Steven* meaneth; or 430. years since his going out of *Haran*, as the Apostle meaneth; because otherwise we find, as *Helvicius* collecteth, and *Corn. a Lapide* concludeth from the years that the Fathers lived, that after *Jacobs* comming into *Egypt* they remained there but 215. years: In which time, which is strange to think, and the Prophet *David* noteth it, *Psal. 105. 24.* those three score and fifteen souls, that came with *Jacob*, and those that sprang of *Joseph*, increased to six hundred thousand men, that were able to bear Arms, besides youths, women, and children; which, as *Corn. a Lapide* well affirmeth, must needs be a far greater number then the other. At last God sent *Moses* to deliver them out of *Egypt*, and to bring them back again into the Land of *Canaan*; and he after many great wonders that he shewed before *Pharaoh*, and many plagues that he

1. The egression of *Israel* out of *Egypt*. Acts 6. 7. Galat 3. 17. Exod. 12. 41. Gen. 12. 1. *Helvicius* in Anno Mundi 1240. p. 14. *Corn. a Lapide* in Exod. 12. Exod. 12. 37. *Corn. a Lapide* in Exod. 12. p. 304. Aug. 9. 47.

he inflicted both on him and his people, brought them at the last out of their *bondage*, and passing through the wilderness he guided them to the *red Sea*, where they are at their *wits end*, and know not for their lives what to do.

*Hostis enim reditum, progressum denegat aquor ;
Si procedit aquas, si redit arma timet.*

*Cor. a Lapide.
in 14. Exod.
p. 422.*

The great distress of the
Israelites at
the red Sea.

Exod 14 7.

For they see *Pharaoh* with 600. Chariots, and all the Chariots and Horses of *Egypt* following after them, a huge Host, no less, saith *Josephus* then 250. thousand men, 200. thousand of armed foot, and 50. thousand horse; and if they turn their eyes aside, they see nothing but the rocks and inaccessible mountains on either hand, & if they look before them, the raging Sea, as red as blood, if not the Waters, yet seeming so, in respect of the redness of the Sands or Shores, as *Pliny* and *Solinus* testify, hindreth their passage forward, and threateneth death if they stir a foot; so that now they can see none other way, but the way of all flesh, that is, to die, and that either by breaking their necks, if they assayed the rocks, or drowning their bodies, if they attempted the Sea, or perishing by the Sword, if they stayed the coming of their enemies; for though they were more in number than the *Egyptians*, three to one; yet were they far unable to withstand their enemies; because they were naked, and the *Egyptians* armed, and protected with 600. chosen Chariots, and all the Chariots of *Egypt*, and the *Israelites* were better skill'd in making Pots than in handling their Swords; & the *Egyptians* were expert Souldiers, trained under chosen Captains: besides the *Israelites* with all their baggage, were hedged in, and as it were imprisoned, betwixt the Sea and the Mountains; and *Pharaoh* had room enough to fight, or to retire.

And therefore the children of *Israel*, having now as hard a choice, as *David's* straight. when the Prophet *Gad* came unto him, do cry unto *Moses*, and *Moses* crieth unto God; And the Lord said unto *Moses*, *Wherefore criest thou unto me? lift up the rod and stretch out thy hand over the Sea, and divide*

it.

it; and the children of *Israel* shall go on dry ground through the midst of the Sea; and *Moses* did so; and then

*Per mare divisum dat iter, satis undique tutum,
Firmior unda maris muros utrinque fuit;*

Deibich.

The Lord caused the Sea to go back, and made the Sea dry Land, and the waters were divided, and the children of *Israel* passed through the red Sea, as on the dry ground.

And therefore the Prophet *David*, considering this great and wonderful work of God, the like whereof was never heard before, composeth this excellent *Psalms*, for the honour and praise of God; and therein to pass the many other particulars, he nameth two of the greatest wonders, (if we consider them in their full extent, literally and mytically) that ever were wrought, and

2. Of the greatest wonders that we read of.

1. That one was wrought in the Waters. } For
2. The other was wrought in the Earth. }

1. When **Israel* came out of *Egypt*, the place where for many years, *damm serviverat servitntem*, he had served a hard service, and the house of *Jacob* from among the strange people that spake a strange language, a language that they understood not, except they learn'd it with great industry; and a language far different from the language of *Canaan*; then *Juda*, that is, either the whole Company that came out of *Egypt*, as some will have it, or else the Tribe of *Juda*, as others think, because they only, under the leading of *Aminadab*, were the first that followed *Moses* into the Sea; though for mine own part I am of the former opinion, because the Sea fled before any of them entred it; and therefore as in the former verse *Israel* and the house of *Jacob* are but several expressions of the same people; so here, in the next verse, *Israel* and *Juda* do signify the same people, the *Israelites* that became now the Sanctuary and Dominion of God; that is, a holy people, which God doth now, after their departure from the Idolatrous *Egyptians*, choose as his own

Ev i'g'ad,
saith the *Sepi.*
or, *cum egredietur Israel,*
saith *Hieron.*
1. Wonder.

Israel and
Juda signifie
the same
thing.

proper and peculiar Flock, to rule and raign over them.

And then the Sea, seeing they were Gods people, and that God himself was now among them, to defend and protect them from all dangers, it divided it self in two parts; and for the more speed, *it fled*, saith the Psalmist; and this division was suddenly made in an instant, that they might presently, without any delay, pass through the same; and to shew, that the power and care of God over his people is extended every where, and is concluded in no certain place, nor within the compass of any time, as St. *Chrysostome* observeth; the Prophet adjoyneth unto this division of the Sea, another Miracle that was done in another place far from this, and at another time, forty years after this, how *Jordan* a great and mighty River, seeing the same thing which the Sea had seen before, ran backward, contrary to his course, not by the impulse of any natural cause, as it hapned to *Alexander* at the *Pamphylia* sea, and the like to *Scipio*, when he was at *Carthage*; nor by any artificial work, as *Cyrus* did to the River *Cynde*, and *Alexander* to *Euphrates*; but by the supernatural power of Almighty God; this broad and deep, and mighty River left running, and stood still on an heap; and then retired backward towards the head from whence it sprung, for fix or seven hours, or more, until that mighty Captain of men had passed over it.

Augustin.
Cassiodor.
Bellarmin.
reflexo omne
in suum sinum
Jordanis re-
verti videba-
tur. Amb. of.
haxam. l. 2. c. 2.

2. Wonder.

2. The Mountains *skipped like Rams*, that is *Mount Sinai*, and all the Mountains round about it, did tremble and quake for fear and reverence of God, that descended there in such Majesty, to deliver his Law unto his people; so *Cajetan. Jansen. Gentbrard, and Bellarm.* do affirm this commotion of the Earth to be taken *in tristiore partem*; or else, because the Rams and young Sheep are a wanton kind of Cattel; and the word *σκιπῶν* signifieth *saltare & subsilire*; to skip or to leap, as the Bucks do when they begin to run: they did rejoyce and dance as it were, for joy to see God so propitious and favourable unto his people, as St. *August. Chrysost. Agguanns, Alphonsus del Pozo*, and others do expound this skipping of the Mountains, to express *ἐν τῇ ὁλῇ τῆς χαρᾶς*, an excessive joy.

And

And here in the 5. & 6. verses the Prophet demands the cause of these their actions, saying, *What ailest thou, O thou Sea, that thou fleddest? &c.* So this verse, and the next are a Text of Inquisition, not *Spanish*, for blood; nor *worldly*, for wealth; nor *Physical*, for the secrets of nature; nor *Courtly*, for honour, but *Heavenly*, for the cause of this great and wonderful work. And as the Sun gives us light, to see the Sun, so he that makes the question in these two verses, doth give us the answer in the two next verses following, saying, *a facie domini commota est terra*; as if he should say, what marvel it is, that the Mountains should tremble, or that the Sea should fly away, or the Rivers return backward, when as God is of that infinite power, that he can as well change the nature of things, as create them, and turn ἀρότομον, saith the *Septuagint*, that is, the hard rock, (which, as *S. Chrysost.* and *Enthym.* say, was so hard, *ut vix ferro secari valeat*, that it could hardly be cut with any Iron;) into a standing water; or as *Gaudentius Brixienfis* saith, *in stagnum aqua*, into a pool of water, and the *Flint stone*; or as *Esay* saith, *σοφῶν πῖτρας*, the hardest rock into a springing well: and therefore in the 11. of *Wisdom* it is said, *ἐδόδον αὐτοῖς ἐκ πῖτρας ἀρότομος ὕδωρ, καὶ ἔζμα διψῶν ἐκ λίθου σκερῶ.* He gave them water out of the *Flinty rock*, and quenched their thirst out of the hard stone.

This Text is a Text of Inquisition.

Amilon Angelous. in l. l. c.

Brixienfis tractat. 10. Esay 50. 7.

Sap 11. 4.

CHAP. II.

But to come neerer to my Text, the first Question of the Wonders wrought in the waters is two fold.

A twofold question.

1. Why the Sea fled.

2. Why *Jordan* was driven back.

Et Bibl. sexti quinti.

And I have chosen to treat of the first at this time, *τί σοι ἔειπεν ὁ θεός ὅτι ἐφυγεν ἡ θάλασσα ὅτι ἔφυγεν*: which the vulgar Latin reads, *quid est tibi mare quod fugisti?* and *Arias Montanus* according to the Hebrew reads it, *quid tibi mare quod fugisti*: *Jansen.* saith, *quid accidit tibi quod fugere videbaris*: what hapned unto thee, things.

thee, that thou didst seem to flie. *Tremel.* reads it, *quid tibi erat amare cur fugeres*; and so others read it, *quid tibi causa erat*. Our vulgar English readeth it according to the vulgar Latin, in *present* tense, What ayleth thee; but our last English translation renders it with *Tremelius*, in the *preterimperfect* tense, *What ailed thee, O thou Sea, that thou fleddest*? The difference seems to be this: that

1. The one would know the *cause* why it fled.

2. The other would understand the *state* of it now, being fled: as if he should say, *quid est tibi*, how is it now with thee, since thou hast fled. And therefore seeing the Original expresses neither Tense, I will handle them in both senses.

1. The cause
why the red
Sea fled
Richardus de
Sancto wilt.

Euseb de pre-
parat. l. 9 cap
ult.

Joseph ant.
How the Pan-
philian Sea
made way for
Alexander.

1. What ailed thee: & *exclamatio est vox ista Prophetæ cum admiratione & admiratio cum exultatione*: and this speech of the Prophet, saith *Richard de St. Victore*, is an exclamation with admiration, and admiration with exultation: that is, an admiring at the strangeness, and rejoycing at the goodness of this wonderful work of God: for he saw herein a very great and divine Miracle, & *non unum tantum*, and not one alone, saith he, but two or three, or more; and all great, all strange, and all wonderful stupendious. For, though the Gentiles, & the Morphites, or Egyptians (as *Eusebius* witnesseth) do ascribe this division of the Sea to the natural ebbing thereof, and not to any miraculous work of God: and *Josephus* himself doubteth, whether it was miraculous or natural, though unusual; when he saith, that the *Pamphilian* Sea, did likewise give back, and made way for *Alexander* to pass through it: when God used his service to pull down the pride, and to subdue the Empire of the *Persians*: Yet we find it more then most clear that this division of the red Sea was a mighty Miracle.

The slight or
division of the
red Sea most
miraculous.
1. Reason.

2. Reason.

1. Because that no ebbing doth cleave the sea in twain, so that there is an ample way to pass through it, but it maketh bare the shores, or some adjacent places unto the same, when the middle channel shall be still deep: though not so deep as at full Sea.

2. Because the ebbing of any Sea makes all the waters lower,

lower, and makes it not to rise up as a wall on either side, and to stand immoveably, as this did, until all the people had passed through it, and then presently to return back again, to overwhelm the enemies.

And for the example of *Josephus*, we say, that it is but fabulous; because (as *Strabo* affirmeth) *Alexander* did not pass over it, but compassing the shore, and searching for the shallowest places, he went through it where he found the lowest waters, though it reached above their navels, which notwithstanding was a bold enterprise worthy of *Alexander*; and, as the Heathens say, *Fortune favoured him very much*, or rather, as we that know the truth do say, God, to bring his own purposes to pass, assisted him more then he deserved, that passing through the same in winter, he should not be overwhelmed of it.

Strabo l. 14.

Alexander's
passage assisted
by Gods favour.

And therefore, this great Captain counted it a great matter, that he had transported his Armies over this and other Seas, and so told *Darius*, that it was but fondness and folly in him, to frighten him with Rivers that had passed over Seas: And though *Cesar* gloried much in his passage over the *Rhine*, *Roan*, and other *French* and *Helvetian* Rivers: Yet neither these, nor any other, that ever we read of in any Writer, is any wayes comparable to this passage, of the Children of *Israel* through the Red sea. For,

The manifold
difference be-
twixt *Alexan-*
der and *Cesar's*
passage over
Rivers and
Waters, and
this divition
of the Red
sea.

1. Here is not a transportation of men over the Sea, either in Ships, Boats, or on Planks, or any other wayes devised by mans art; but here is a division of the Sea into two parts, and a passage through the mids of it on dry land, when the very Element of water leaves his place, to give place unto the *Israelites* to pass through it.

2. Here is not only a division made, *sed etiam solo minus facta est*, it is made with a nod, with a will, without a word, saith *Lorinus*; for, lift up thy rod and divide the Sea, saith the Lord; and the Sea shall be as soon divided, as thou canst lift up thy hand, it shall be done in an instant: And therefore the Prophet saith, *it fled*.

Lorinus in loc.

3. The

3. The waters did not only retire, and flow back, but they elevated themselves, and stood up as a wall, still contrary to their nature, and therefore miraculous.

Origen ho. 8.
Genb. in Pf.
135.

Euthym. in Pf.
135.
Adruconius,

4. This division was either in twelve parts, as the Hebrew, and *Origen*, and *Genebrard*, and some others think, according to the number of the twelve Tribes of *Israel*; or rather, because the Scripture makes no mention of so many divisions, as *Philo*, *Theodoret*, and *Euthymius* do aver, it was so great and so large, especially in a sea of six leagues broad, that an Army of three millions of men at least (if we count the Children, Youths and Strangers that were amongst them, which *Moses* reckoneth not, and all their cattle and baggage, could orderly pass through the same within the space of five hours, or thereabouts.

Cor. à Lap. in
Exod. 12 p.
465.

Sap. 19 7.

Pineda in Job
26. 6.
Sanchez in
Esey 63.
Numb. 55.

5. This division was so thoroughly and perfectly made, that it left no waters behind it, but that the *Israelites* might pass on dry ground; and that ground, saith *Alapide*, was not as the dry land, but as the dry field, that is filled with grass, and adorned with sweet flowers: For so the Wise man saith, *Where the water stood before, dry land appeared, and out of the red Sea a way without impediment, and out of the violent stream a green field*: And so *Pineda*, *Lorinus*, and *Sanchez* do consent, that for the encouraging of the *Israelites* in this passage, the Lord did miraculously cause their way to spring with grass, that they might go on with all ease and speed.

6. As the manner, so the end of this division of the Sea was most wonderful; for it was so elevated like a wall on both sides, that it might be a safeguard and defence unto the *Israelites*, against the violence of the winds and waves, whose roarings might otherwise continually dishearten them.

7. It was so fully, and so fairly made, that it might allure the *Egyptians* to follow after them, and when they were in the mids thereof, it did so suddenly and so violently return, that it destroyed

destroyed them all, no less then two hundred and fifty thousand men, as *Josephus* saith.

And therefore the Prophet considering all these many Wonders of this one work, doth here by an elegant *Prosopopoeia*, and a poetical elegancy, ascribe sence unto the Sea, and speaks unto the same, as to one that could answer him; saying, *What ailed thee, O thou Sea, that thou fleddest?* And in another place he ascribeth sight unto the Sea, saying, *Viderunt te aqua Deus*; The waters saw thee, O God, and were afraid: And so, when men will not hear the truth, when they will not be perswaded with any Arguments, the other Prophets and Servants of God do usually speak unto the senseless Creatures, as if they were rational Men, because men will be so senseless, though they think themselves so wise: as the Prophet *Esay* speaketh to the Mountains, and *Jeremy* saith, *O earth, earth, earth, hear the word of the Lord*; and *Moses* saith, *Audite cæli, & auribus percipe terra.*

Psal. 76. 16.

Esay 49. 13 & 44. 23.

Jer. 12. 19.

Deut. 32. 1.

And not only the Prophets, but the Poets also, do commonly use the same figure; as when *Seneca* saith,

Terra se retro dedit, gemitque penitus.

Seneca in Oedipo act. 3.

And *Virgil* saith,

Montesque feri, silvaeque loquuntur.

Virgil Elog. 5.

And so these Creatures indeed do hear, and see, and say, what they ought to do, *Non oculis, voce aut auribus*, not by any Organical instrument of eyes, mouths, or ears, *Sed imperio & potentia creatoris omnis creatura intelligit creatorem*; but by the rule and power of God every creature doth understand his Creator, and by a certain innate instinct of nature, indelibly imprinted in their very being, they do all obey the Voice and Commands of God, they do perform his Will, they do rejoice when he is pleased, and they are afraid when he is angry, for,

That all the irrational creatures do perform the will, and obey the voice of their Creator.

A facie domini commota est terra, the earth trembled and was still: And why? Because he was wrath, saith the Psalmist.

Psal. 97. 18. & 97. 4.

And

Psal. 29 8.

And therefore no marvel, that the Saints of God do quake and tremble for fear of Gods anger; for the Thunder doth but, *quaterne nebulas, & eradicare turres*, scatter the Clouds, shake the Trees, and throw down Towers; but when God is angry with us, he will, *quaterne conscientias & extirpare homines*, shake our hearts, and root us out, and as he threw down the Angels out of Heaven, so he will throw us into the bottomless Pit: And therefore, if God frowneth, then, as St Hierom saith, *terra tremat, & mare mugiat*, let the earth tremble, and let the Sea make a noise; for the Voice of the Lord is a glorious voice, *the voice of the Lord shaketh the wilderness, yea shaketh the wilderness of Cades.*

And this point, of the irrational Creatures obeying Gods Will, should teach all men these two special Lessons;

The flight of
the Sea teach-
eth us a two-
fold lesson.
1. A lesson of
comfort.
Origen.

1. The one of comfort. *
2. The other of practice. For,

Act. 11. 7, 10.

1. We see hereby the Power and the Goodness of God: That if we be his Servants, *Ipse tibi elementa etiam contra naturam servire compellet*, he will compel all the Creatures to do thee service; and many times, contrary to their own natures, to preserve thee; as here the Sea to divide it self to make way for the *Israelites* to pass through it; the fire to abandon all his heat, to preserve the three Children; the fierce Lion to stop his mouth to save *Daniel*; the liquid waters to consolidate themselves to hold up St. *Peter* that he should not sink, and the chains and fetters of iron to fall off from his legs that he might be loose, and the gates and locks to open themselves that he might escape: And they will not only help to preserve thee, but they will also assist thee to confound thine enemies, as here the Sea to close it self to devour *Pharaoh* and all his host; the earth to open it self to swallow up them that rebelled against *Moses* and *Aaron* the Saints of the Lord; the fire to descend from Heaven to devour the enemies of *Elias*; the Bears to run out of the Woods to tear those children that mocked *Elizens*; *The Stars in their order to fight against Siera,*

Judg. 5. 10.

fera, Et conjurati veniunt ad classica venti: and in the time of *Honorius*, the Winds conspired to overthrow the enemies, and many hundred such examples might be alledged.

And therefore, as God thus preserved his Ministers, and used these Creatures to confound their Adversaries; so if we serve our God, and trust in him, I will say with the three Children, *Our God is able to deliver us*; and as *Mordecai* said *Dan. 3. 17.* unto *Hester*, *If thou altogether holdest thy peace*, if they whom our adversities concern as well as us, shall say nothing, yet may our enlargement come from another place; and I will not add as he doth, but *thou and thy fathers house shall be destroyed*; because it is not enough for us, not to do the least wrong unto the innocent, and to deny our own votes to destroy them, but we are bound to succour and assist them to the uttermost of our abilities: And therefore the Lord cursed the *Merozites*, because they came not to help the *Israelites* *Judg. 5. 23.* against their enemies; and when he saw that their friends failed them, he made the Heavens to assist them, and the Waters to destroy their adversaries, *For the river Kishon swept them away, that ancient river, the river Kishon*: And now his *Ps. 21.* Arm is not shortened, but that he can do the like.

2. The flight of this Sea teacheth us another Lesson for our practice; and that is twofold.

1. A Lesson of practice, which is also twofold,

1. To be obedient to Gods Voice, and to do whatsoever he commandeth us.
2. To be afraid when he is angry, and to tremble for fear of his judgments. For,

1. All Creatures do obey his Voice, as you may see, he did but say, *Procreant terra*, let the earth bring forth the living Creature after his kind, and let the waters bring forth abundantly the moving Creatures that have life, and it was so: And they do not only obey him, in things naturally agreeable to their dispositions, but also in all things whatsoever God commandeth them to do, though it be never so unusual with them,

1. To obey Gods Voice. *Gen. 1. 26. 20.*

them, or so far contrary to their nature; for when all flesh had corrupted their ways before God, and God had resolved to cast away all flesh, he did but say unto the Waters,

— *Vires effundite vestras.*

Let all things be overwhelmed with your waves: and immediately

Ovid. Metam.
l. 1. p. 12.

— *Redeunt ac fontibus ora relaxant,
Jamque mare & tellus, nullum discrimen habebat.*

Gen. 7. 11. 11.

the cataracts and windows of Heaven were opened, and the fountains of the great Deep were broken up, and all flesh died that moved upon the earth: So the earth opened it self to swallow up *Corah* and his Companions: The Air left his own purity, in the time of *David*, to plague them that God intended for to punish: The Fire burned in the mids of Waters, that it might destroy the fruit of an unjust Land; and contrary to his nature, it refused to burn up the three Children, when they were thrown into the fiery Furnace: And to ascend above the Elements, the Sun stood still at *Gibeon*, and the Moon in the valley of *Ajalon*, until *Josuah* was avenged on Gods enemies, and the Stars in their order did fight against

Sap. 16. 19.
Josh. 10. 13.

Judg. 5. 4, 5.

Sifera: Nay, to go lower then the Earth, and to descend as deep as Hell; though the Devils be most averse unto the Will of God, yet do I never find, that they disobey'd the commanding Will, or powerful Commands of God; but, as the Heavens, and the Earth, the Angels, the Sun, the Moon, and the Stars, the *Dragons and all deeps*, Fire and Hail, Snow and Vapours, Wind and Storm, and all other Creatures, fulfilling his Word, do obey the Voice of God; so whensoever God commanded any of these same Spirits to do any thing, they do it; as when he forbade them to take away the life of *Job*; and when he bade them to hold their peace, and to come out of those whom they possessed, and the like, they presently did it, and durst not disobey it.

Psal. 148. 7.

And shall Heaven and Hell, Angels and Devils, the sensible and the senseless Creatures obey the Voice of God : And shall Man, the glory of all Gods Works, the Lord of these Creatures, and the Creature which received more testimonies of Gods love then all the Angels did, which is indued with reason, ennobled with understanding and was made as God, in the Image of God, to be the Heir of Heaven, to live with God for ever ; and to that end, had the Father to create him, in his own likeness, the Son to redeem him, by his own precious blood, and the holy Ghost to sanctifie him, by his own working in him all celestial Graces : Shall he, I say, and he alone, and none but he, so transcendently spurn and kick against his Maker ? O shameless Creature, full of all pride, and fuller of all wickedness, how darest thou rebel and disobey that God that gave thee thy very being ? And when he saith, *Thou shalt not take the Name of the Lord thy God in vain*, with what face canst thou abuse and prophane all his most glorious Names with most fearful oaths ? When he saith, *Remember to keep holy the Sabbath day*, with what impudency canst thou say, this is a ceremonious precept that concerned the *Jews*, and not thee ; and therefore in scorn tearmest them *Sabbatarians*, and sayst, they are but *Jewish Christians* that observe this Sabbath, and make more conscience to hear Sermons, rather then to follow their recreations ? And when he saith, *Touch not mine Anointed, and do my Prophets no harm*, how darest thou disrobe his Anointed of all his Royalty, and make him stand like a Cipher,* that of himself can do nothing, among all the rest of the Figures ? And why tremblest thou not to do all the harm thou canst in the world unto his Priests, and to say, *Down with them, down with them, even to the ground*, make them, like *Jeroboam's Priests*, the basest of all people ; and as *St. Paul* speaks, the very filth and off-scouring of the whole earth ; or as *Job* saith, *let them eat*, not with our slaves and servants, but *with the dogs of our flocks* ; and though they be Gods Servants, yet, with *David's Embassadors*, let us shame them, and shave them, cut off their beards, pare their nails, shorten their coats, and their commons too, and make

The intollerable pride and ingratitude of man.

1 Chron. 16.
22.
Psal. 105. 15.

οὐκ ἔστιν ἁγία-
σμα τοῦ ὄνο-
μα.
1 Cor. 4. 13.

them the very scorn of the world, and outcast of the people : then we shall do well enough, we shall do what we list, for they dare not open their mouths ; or if they do, we be unjustly able to gag them.

The Author
prayeth.

But, O Lord our God, we do confess, that for our sins, and for the iniquities of our fathers we are become a reproach to all that are about us ; yet O God of mercy, though we have been undutiful, yet do not thou forget to be mercifull : and though we be in the same state as *Israel* was by the red Sea, in the midst of dangers : yet, O Lord, look from the Pillar of fire upon the Host of the *Egyptians*, and let us behold thy salvation, and for thy servant *Dauids* sake, for our Master *Christ* his sake, and for thy holy *Mysteries* sake, that we do handle, turn not thy face from us, let not the Heathen say, *where is now their God?* And for the sons of men, the children of this generation, if they dare still go on, and still persist herein, to disobey the voice of God, and to be careless of his precepts, then I remember my second Observation ; which is,

1. To be afraid
of Gods anger.

Psa 76 6, 7, 8.

Psa 68. 7, 8.

Psa 97 4, 5.

Psa 104. 7.

2. To be afraid of Gods anger, and to tremble at his judgments, for the Prophet *David* speaking unto him saith, *At thy rebuke, O God of Jacob, both the Chariot and Horse are fallen : thou, even thou art to be feared, and who may stand in thy sight when thou art angry?* Thou didst cause thy judgments to be heard from Heaven, the earth trembled, and was still : and in another place he saith, *O God when thou wentest forth before the people, when thou wentest through the Wilderness, the Earth shook, and the Heavens dropped, at the presence of God, even as Sinay also was moved at the presence of God, which is the God of Israel.* And again, he saith, his lightnings gave shine unto the world, the Earth saw it and was afraid, the hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole Earth : and again, speaking of the waters that stand in the hills, which might seem to be the safest place, he saith, *at thy rebuke they fly, at the voice of thy thunder they are afraid ;* and a little after, speaking of the Fowles of the aire, and the Beasts of the field,

field, and the Lions roaring after their prey, and the like; and of the *Leviathan*, and those innumerable creeping things of the Seas, as he calls them, he saith, *When thou hidest thy face they are troubled*; when thou takest away their breath V. 29. they die, and are turned again to their dust. In all which places, and the like, which I might collect unto you, we may easily see, with what elegancy the Prophet sheweth how all creatures, both in Heaven and Earth, and in Hell likewise, as the Apostle saith, do exceedingly fear and quake and tremble, *when God is angry*: and no marvel; for if he doth but touch Psa. 144. 5. 6. the Mountains *they shall smoke*, if he cast forth his Lightnings, he *shall tear them*; if he shoots his Arrows, he *shall consume them*: and if he doth send out his *ice like morsels*, that is the least crums of his anger, the Prophet demands, *Who is able to abide his frost?* that is, the fury and height of his displeasure.

And shall these senseless creatures, that never offended God, that never did any thing against his will, be thus afraid when he is angry; and thou, that hast angered him so many many times every day, and so mightily provoked him every hour, and so highly moved his wrath and indignation against thee, every minute, for those fearful sins that thou hast drunk like water, and committed with all greediness; canst thou go on without fear, and boast of them without shame, and either laugh in thy sleeve when thou hearest thy self reproved, or resolve with thy self to vex his soul that will speak against thy sins? O beloved, I beseech you remember what the Apostle saith, *It is a fearful thing to fall into the hands of the living God.* Heb. 10. 31. And consider what the Prophet David saith, *If his wrath be kindled, yea but a little, blessed are all they that put their trust in him.* Psa. 2. 12. And therefore whensoever the flesh provoketh thee to anger, or the devil tempteth thee to any sin; be afraid of Gods anger, and it will preserve thee from all his fury and protect thee from all his judgments: for Psa. 90. 11. *even thereafter as a man feareth, so is his displeasure*; that is, the more we fear him, the less he is angry with us; and the less we fear him, the more he is displeased with us.

But

But you will say, why should they be affraid, that with all zeal do go on to honour his name, to purge his Church, to purifie his servants, to cut away those rags that are the reliques of idolatry, and to cut off the tayl of the beast, that defileth the face of Christs Spouse?

I answer, they that do so indeed, do well; but as the Jews in the blindness of their furious zeal to the holy Temple crucified the holy one of God, killed his Prophets, robbed his Priests, and persecuted his servants, and yet thought they did God good service: so, if there be any stratagism in these actions; if ends and means and minds be not right, though they think to honour God, yet may they quake and tremble for fear of Gods judgments. And so much shall serve for the *literal* interpretations of these words.

CHAP. III.

2. The mystical interpretation considered two waies.

1 Generally,

Quid maris nomine nisi in bonis sapiens mundi huius amaritudo.

Gregor. moral. l. 9.

Per montes summi doctores, Greg. in Job 9. suscipiunt montes pacem.

2. **F**OR the *Mystical* Interpretation of this Hymn, we may consider it two waies.

1. Generally, of the whole Psalm.

2. Particularly, of these words. For,

1 *Bruno Carthus. Patriarcha, Alphonsus del Pazo. Aggna-* nus, and others, do thus mystically interpret it: by *Egypt* they understand the world: by *Israel*, the servants of God; by the Sea, the cruelty of wicked men; by *Jordan*, their wonted course; by the Mountains, the Prælates of Gods Church; and by the little Hills, the inferiour Clergy. Now as *Israel* dwelt in *Egypt*, which signifieth darkness, so *Mash.* and *Magdalene*, and many more of Gods servant, yea all the house of *Jacob*, all the Saints of God dwell in the World, which is the region of darkness, and the receptacle of all wickedness; because, as St. *Ambrose* saith, *Transire in Egyptum non criminisum est, si in mores Egyptiorum non transis*: it is no sin to be in the world, if we keep our selves unspotted of the world: but when Christ by his grace, and by the service of his Ministers, shall call us out of *Egypt*, and from the vanities

of this world, we may say, from the darkness and blindness of the Church of *Rome*, then we are his Sanctuarie and his dominion, and he will reign and rule over us.

Yet for all this, there are *Egyptians* behind us, and a red Sea before us, and inaccessible Rocks on every side, dangers and cruelties which way soever we turn our eyes: for the world hateth you, saith our Saviour, and you shall be among worldlings but as Lambs among Wolves, whose cruelty and fierceness are like the raging Seas: for as the Psalmist saith, *The Heathens do furiously rage, and the people imagine vain things.* John 15. 19. Psa. 11.

But God can divide the Sea, shake the Mountains, and scatter all his enemies: for as the Sea saw God with his people, and then fled to yield a way unto them: so when the cruel tyrants and bloody persecutors perceived the miracles of the Apostles, and the wonderful presence of God to assist his servants, their rage ceased, and they gave all liberties and immunities to Gods Ministers, and were, as this Sea, a Wall of defence to preserve us from all violence. And not only so:

But as the violent stream of the great and raging river *Jordan* was driven back, so the fury of these men was converted into mildness, their cruelty into pity, their rapacity into abundant bounty; and being baptized into him that was baptized in *Jordan*, they turned back from all their wonted wickedness, and became most faithful Christians: so when it pleaseth Christ to command the winds and the waves to cease, we shall have a pleasant calm. And then, as the Mountains skipped like Rams, and the little Hills like young Sheep, so the Ministers of Christ, both the higher and the lower rank, Priest and Prelate, unless we will make the mountains less than the little hills, shall rejoyce at the prosperity of the Church.

How the poor Preachers of the Gospel are preserved from the powerful tyrants.

And if any man, considering the cruelty of the world, and the power of worldlings, and weighing the weakness of the Apostles, and the meanness of Gods Ministers, shall wonder and demand the Reason, why, or by what means these poor sneaks do escape the rage of those ravening wolves, which

not

not only cease to persecute them, but also turn to profess the same truth with them, and to do all the good that they can do for them.

Our salvation
and preserva-
tion from the
Lord, proved
here two
waies,

The Prophet answereth, that this hapneth by the Divine vertue, and not through any of our might and policy: for alas! we are poor miserable wretches, and can do nothing to help our selves, but only wait and expect what sentence is decreed against us, and pray for patience to undergo it; but our salvation, and their conversion is from the Lord, which the Prophet proveth by two special reasons.

1. From the *commotion* of the Earth. } For,
2. From the *deduction* of the Waters. }

1. From the
commotion of
the Earth.
Ayguanus.

1. *A facie domini commota est terra*, the Earth trembled at the presence of the Lord: that is, earthly men, saith *Ayguanus*, were converted by Christ, which is the face of God; and worketh this change in the hearts of men.

2. From the
deduction of
the waters.

2. He *bringeth forth the waters out of the hard Rock*, and he brought it forth twice, as we read, first in the 17. of *Exod.* 6. & secondly, in the 20. of *Num.* 8. so he bringeth the waters of contrition out of the stony heart of a sinner, and then he doth abundantly poure forth the water of grace out of himself, which is the true rock of our salvation.

This is the Lords doing, and it is marvellous in our eyes, that he should convert Lions to become Lambs, and of the stones raise up children unto *Abraham*; and make our enemies to become our friends.

How easily
God can pre-
serve his
Church, and
every one that
serveth him.

And therefore the Prophet beginneth the next Psalm, or, as many Interpreters will have it, goeth on in this Psalm with *Non nobis domine, non nobis*, but unto thine own name give the praise: especially because that from hence, *Est nobis spes magna pœnitentibus*, we have abundance of comfort and consolation; as to be assured, saith *Fabritius*, that there is no danger so great, but that God can easily deliver us out of the same; for as he delivered *Noah* when all the world was drowned, and these *Israelites*, when they were encompassed with death;

death; the three children out of the fiery furnace: Daniel out of the Lyons den; Jonas out of the Whales belly; and poor *Susanna*, which was the Type of his Church, from the violence and virulence of the wicked Elders; so no doubt but this our God, which is a God in the needful time of trouble, can preserve his Church from all the Elders of the world; and hedge it about as the Island is with invincible Seas, and with such Oaks, and Cedars, that shall thoroughly protect it from the wild Boars that would destroy it.

2. For the particular Interpretation of these words, as they are mystically expounded, there are three special things to be observed herein. 1. Particularly of this Text.

1. *Figura humanitatis*, a Type and Figure of our humanity: in the Sea. 3. Special things observable in these words.

2. *Probatio vanitatis*, a plain manifestation of our vanity: in the flight of it.

3. *Inquisitio veritatis*, a discussion of some truths in this question that is made, *What aileth thee that thou fleddest?*

1. By the Sea is understood the present state of this humane life; for the Angel telleth us, *John 1.* that the waters which he saw, were people, and multitudes, and nations, and tongues: and in another place the World is compared to a Sea of glass like unto Crystal: And therefore 1. The state of humane life; Apoc. 17. 15. Apoc 4. 6.

both { 1. The *μικροκοσμος* } The great Universe. } that is, 1. The world like the Sea in seven respects.
 { 2. The *μεγαλοκοσμος* } The little Universe. }

The whole world, and every man in the world may be understood by this Sea: that flieth away as fast as the red Sea did.

And 1. the world is compared to the Sea in seven respects, which are the seven deadly sins.

1. The Sea is the raging of a swelling Element, flowing and mounting up as high as ever it can elevate it self; so the world 1. Tumidus, swelling.

world is swollen through pride, and the confluences of that wealth it gathereth, and the rich men have.

2. *Fervidus*,
boyling.

Gregor in
Job 28. 14.

Chrysost. Hom.
60. in Johan.

Philo in l. de
Abraham.

2. The Sea is fervent and boyling, through the continual motion and agitation of the waves, that are alwaies boyling like a pot of Oyntment; and so the world through wrath and anger boyleth and broyleth it self, when every one will be enraged, and moved against his brother, many times for none other cause than *Cain* had against *Abel*, or the sons of *Jacob* against *Joseph*, because these were better than their brethren: and so *St. Gregory*, writing upon those words of *Job*, where the holy man speaking of wisdom, saith, *That the Depth saith, it is not in me, and the Sea saith, it is not with me*, saith, *Resse mare vita secularium dicitur quia dum procellosis actionum motibus coercitur, ab eterna sapientie quiete disjungitur*; the life of worldly men is rightly termed the Sea, because that being stirred up with the stormy motions of secular actions, they are hindred from the thoughts of eternal salvation: and *St. Chrysostome* saith, *Navis tempestatibus non agitata, secundo vento navigat, & anima secularibus soluta negotiis in portu quiescit*; that ship which is not tossed with tempests, saileth safe; and that soul which is freed from worldly cares, doth rest in a safe and quiet port. And therefore, *Vir probus & quiesca vita amator secessum & solitudinem diligit*; if we would be freed from the tempest of this Sea, we must seclude our selves, as much as ever we can, from the cares and affairs of this world; that so we may the more freely yield up our selves unto prayers, and all other heavenly meditations, as *Philo* speaketh.

3. *Profundus*,
deep.

Luke 16. 8.

3. The Sea is very deep, so that in many places we can no ways sound into the bottom; we cannot dive into the depth of it; and so is the world exceeding deep, not only in plots and devices, wherein you shall find, *Filii hujus seculi*, the children of this generation, the generation of Vipers, far wiser in their kind then the children of light; and you shall find a Countrey-swain, or a City-prentice, with more craft
and

and tricks in his head, then *Hannibal* had stratagems in his war; but also in covetousness of honours, and the indefinite desires of worldly wealth, wherein they are as unsatiable, and as unbottomless as the main Ocean sea.

4. The Sea is green, through the continual ebbing and flowing thereof; and so is the world through envy, which is alwaies the worm that gnaweth at the root of vertue, and is indeed the justest of all vices, like *Prometheus* vulture, that continually pecks and eateth up the hearts of them that breed him.

5. The Sea is quiet and calm when the wind is laid, and so is the greater part of the world at ease, through sloth and idleness, when the Law driveth them not to work; And this is the mother of penury and beggary, when men become like wine settled upon his lees; good for nothing but to do nothing in the world; just like our City gossips, that with much ado will make themselves ready for dinner, and then spend the whole afternoon, either in Christning-seasts, or Funeral-banquets, or it may be in Visits, not of the poor, sick and needy Neighbours, but of the New-found braveries of their Neighbour gossips; or else in Playes or worser things. And this sloth and idleness is the cause, that (as *Solomon* saith) the Vineyard of the sluggard was over-grown with Thorns; and I am sure it is the cause of many beggars in this Kingdom; when our Iustices of the peace are so unreasonable herein, as to suffer such a multitude of Vagrants and idle persons every where, without a house of Correction to keep them to work; which being done, would bring honour to our King, and comfort unto the Church, and benefit to the whole Commonwealth.

4. Litilus,
calm.

The descrip-
tion of the
City gossips.
But the Pro-
phet crieth,
Wo to them that
are at ease.
Amos 6.1.

Prov. 14 30,
& 31.

6. The Sea is ever foming out froth, and casting forth dirt and mire into the shore; and so is the world full of luxury, drunkenness, gluttony, and all excess, which are nothing else but the foam and froth of corrupted hearts, that pour out indeed their own shame.

6. Spumofus,
foaming.

Absorbent,
swallowing.

7. The Sea is a swallowing and devouring Element, by reason of the Whirl-pools and Whirl-winds, which are so violent, that they do oftentimes immerge and swallow down the greatest Ships; and so, *Maris instar, fluctuat mundus semper, & absorbet; quia amatores suos vorare novit, non perire; & paucorum est hoc mare siccis vestigiis calcare & non immergi*, the World is a most devouring Creature, and herein as like the Sea as any thing can possibly be; for as in the Sea the greater Fishes devour the lesser, so the Prophet saith, *Facis homines sicut pisces maris*, God made man like the fishes of the Sea, and as the creeping things that have no Ruler over them: And therefore we see how that by Usury, Extortion, Oppression, and the like, the rich and great men of this world do grind the faces of the poor, and oftentimes they exalt themselves by suppressing others, and they make themselves rich by making others poor.

Hab 1.14.

Besides all this, the Sea is such an Element, as is,

The World
like the Sea in
two other re-
spects.

1. A Receptracle for abundance of all sorts of creeping things, both small and great Beasts; and so is the World an habitation for rich and poor, young and old, male and female, lame and sound, wretched and happy, and all other sorts of men, here you may have enough of them in this World.

How sweet the
vanities of
the world are
to the wicked,
and how un-
savory to all
godly men.

2. The Sea is a most sweet and pleasant water to all Sea-fishes, but most bitter and least agreeable to all fresh-water-fishes, and other aerial Creatures, to whom it is no less sour then gall, no more nourishing then poyson, and no better then death it self; and so is the World most pleasant unto the Worldling, he desires none other Heaven, and he would dwell for ever on earth, and he had rather have the flesh pots of *Egypt* then all the dainties of *Canaan*; but to the godly, whose conversations are above this World, this is like Worm-wood, and they deem themselves Pilgrims, no better then Prisoners while they are the Inhabiters of it; and therefore they cry out with the Psalmist, *Wo is me, that I am constrained to dwell with Mesech, and to have mine habitation among the tents of Kedar.*

Psal. 120.5.

But

But as in these respects the World is like unto the Sea, so in this we find it worse then the Sea, that upon the Sea we shall have many times a prosperous wind, that will bring the Sailers unto their desired Port, unto the Haven where they would be; but in this World, saith St. *Augustine*, *Non solum adverse, sed prospera quoque res in naufragium ducunt*, not only adversities, but prosperitie also bringeth shipwrack unto us. *Ideo magna virtutis est cum felicitate luctari, & magna felicitatis est, à felicitate non vinci*, therefore it is a mighty vertue, to strive against felicity, and it is an exceeding great felicity not to be overcome of prosperity.

In what respect the World is worse then the Sea.

And so you see how the World is like the Sea; and S. *John* saith, it is like a Sea of Glasse, and like unto Cryстал.

The World like a Sea of Glasse.

1. Of Glasse, *propter fragilitatem*, by reason of the frailty and brittleness thereof, as you may easily see, how soon, and how easily, we that are now in most pomp, and do stand with our late Favourites on the top of the greatest honour, may lose our health, our wealth, our liberty, our life, and all: No Venice glasse so brittle and so frail, as that unconstant Lady, which the world calleth *Fortune*; and therefore she is painted on a ball, or a wheel, that is most unstable, and with her wings spread, standing upon her tiptoes, as upon every turn of the little Orb, most ready to skip or fly away from us.

1. By reason of the frailty of it.

Fortuna volubilis erras.

2. It is like unto a Sea of Cryстал, and that is, *propter frigiditatem*, by reason of the coldness of it; because Cryстал being nothing else, but water condensed and congealed through the vehemency of cold, is one of the coldest things that are, from whence the proverb grew, to be as cold as Cryстал, which is far colder then the Ice; and so the world is frozen cold, for want of that fiery heat of Love and Charity that should be in us; and, I confess, it was alwayes cold, but never so cold as now; for our Saviour tells us, that towards the end of the world, *the love of many should wax cold*, that is, grow colder and colder, and, as in a dying man, this coldness should spread it self further and further; for though it was said of old, the Courtiers had most complements, and had throughly learnt, *verba dare*, to give fair words, but no deeds;

2. By reason of the frigidity and coldness of it.

Matth. 24. 12. How cold our love and charity is grown.

yet

The Flying Sea.

Pfal. 15. 3.

yet now the Country is full of Courtiers, and the Cities beyond all, full of promises, but no performance, seeming pious to hear much, but no charity to do any thing: The Prophet David saith, he shall dwell in the Tabernacle of the Lord that keepeth his promise, though it were to his own hinderance; but now men will promise little, and perform less, unless it be for their own advantage; because they be lovers of themselves, as the Apostle speaketh, and the love of their brethren is as cold as Crystal.

2. Every man like the Sea in three respects. 2. As the *μικροκόσμος*, or great World, is like unto the Sea, so the *μικροκόσμος*, or little World man, is also like unto the same, and that in a threefold respect.

1. of Estimation.
2. Of Agitation.
3. Of Transfition.

1. In respect of estimation.

1. As the Iron followeth the Adamant, so doth the Sea follow the course of the Moon, *Quia Luna dux aquarum*, because the Moon is the Lady and Mistress of the waters, as the Philosopher saith, and they do ebb and flow according as the Moon is either increasing or waining, and so doth mans esteem in this world ever follow after his fortune: for,

Donec eris felix —

Pfal. 49. 18.

Prov 14. 10 & c. 19. 7.

James 2. 2, 3.

Men are esteemed according to their wealth and their places.

if thou be rich thou shalt have friends enough, and so long as thou doest well unto thy self every man will speak well of thee, saith the Prophet: And Solomon saith, if a rich man speak, all will hear him, and every one will commend him, but if a poor man speaks, who will regard him: And Saint James saith the like, if a rich man comes in, or one that weareth fine clothes on his back, and a Gold ring on his finger, he shall be respected; but the poor shall be despised, and neither heard when he speaks, nor regarded when he holds his peace: a strange thing, as if Vertue, or Wisdom, and Understanding must needs be married, and cannot be divorced from riches and

and high places ; which indeed do give courage, and, I confess, do add boldness unto the speakers, and the want thereof doth many times stop the mouths of the inferiors, that if they were in their places, or had as much wealth, might perhaps shew as much wit, and prove as wise men as these great masters of Wisdom.

2. As the Sea is never at rest, but ever in motion, and al-^{2. Of agitation.}ways tossed with the winds and weather; so the life of man is like a top, that (as Nazianzen saith) *Sursum deorsum, volvitur, revolvitur, & cum videtur stare consistit minui*, is whipped and scourged up and down, and when it seems to stand it standeth least; so we are tost like a Tennis-ball, and as the Poet saith,

Tot mala jam passi, quot in aethere sydera laeant.

Ovid, trist. l. 1.

Our miseries are as many as the Stars; for the whole life of man is but *interminabilis labor*, a work without end, and a labour without ease; like the continual tumbling of *Sisyphus's* Stone, or the filling of the fatal Tun, which King *Danaw* Daughters were enjoined to do, and the waters, through the chinks, as through a sieve, ran out as fast as they could pour it in. And therefore *Job* saith, *Man fleeth as it were a shadow, and never continueth in one stay*; in the mids of life we be in death, and in our greatest mirth we are often nearest unto the gates of Hell; this is the state of man, just like the Sea, never at rest, never quiet, but ever busied about one suit or other, and ever stirring, and doing, till we be able to do no more.

The miserable condition of mans life.

3. As the Sea ebbs and flows, and so passeth away from^{3. Of transition.}one place unto another; so it is with every man in the course of this mortal life; for either the vanities of this world will ebb and flow from us unto others, or we shall fly from them, and run (as the proverb is) out of Gods blessing into the warm Sun, from a good place into a worse; as he that never knows, when he is well, until he is made to smart.

Besides, the Sea is, *Concursus aquarum*, the concourse of many

Gen. 1. 10.

How uncertain all the vanities of this world are.

Quintus Curtius. l.

Job 9. 15. &
c. 7. 6.

many waters, *Nam congregationes aquarum vocavit maria*, for the gathering together of waters he called Seas; and then this water is huge violent, raging, and turbulent; and yet the same water, when it is diffused and scattered, is even as nothing; it will scarce stick upon thy finger; and so the man that hath the pomp of honour, riches, and other worldly vanities heaped together upon him, is puffed up with pride, most commonly, and swelled with intolerable disdain of his inferiours; and yet, when these things are vanished, and flown away, O then what is poor naked man? Where is his pride, when his pomp is gone? Or what was that pomp which puffed him up with pride, to swell so much above his fellows? Surely it was nothing but *funus aut fumus*, a wind or smoak, a vanity or vexation, as the Preacher saith, or as *Plato* saith, *ὅτι οὐδὲν ἔστιν*, nothing, and worth nothing; or else, *nūga & delirium*, folly and madness, as *Casarius* in *Nazianzen* speaketh; for all the glory of Sovereignty, all the sublimity of honours, all the confluence of wealth, and all the alleatives under heaven, even in their best esteem, are but, *tanquam aqua diffuentes*, like waters spilt upon the ground, that cannot be gathered up again; or were they tied unto our life, as the *Tyrians* tied their God *Apollo*, that he might not fly from them unto their enemies; yet were they uncertain enough; for what is our life but a tale, a dream, a thought, a nothing, that flies fast away to nothing; as *Job* sheweth, *Velociores sunt dies mei cursore*, my dayes are swifter then the post that passeth by: but favour, honour, wealth, and all other vanities, do out-fly our dayes, and out-run our life; and while we stay many times these are gone, and we our selves do see our honours buried, and our wealth transported to another owner; for our life is like the tree, and these accessions like the leaves that are thereon; and you know, the winds may blow away the leaves whilst yet the tree remaineth; and so we read of *Belisarius*, that great Commander, and *Job*, the richest in all the *East*, which was the Country of all wealth, became so poor, that it became a proverb, *to be as poor as Job*: and the same may be said of honours, as we see it in

Haman,

Haman, and in many others in these later dayes, that even now late in *St. Peter's Chair*, and presently kept in *St. Angelo's Tower*. And therefore *St. Augustine* saith, *Si quid ar- rississet prosperum tadebat apprehendere, quia penitus priusquam teneretur, auolabat*; if prosperity smiled upon me, I was loth to entertain it, because it flew from me, almost before I could apprehend it.

And this sheweth what a madness it is in us to be like those, whereof *Memo* speaketh, that will kill a Horse of great price in the pursuit of a Hare of little worth; that is, a Soul, of more worth then all the world, to gain a little profit, and less pleasure, that is worth nothing; whereas indeed if we would be wise Merchants, we should willingly part with that which we cannot keep, that we may wisely gain that which we shall not lose: And to you see how this World is like the Sea, and being so, we must pass through the same, before we can arrive at the Haven of everlasting happiness.

The great folly and madness of men.

But how may this be done, it is hard to know it, and a great deal harder to do it; yet I will tell you of four special wayes, whereby you may pass through this raging Sea:

How a passage may be through the Sea, or over the Sea four wayes.

1. By dividing it, as *Moses* did.
2. By walking on it, as our Saviour did.
3. By sayling through it in a good Ship, as the Apostles did.
4. By flying over it, as the Birds do. And,

1. There be some things, which may not be divided without spoiling them, as the Coat of Christ, the peace and unity of Gods Church, which are like that Ship, whereof *Cicilius* did. saith, *navem si dividis, perdis*, if you divide the Ship you destroy it; but in other things, *divide & impera*, to divide will be the only way to prevail; for we must divide the Word of God, and you must divide your wealth and give it to the poor, if you will be happy, as the Prophet sheweth, *disperfis & dedis pauperibus*, he hath dispersed abroad and given to the poor, and his righteousness remaineth for ever: and you must not

By dividing it, as *Moses* did.

Psal: 112. 9.

What things
we must di-
vide.

join house to house, and land to land, till there be no place for the poor to dwell amongst you : but you must divide the land, as *Josuah* did, among all the Children of *Israel*, and your goods, as the Apostles did, according to the necessity of the Saints, if you look to land at the Port of everlasting rest.

And as you must divide your goods, so you must divide your evils and your sins also ; you must set *Ephraim* against *Manasseh*, and *Manasseh* against *Ephraim*, and never suffer *Herod* and *Pilate*, or the like wicked men, to join together to crucifie Christ, or to molest any true Christian ; but, as *Hannibal* used all his skill, and all his power, to hinder the *Roman* Chieftains to join forces ; and *Scipio* did the like unto the *Carthaginians*, and every expert Captain, as *Vegetius* saith, doth the same ; so must we do our best endeavours to hinder the commixtion of Satans forces ; and therefore the Prophet *David* prayeth unto God, saying, *Destroy their tongues, O Lord, and divide them* : And the Lord accordingly saith, *I will rejoyce and divide Sechem*, that is, their shoulder or strength, *and mete out the vally of Succoth* : So, good Lord, I beseech thee, divide the enemies of thy Church, and let them not triumph over thine inheritance.

Psal. 55. 9.
Psal. 61. 6.

How our sins
march on by
troops.

And we must not only divide sinners, but we must also divide our own sins, which commonly march on by troops, and are then most powerful when they are most in number ; for every little sin is as a great Gentleman, that will not walk alone without attendance ; other sins are like great Lords, or proud Ladies, that have troops of followers ; and some are like Kings, reigning and commanding both the faculties of our souls, and the members of our bodies, to yield obedience unto sin : And I could confirm this point by many clouds of examples ; as *David's* adultery must be accompanied with subtilty, cruelty, hypocrisie, and murder ; *Judas* his covetousness cannot pass without murmuring, treason, desperation, and the hanging of himself ; so the Thief and Quean will lie, and swear, and forswear themselves, and many times murder the fruits of their own bowels ; and so the Drunkard, as he poureth down his drink without measure,

sure, so he speweth forth his finnes without number.

And herein it is with our finnes, as it was with *Scilurus's* bunch of Arrows, or with the tail of *Sextorins* his Horse, or as it is in all other things: the more they be, the stronger they are, and the harder for us to overcome them; and therefore if we would prevail against them, we must divide them; and as the *Israelites* passed through the mids of the Sea, so must we pass through the midst of our finnes, as leaving pride on the left hand, and baseness on the right, covetousness on this side, and prodigality on that side, and so of all the rest: divide thy finnes, and let vertue proceed through the mids of all vices, as Christ John 8. 59. did pass through the midst of his enemies

2. As *Moses* divided the Red Sea, and passed through it, so our Saviour walked upon the Sea, and passed over it; and so may we imitate Christ herein, to walk upon the Sea of this World, when we tread and trample all the vanities of the same under our feet; for the Woman that was clothed with the Sun, had the Moon under her feet; that is, the Church of Christ, which will put on the Son of Righteousness, must tread upon all mutable things, and all sublunary waters and vanities under feet; but when Christ biddeth us, with *St. Peter*, to walk unto him upon these waters, we must take heed, least any blustering wind of mans fury, or any wave of affliction should make our faith to fail; for then we are sure to sink, unless Christ stretch forth his hand to hold us up.

3. Least we should fail of so much power as *Moses* had, to divide the Sea; or of so much faith as *St. Peter* had, to walk upon the Sea we ought to provide us an Ark with *Noah*, or a Ship with the Apostles, that we may sail over it: And this Ship is the Church of Christ, for howsoever the winds and storms of Satans temptations, and the waves of the Worlds malice, may, as now it doth, most violently beat upon the side of our ship, to split it all to pieces; yet because it is pitched within and without, and is made of *Copher* wood, that is, of the best men, not such as under a dissembled shew of piety and religion, do, if not maliciously, yet ignorantly, seek the subversion of all charity; but such as Christ himself hath called and

1. By walking upon it as Christ and *St. Peter* did.

Rev. 12. 1.

3. By sailing in a ship as the Apostles did.

Gen. 6. 14.
How the ship of Christ is made up like *Noahs* Ark.

sanctified for himself, and indued them inwardly with knowledge, patience, and faith, and outwardly adorned them with an upright life, and with the flowers of all good works, the gates of Hell, the limbs of Satan, and all the members of the Devil, all the wicked men of the world, shall never prevail against it.

And therefore if you would safely pass over the sea of this world, you should rather willingly put your selves into this ship, then spitefully labour to sink it.

4 By Flying
over it as the
fowls do.

4. They that think it a delay to walk or sail over this wide and vast ocean sea, they may seek them wings to fly over it; but their wings must not be of every kind, least that with *Icarus* they let them fall and drown in the mids of the seas; but they must be the wings of a Dove, as the Prophet *David* speaketh; and I have handled the same at large in a Sermon upon those words. And so you see how we may pass through this sea of this world.

The fishes of
the Sea signify
the men of
this world,
that swim
through the
world.

But you must take heed that you think not to do it by swimming through it, as fishes do, for these are watery Creatures, feeding upon the waves, devouring and destroying each other, and if they be never so little a while taken out of the water into the air, they die, and are turned again to their nothing, and they signify the men of this world, that love this world, and do always suck and sip, like a fish, the vain pleasures and delights of this world; and if you separate them from the world, or these worldly things from them, then presently they are become as dead men, they will not live, but die, and be turned again to their dust; their bodies go to the graves, and their souls into destruction: this is the end of these men; and therefore this is but a very ill way to pass through the sea of this world, take heed of it, for many thousands destroy themselves herein. And so much for the type and figure of our humanity, the Sea.

CHAP. IV.

2. **T**He vanity of all humane things is shewed in the flight of this sea; and though a man might think that the ebbing and flowing of the Sea should sufficiently serve to prove that the world is but a *fleeting vanity*; yet there is a great deal more; *Quia celeritatem dehiscentis aqua fugiendi verbum representat*, saith *Antonius Agellius*; because the word *fled*, sheweth not only the *transmigration* of the same from place to place, but also the *expedition* and speed that it makes to pass away; and especially the *dissolution* and decession of it, so that it shall never return again; And this is the *fate* of this world, both the lesser and the greater world. For,

1. *Statutum est omnibus semel mori*, it is appointed for all men once to die; and as the Poet saith,

— *Omnes una manet nox*
Et calcanda semel via leti.

Horat. Ca m.
l. i. od. 18.

This is so plain, that I need not stand to prove it; for all that were before us are already dead, and we that are now, shall ere long be dead, and all that come after us shall likewise die: this is the *Catastrophe*, that concludeth every man, and be died; And this death comes not slowly, as it were on leaden heels, but it hath *spiritum in alis*, and it comes flying upon the wings of the wind; and therefore my Text saith not *abisti*, or *transisti*, thou art gone or passed away; but *fugisti*, thou hast fled; and like *Pegasus*, thou hast made a mighty speed to fly away; this is the life of man. And I know what this should teach us, but I fear the time will not give me leave to apply it; and therefore I will say no more, but to day if you will hear his voice, harden not your hearts, for you know not whether you shall live till to morrow.

Phil 95. 8.
2. The whole world destined to its flight, and so to end.

2. Not only the little world is destined *ad fugiendum*, to take his flight, but also this whole Universe is adjudged

to the same end. For the very Poet can tell us,

Ovid. Met.
l. 11.

— affore tempus,
*Quo mare, quotellus, correatque regia cœ li,
Ardeat, & mundi moles operosa labores.*

2 Pet. 3. 10

2 Pet. 3. 11.

And the Apostle saith, *The Heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the Earth also and the works that are therein shall be burnt up.* This is the end of all things; And the same Apostle saith, that this end is at hand. And therefore how ought we to despise the vanities of this world, and to behave our selves in all *holy conversation and godliness?* for all the things of this world must perish, and while they are, they are but vanities, & *evanescentia* passing and flying away as fast as ever they can, untill they pass to nothing.

The world
and the things
of it valued
two waies.

And yet for all this, that all things are nothing, and we our selves are nothing, and shall presently return to nothing; yet, I say, man is naturally a very proud creature, of high projects, of unlimited bounds, and of unbounded desires; ever framing to himself I know not what imaginary pleasures, and phantastical felicities, which indeed have no more proportion unto the real and true contentment, then the houses that children make of Cards, unto the Prince his Palace; or a King on a Stage, unto a King on his Throne; For what is the worth of all this world? you must value it, either

1. From the *opinion* that we conceive of it. Or,
2. From the *real goodness* that is in it. And we know,

1. From the
opinion we
conceive of it

1. That many things have their worth as they are esteemed, not from the creation, but from our institution; not for the qualities that are in them, but oftentimes from the difficulties of obtaining them; and thus as a man may undervalue himself, and by razing away the Image of God out of his soul, debase himself into the vilpiness of an Idol, as the Prophet saith, and imprint in himself the name,

nature, and inscription of the devil; so he may over-value both himself and the other creatures, as when, with *Alexander*, he will needs be the son of *Jupiter*, and with the man of sin, he will exalt himself above all that is called God; and when with covetous *Crassus* he maketh Gold his God; or with *Sardanapalus*, he preferreth pleasures, profits, and preferments, before the wealth and welfare of his own soul, whose eternal perdition may chance to prove the price of his irrational mistaking.

2. For the innate goodness that is implanted by God in the nature of the creature. For, we confess that Gold is good, and every thing that God hath made is good; and hath some special goodness in it; but this goodness of the creature is to be considered either

1. Thes 1: 4.

2. From the
real goodness
of it.

1. Respectively, as it may be compared with man; or
2. Simply, as it is terminated in it self; For,

The goodness
of the creature
considered
two waies.

1. Touching the comparison, Christ himself maketh the question, *What shall a man give in exchange for his soul?* let him offer the whole world, and see whether that will purchase his pardon; and the Prophet *David* will tell him, it will cost more to redeem a soul then so; for *St. Paul* counts all the things in this world but as *dung*, and though some do sell the righteous for no great price, I am sure, but as they did in the Prophets time, for a *pair of shoes*; or as they do now their Priests, for nothing: yet certainly we shall find that neither God nor the Devil, which knoweth their worth, will part with them at so mean a rate, as is the whole world, which in comparison of a soul, is not fit to be imagined, though otherwise, we confess it, and every part of it, to be exceeding good. For,

1. Comparatively.
In respect of
the soul.
Math 16, 18.
Psal 49 8.
Phil. 3, 8.
Joel 3 6.
Amos 2 6.

2. Simply:
and so also
The goodness
of the crea-
ture is con-
sidered two
waies.

1. As it is ter-
minated by
God.

2. This goodness } 1. Terminated by God, and
of it is both } 2. Abbreviated by our sins. For

1. God made not this world, nor these creatures of this world

world to be eternal; and therefore, though Gold be the most solid of all metals, and in that respect the least subject to decay; yet it is no durable riches, but the rust and the canker will corrupt it, and eat up all the Gold and Silver of the wicked; so the Moths will fret thy Persian Robes, and consume thy richest Garments, and the Worms will eat the tallest Cedars; because time out-wearieth every creature, and bringeth the marble stones to dust.

2 As it is abbreviated by our sins.

2. Though all creatures be but vanity by creation, yet we have exceedingly improved their vanity by our transgression; for man being the Lord of this whole Universe, his sin infected the whole frame of nature, and planted in them all that poisoned seed of universal dissolution, which shall one day deface and annihilate that glorious form and beauty of things, which we now admire.

Rom. 8 11.

And therefore the Apostle saith, that the whole creation being thus manacled in the bondage of corruption, doth groan and labour and pant, under the sin of man, and that curse of God, which shall one day bring the very Heaven and Earth and all into their primitive confusion.

And so, besides the natural finiteness, & the general deficiency whereby God insensibly emasculates the strength and vigour of the creatures (as S Cyprian testifieth, when he saith *Quodcumque nunc nascitur mundi ipsius senectute degenerat, ut nemo mirari debeat singula in mundo capisse deficere, cum totus ipse mundus jam in defectione sit*; whatsoever is now bred in the world, doth degenerate with the world, that no man should wonder to see all and every thing in the world beginning to decay, when as all the world it self is decaying;) I say, contrary to the opinion of some of our modern Divines, that our sins and transgressions are as a scourge to whip them forward, and most speedily to hasten that decay, which of its self would go on fast enough to bring all things to their final destruction.

What the foregoing doctrine should teach us.

1. Lesson.
Not to rely on these vain things.

And truly these things should teach us,

1. Not to trust unto these vain and uncertain things; nor to swell with them, nor to rely upon them; for they are but

solace

salutatio miserorum, non gaudia beatorum, present refreshment for miserable men, and no real happiness to make a blessed man; because they can neither satisfy our souls with any goodness, nor yet redeem our bodies from any wickedness: And therefore though Riches, Honours, and the like, may make some men greater then others; yet they do seldom make them better; because these are but accidents, and they are but as the greater Letters in the small Volume, and the poor men like the small ones, which, though they take up the lesser room in the line, yet they do put as much worth, unto the word, that they compose, as the other.

Aug Epist.
119.

The pride and
folly of some
vain men.

And yet such is the pride of mans heart, and the folly of his conceits, that when through the favour of his Prince, and the subtilty, or perhaps iniquity of his own soul, he seeth himself promoted to some eminent station, and is clothed in purple and fine linnen, and fareth daintily every day, and finds his neighbour, that is perhaps as honest as himself, to be conversant in the dirt, covered with leather, and fed with roots; and as the Poet saith,

Rustantem gutture glandes.

Glad to eat the *hucks* with the Hogs; or, as *Job* saith, feeding with the dogs of his flock; then presently with the *Persian* and *Babylonian* Monarchs, he is ready to deifie himself, in the reflection of his own greatness; and think his neighbours too mean to eat with the dogs of his flock, and for his own sins, be they never so great, he disdaineth to be reprov'd, nay to be thought that he can offend, as if all that he did must needs be good, and his will must be the rule of justice; but for those whom he maligneth, if they be found but the least delinquents, they shall be pressed like grapes in the wine-fat, or if there were no more, yet it is fault enough, that they have no place in his good conceit. And therefore as *David* 2 Sam 24. 14. being in a wonderful straight, what choice to make of three grievous plagues, said, *It was better to fall into the hands of God, then of men*: So, O Lord my God, if thou wilt needs

L

punish

punish me for my sins, I pray thee *whip me with thine own hands*; but under the lash of mans rod, or the scourge of his lips, O good God, let my soul never come.

2. Lesson.
That we
should be
humbled,
Gen. 3. 17, 18.

2. This Doctrine should work a great deal of humiliation in the spirit of man, to think that his sins have so much injured all the creatures of God, and so foully defaced all their beauties; for this sin of ours is the first seed of Thorns and Thistles that corrupted the Earth, and subjected the Heavens unto vanity; it is the Ulcer that will eat our souls, and that *Trojan horse* which will destroy our City. And therefore as we love our souls, so let us hate our sins: and let us not flatter our selves in our waies, lest the ends thereof bring us to the gates of death. And so much for the *vanity of all humane things*, which is shewed here by their *flight*. The Sea fled.

CHAP. V.

3. The discussion or inquisition of the truth.
2. Point.

3. **F**OR the discussion of those truths that are to be sifted out of this question, *What ailed thee that thou fleddest?* I told you that two things were to be considered:

1. The *cause*, Why didst thou fly?
2. The state of it now being fled. And

1. The cause of our flight is sin.

1. The *cause* that moved the red Sea to flee, was obedience to perform the will of God, to make way for the *Israelites* to pass through it, as I have shewed unto you before: but the cause that maketh both the great and little Sea of this World to fly and die, and so to be undone, is disobedience to the will, and transgression of the commandment of God; for *in the day that thou eatest of the Tree of knowledge of good and evil, thou shalt die the death*, saith the Lord; yet he would needs eat, therefore must needs die; for *the reward of sin is death*, saith the Apostle, that is, not only to *him* that did eat this forbidden fruit, but also to all his *fruit* and posterity; because this sin, like deadly poyson, that is taken in at the mouth, doth infect

Gen. 3.

Rom 6.

Sin is like
Poyson.

infect all the members, & is gone over all, as the same Apostle sheweth; and it sticks as fast to every one of us (saith *Epiphanius*) as the Ivy doth unto the wall, so that we cannot easily root it off; for though Christ hath delivered us from sin, *quoad officium justificandi*, that is, from the guilt and domination of sin, and hath freed us from the covenant, rigor, and the curse of the Law, *quia lex decessit quoad onera, sed non quoad justitiam*, because the Law ties not them that are in Christ unto the burdens, but only unto the obedience thereof; and in that respect the sins of the regenerate are adjudged to die; yet, because the severity of Gods wrath is so exceeding great against every sin, the death thereof is not a speedy decollation, or a quick dispatch, but as Christ died upon the Cross, a most lingering death, so sin dieth in us by little and little, and is never quite dead in us until we be dead our selves; because God in justice hath left in us *reliquias veteris*, these remainders of old Adam, the lusts and concupiscences of our flesh, as the *Canaanites* were left among the *Israelites*, for these three special causes.

Rom 10 4.

Esay 53. 3.

Gal 3. 13.

Why the reliques of sin are left in all the seed of Adam.

1. Reason.

Socras. l. 5.

c. 16.

How Theoph.

Alexandr.

dealt with the

Egyptian

Idols.

2. Reason.

3. Reason.

1. To convince our consciences of our miserable estate by the continual sight of our own vileness; even as *Theophilus Alexandr.* is said to have dealt with the *Egyptian* Idols, to destroy most of them, but to preserve one of their ugliest Apes, not as a Monument, to further any Idolatry, but as a spectacle of their former folly, and an evidence of their inbred misery.
2. To drive us from our selves unto our God, that our prayers might still find something to ask, which he might give, and our repentance something to confess, which he might forgive.
3. To work in us the greater hatred of sin, that is so implacable a beast, as never to leave off his hold, until the last breath; but as the Poet saith of the Bee,

— *Animamque in vulnere ponit.*

Her anger is such, that she will sting us, though she lose her
L 2 sting

How sin followeth us.

sinning and her life thereby; so sin will follow us unto the death; yea, though by the help of grace we may wound it, and subdue it, and conquer it, yet such is the malice and strength of it, that we shall never eject it, and never kill it; but when it is at the lowest ebb, it will then begin to flow again, and flow it will, and follow us every hour, until it makes us to fly away from the world.

All plagues inflicted on us for our sins.

Psal 39. 1.
Rom 5. 12.

And therefore the *cause* of this our flight is nothing else but sin; for this is the father that begets our sorrows, and and this is the mother that brings forth all our woes. And therefore not only the prophet saith, that God with rebukes doth chasten man for sins; and the Apostle saith, *By one man sin entered into the world, and death by sin*: but also the very Heathens do ascribe all plagues and punishments to be inflicted on man for their sins; for *Herodotus* saith, that God plagued the *Scythians* with a grievous sickness, because of their *Sacrilege*, in sackung the Temple of *Venus*; And *Quint. Curtius* reporteth of *Alexander*, that he abusing the *Consecrated Vessels of Hercules*, was suddenly stricken in the midst of his banquet, as if he had been shot by a deadly Dart; and the very Poets do likewise testifie, that the anger of the Gods for our sins, is the principal *cause* of all our punishments.

Herodotus, l. 1.
p. 51.

Quint. Curtius,
l. 10 p. 415.

Question.

But then, some may demand, whether all sins do alike cause man to flie, or to bring death and destruction upon our heads?

Respon.

The distinction of sins.

4. Crying sins.

I answer, that God is angry with every sin, and the reward of the least sin is death; yet there is a great deal of difference betwixt sins: for some are *crying sins*, as Murder, Oppression, Sodomy, and Detention of wages: and some are provoking sins, as do exceedingly move the Lord to wrath, sometimes to the ruin of many, and sometimes to the destruction of whole Nations. And such are especially

4 Sins exceedingly provoking God.

1. Idolatry.

2. Superstition.

3. Sacrilege.

4. Contempt of Gods Ministers.

Whereof the two first are most properly the sins of the Minister.

1. When

flers, and the two last are most commonly the sins of the people, and the punishment of Gods servants. For

1. When the Priests do truly preach the Word of God, 1. When the truth is preached idolatry and superstition must fly away, because truth and such sins can never agree. But, truth is preached idolatry vanisheth.

When *custodes veritatis*, the Priests lips, that should preserve knowledge, shall turn the truth of God into a lye, and the glory of the incorruptible God into the similitude of a Calf that eateth hay, or the body of Christ into a piece of bread, or direct their prayers unto the creature, which should be done unto the Creator, as the Priests of Rome have done; then certainly God will visit *the sins of the fathers upon the children, unto the third and fourth generation*; for he is a jealous God, that never could indure this hateful sin, but hath most severely punished the same continually, even in his own chosen people *Israel*.

2. When Religion, that should be like a goodly field of wholesome Corn, which the Lord hath blessed, shall be overgrown with the stinking weeds of superstition, as [crossing, creeping, crouching, bowing, kneeling, standing, beyond measure, without reason, beside laws] the reverencing of shadows more then the substance, and turning all the true worship of God to outward shews, as if God would be delighted with apish toys [and a hundred such like things] that do obscure the beauty, and defile the face of pure Religion, 2. When the true Religion is defiled with superstition. as they do in the Church of Rome. As they do in the Church of Rome. the Scribes and Pharisees did the service of God with the multitude of their needless traditions; then God, which will be chiefly worshipped in spirit and truth, will throughly punish this universal corruption, and many times with an utter destruction: And, I pray God, he do not too justly lay the punishment of this late sin upon our backs.

3. When the Priests have thus begun to corrupt his service, then God will make an end, by punishing his Servants, and suffering sacriledge and the contempt of his Ministers, to bring all those Men, Cities, and Nations, that will use them, to confusion: for this is *series causarum*, the order of Gods proceeding, and the true wheel that turns us all to nothing: For,

1. As

1. As we neglected or corrupted his work, so he raiseth up wicked men, that shall take away our wages, and shall, with *Belshazzar*, prophane the holy vessels, devour the holy things, and rob God of that portion, which he hath laid aside and consecrated to uphold his service, and to maintain his Servants.

But though we do, whether justly or unjustly, lose our due reward, yet Do these men think, that they shall escape their just punishment? for though they be the rod of Gods fury, to lay upon us the just anger of God; yet you know, the rod is often thrown into the fire, when we have whipt our children; and so doth God, as he did most justly use *Jehu* to scourge *Ahab*, and then required the blood of *Ahab* at the hands of *Jehu*, because he had unjustly spilt the same; so thou that abhorrest Idols, and committest sacrilege, that hatest superstition in another, but fostereest this abomination in thy self, canst thou escape the just Judgment of God? For we never read, that any sacrilegious person did escape his hand: and the story of *Achan* in the seventh of *Jeshuab*; of *Heliodorus* and *Craesus*, related by *Josephus*; of *Cambyses*, by *Sabellius*; of the *Scythians*, by *Herodotus*; of Queen *Urraca*, by *Fulgosus*; of Cardinal *Wolfey*, and his Companions, by our own Chronicler, and a thousand more the like examples, doth make this as clear as the Sun: For, omitting all the rest, to let you see what you may find at home; *Wolfey* intending, among others, to suppress the Monastery of *Daintry*, was assisted by five persons, that were incensed against the Prior, because they were denied certain Lands at their own price; but though this intention was for the building of a Colledge, yet because the doing of good could not excuse our evil, I beseech you mark and consider the judgment of God upon all these sacrilegious persons; for of those five, two fell out, and one of them slew the other, and the murderer was hanged for his labour; the third drowned himself in a Well; and the fourth, being then very rich, within three years, became so poor, that he begged unto his dying day; the fifth, which was Doctor *Allen*, was most cruelly maimed in Ireland; and the Cardinal himself

Rom. 2. 23.

Examples of
Gods judge-
ments upon
sacrilegious
persons.

Sabell. l. 4. c. 4.

Herodot. l. 1.

p. 51.

Fulgos. l. 1. c. 2.

The memora-
ble Story of
Cardinal *Wol-*
fey and five
other sacrile-
gious persons.

himself was deposed of his Bishoprick, and died miserably: And if you will but look, you shall in all Stories find abundance of examples of this kind, upon all sacrilegious persons. Neither is it any wonder at all that it is so; but the greatest wonder in the world if it should not be so; especially, if you read over *Psalms* 81. and mark what the Spirit of God pronounceth there against them, for they are called Gods enemies, that make a murmuring against him, and do craftily take counsel against his Servants, and are confederate against God.

And therefore the Prophet maketh a most fervent prayer, and layeth down a most fearful curse against them, saying, *Read this, and consider where you read such another patheticall Prayer in all the Scriptures.* O my God, they that say, let us take to our selves the houses of God in possession, be thou unto them as unto the Midianites, as unto them which perished at Endor, and became as the dung of the earth; make them like a wheel, that can never rest, and as the stubble before the wind, as the fire that burneth up the wood, and as the flames that consume the mountains; persecute them, O Lord, even so with the tempest, and make them afraid with thy storm; let them be confounded and vexed ever more and more, and let them be put to shame and perish. Here is no mercy to these that have no piety: And therefore it should make their hearts to tremble, when they lay their hands to take away, or set their hearts to alter the propriety of holy things, which was the only fault of *Wolsey*; because it is no service unto God, to rob *Peter* to pay *Paul*, no more then it is honesty in a servant to steal from his Master to bestow it upon the poor, or justice in any Court, to take away the lands of the great Lords, that have so much, and bestow it upon the poor Farmers, that have so little: But the same Prophet tells us why they do these things, and encourage themselves without fear, *Because there is no fear of God before their eyes.*

4. When the means and maintenance of Gods Ministers is taken away, then, as the Prophet sheweth, *Hosea* 4. 4. comes the complement of sin, and the fulness of all iniquity, which is the scorn and contempt of all Gods Servants, which shall be and

The great and many mischiefs that must follow the contempt of Gods Ministers.

2 Chron 36.
: 6.

How God punisheth the contempt of his Ministers.

Beda l. i. c. 15.

Alt & Non.
pag. 32.

and must be then, like *Jeroboam's* Priests, the basest of all people, the most ignorant of all souls : And I am not able to tell you the most miserable consequents that shall follow, and must needs succeed : Only I will tell you, that this brought a ruine upon the whole Nation of the *Jews* ; this brought barbarism and slavery upon all the flourishing Churches of *Greece* ; this subjugated the antient *Britains* unto strangers ; and this cannot otherwise chuse, but bring any Nation to confusion : for the *Jews* mocked the Messengers of God, and misused his Prophets, until the wrath of the Lord arose against his people, till there was no remedy, saith the Text, but they must all go into captivity ; this sin was so great, that no less punishment could serve the turn : And whereas in Saint *John's* time, and long after, no Churches in the world flourished more then those of *Greece*, that were planted by the Apostles, and watered by the blood of Martyrs, yet when they slighted Gods Word, and contemned his Ministers, which must ever go together, then God made light account of them, removed his Candlestick, and made them a prey unto their enemies, so that they, which before were the people of Christ, are now become the slaves of *Mahomet*, and instead of their seven Angels, which were their seven Bishops, they have seven hundred, it may be seven thousand, Priests of *Baal*, that instead of Christ his Gospel, do teach them the Turks Alcoran, and where the true God was worshipped, have brought a filthy Idol to be adored : And for mine own Countrey-men, the *Britains*, to whom God raised then, as he did now, a most learned and a wise man, *Gildas Cambrensis*, and others of his fellow Ministers, to preach & tell the truth unto them: but Venerable *Beda* tells us, how they laughed him to scorn, and made a mock of all his Brethren : therefore he that dwelleth in the Heavens laughed them to scorn, the Lord had them in derision : And first he sent among them such a contagious Plague, that the living were scarce able to bury their dead ; and then, because this did not reclaim them, he brought upon them a fierce and a mighty Nation, the *Saxons*, that, after much blood shed, drove them out of their best Lands into a

mountain

mountainous corner, where they have continued, and the Strangers possess their Inheritance to this very day.

Neither is it possible for any people, that despise Gods Ministers, to have any better success, for the eternal God, that is distinguished into three Persons, the Father, which made us, the Son, which died to redeem us, and the holy Ghost, which upon the day of *Pentecost*, that we most properly celebrate as this day, was sent down from Heaven, to fill the Apostles and Disciples with such Gifts and Graces as might enable them to teach his people, and to bring them out of *Egypt*, and the darkness of ignorance, into the glorious liberty of the Sons of God, doth plainly set down and testify unto us, that these men, thus qualified and thus sent, as his Embassadors, are the signs of Christ his triumph, the end of his ascension, the fruits of his intercession, the tokens of his bounty, and the greatest gifts that he doth bestow upon men, because they are to bring them unto God: And therefore to condemn these men, is to be most ungrateful unto God, to trample his gifts under feet, and thereby to bring upon our selves a most fearful curse, and inevitable destruction; as you may see, if you consider the last words of *Moses*, in the blessing of *Levi*, where he saith, *Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again*: For if you read all the blessings of *Moses* upon the twelve Tribes, you may observe it, that this Man of God, the meekest Man upon earth, layeth not a curse upon any, useth not a bitter word against any, but only this curse, which is a most fearful curse, upon the haters of *Levi*: It was fully urged by a most reverend and a learned Father of the Church in this place, very lately, and I will not put my Rush-candle to his burning Torch, but I say this, that when God intendeth the subversion of a Nation, he many times suffereth his own service to be corrupted, and his servants to be despised, and that most commonly by them that carry a great shew of piety; for though it may seem strange, yet we find it true, that God

Why God doth so severely punish the contempt of his Ministers.

Ephes. 4 8.

Deut. 33 11.

An excellent Observation worthy to be observed.

putteth a lying spirit in the mouth of many, to persuade men to believe lyes, that what they say is true, and what they do is good, and for the glory of God, when God resolveth hereby, to bring them and their adherents to destruction; as you may see in 1 Reg. 22. 23.

2 Thel. 2. 10,
11.

And the reason is rendered by the Apostle, *Because they received not the love of the truth*, therefore God shall send them strong delusion, that they should believe a lie.

And therefore take heed of Satan, when he comes like an Angel; *Quia decipimur specie relli*: and we know, that *Tuta frequen/sque via est sub amici fallere nomen*.

An observati-
on that in
every or any
sin a man may
be either prin-
cipal or acces-
sory.

And so I have passed through some sins that do most chiefly provoke the wrath of God: Now in all these sins, and the like, you must observe that a man may be either,

1. Principal, or,
2. Accessory.

1. Principal.

1. Principal, when in his own person he doth commit any offence against God; as when *Adam* did eat of the forbidden Tree; King *David* lay with *Uriah's* Wife, and Saint *Paul* persecuted the Church of Christ, and the like.

2. Accessory.
Which may
be done seven
wayes.
1. Way.

2. Accessory, when a man is the abettor of any sin in another man. And that may be done,

1. By commanding it; as when *David* commanded *Joab* to number *Israel*, and to put *Uriah* in the fore-front of the battel: *Nebuchadnizzar* commanded his Image to be adored: *Herod* commanded the young Children to be murdered; and *Bassianus* *Caracalla* commanded *Pupinianus* to be put to death, because he defended not the fratricide and murder of his brother *Geta*.

Sleidan l. 2.
p. 131.

And this sin properly belongs to great ones, that have authority to command, and power for to punish, if they be not obeyed.

And

And therefore this should teach all Kings, Princes, and Potentates, to be very careful, that their commands be conscionable, and their demands reasonable; for as it is not safe, *Scribere in eos qui possunt prescribere*, so you shall find, that they will hardly deny them, which have power to command them.

2. By advancing and counselling us to sin; as when *Balaam* the son of *Beor* taught the *Moabites* to intangle *Israel*, to commit idolatry against God, by joyning themselves in marriages with the daughters of those wicked men; and so the high Priest counselled the *Jews* to put to death our Saviour Christ. And this sin properly belongs to Wise men and great Scholars, that are thought able to instruct the ignorant. 3. Way.

And this should teach all Counsellors of State, all the learned in the Laws, and all Preachers of Gods Word, to take heed what they advise; for the sin must lie upon that head, and the punishment must first light upon that soul, that hath first counselled unto the same; because there could not be so much evil in the world, if there were not so many evil Counsellors unto the same.

3. By commending the sin, and flattering the sinner in his wicked wayes, calling evil good, and darkness light, as the Prophet speaketh: And this sin properly belongs to flatterers and parasites, that are alwayes ready to praise whatsoever their patrons please; But the Prophet pronounceth a wo to all such wickedness: because, as *Resuerner* saith, *Adulatio est vitiorum nutrix, veritatis corruptrix*; such flattery is the nurse of vices, and the enemy of all truth and vertue; and yet it is, *Magna fortuna comes, & perpetuum malum regum & principum*, the companion of great fortunes, and the concomitant evil of Kings and Princes. 3. Way.

4. By rejoycing at the sin, and taking pleasure in the sinners, as Saint *Paul* sheweth, that although they know the judgment of God, that they which commit such things are worthy of death, yet they not only do the same, but also favour and have pleasure in them that do them; but you may 4. Way:
Rom. 1. ult;

easily perceive a wicked heart, by rejoycing at the wickedness of another; for the godly man is so far from delighting in his neighbours fault, that the Prophet David saith, *Rivers of*

Psal. 119. 136.

5. Way.

5. By extenuating and lessening mens sins, as if that which they do were no great matter, and so lessening theirs we increase our own; *Quia sine summo scelere non potes, quod maleficio in aliis vindicaris, idem in aliorum socio enim scires defendere.*

Cicero orat. pro se.

6 Way.

Stendal l. 2.

p. 190.

6. By allowing and countenancing sin; as when *Anastatius* the Emperour favoured those of the *Eutychian* Sect, which he ought not to have done, as *Pope Gelasius* writes unto him; because we sin by favouring sin in any one.

7. By silence.

7. By our silence and sloth to reprove sin, especially when mine office, time, and place do require me to reprove it; for as you may not commit the sin, so we may not be silent, when you commit it; but we must cry aloud, and spare not to tell the people of their sins, and the house of *Jacob* their offences: Or if we do not, they shall die in their sins, and God will require their blood at our hands, and our silence herein will prove to be our destruction: And therefore, for *Sions* sake, we will not, we cannot hold our peace; but as King *Craesus's* Son, that never spake before, cryed out to save his Father, when he saw his danger; so, though we were dumb before, yet if we see men wound the Church, we will call and cry to God, and to all honest men, to save her; and we will speak, though we should never speak more.

*Aug in. Et-
chird.*

And so you see that sin, and what sins do chiefly cause man and every man to fly and die for his sins: *Va igitur peccatis hominum, quae sola inusitata exhaustimus.* And therefore we be to the sins of men, saith *St. Augustine*: and well may we cry, wo unto them, because our sin is the cause of our death, and the cause of all our wo, and no prison is like unto it, for that not only the great sins of idolatry, sacrilege, murder, adultery, and the like, but also every sin, and the least sin, makes us to fly, and brings death unto us: And therefore, *Noli tu despicere peccata tua, quia parva sunt, sed time*

potius

potius quia multa; do not be regardless and despise thy sins, because they are small, and no great sins; *nam pluviarum gutta parva sunt*, for you see the drops of rain are but very small, and yet they are able to drown the whole world; so these small sins, that are as the Arrows which do fly out of the hands of a Giant, and as St. Bernard saith, *Leviter volant sed lethaliter vulnerant*, do fly smoothly, but do wound deadly; or like the slender chinks in a ship, that let in the water by little and little, but will at last sink the ship; so are our idle words and leud thoughts, and the like, sufficiently able to destroy both body and soul.

2. For the state of the Sea now being fled, how it fareth with it, we must needs answer, well. For as those creatures that disobey Gods will are accursed, as *Debora* sheweth, *Curse ye Meros*, curse ye bitterly the inhabitants thereof, because they came not to help the Lord against the mighty; so those creatures must needs be blessed that do the will, and obey the voice of the Lord contrary to the course of their nature; as the Sun, when he stood in *Gibben*, and the Moon in the valley of *Ajalou*, the red Sea, when it fled, and the river *Jordan*, when it returned back, and the fire, when it burned not the three children; and so all other creatures, when they prefer Gods will and obey his voice, before their own nature, must needs be blessed.

1. Of the state of the Sea being fled.
Judg 5. 23.

CHAP. VI.

Even so in the *quære*, that is, the question of the mystical observation of the mystical Sea, that is man; how fareth it with him, after *sugissi*, he is fled and dead for his sins: I must answer hereunto with a distinction of the whole race of mankind into two severall and distinct species.

1. The brood of Serpents, the generation of *Vipers*, as *John Baptist* calls them, *Qui alienati sunt à vulva, erraverunt ab utero*, that have erred from the womb, and are the seed of the adulterers, the sons of *Belial*, children of disobedience, darkened in their understanding, dishonourable in their affections

Matth. 3. 7.

etions, abominable in their actions, and to every good work reprobate.

Eph. 5. 8.

2. The seed of the woman, *filiis lucis*, the children of light, as St. *Paul* calls them, that are honest in their actions, innocent in their conversations, obedient to God, and just with men.

A great deal of difference betwixt the state of the godly and ungodly after death.

And as here, there hath been ever betwixt these two *χρῆμα μέγα*, a great distance, not in nature, *figmentum unum*; for they are both of one blood, one breath, and one image, but in condition and conversation, as betwixt a knotty, crabby and crooked Oak, that no wedge nor instrument can master but the fire, and a smooth, straight, and facile one that is conducive and pliable to any work; so *post fugisti*, hereafter, when both these kinds of men are fled and dead, there must needs be a great deal of distance and difference betwixt them.

The state of all men after death shewed by two special instances.

And I shall in two instances shew you, *Quid est tibi*, how it fareth with either, and with every one of them.

1. Of all the godly in *Abraham*.

The first is, of the godly seed of the woman in *Abraham*, which is *pater fidelium*, the father of all the faithful children of God.

2. Of the wicked in *Dives*.
Gen. 15. 15.

The second is the *seduced brood* of the Serpent in *Dives*, which is the Pattern and Samplar that is followed by all his wicked off-spring. And

The state of the godly after death considered two waies
1. In respect their bodies.

1. Touching *Abraham*, God himself doth resolve the *quære*, that *he should be gathered to his fathers in peace*, and *should be buried in a good old age*: where I beseech you to observe these two things here set down by God himself,

A decent burial.

1. In respect of our selves, for three reasons.

1. The decent burial of his body.

2. The happy state and blessedness of his soul. } and for the

1. God saith, *He should be buried in a good old age*. That is, his burial shall be performed by his neighbours and friends, in a decent and comely fashion; which is a duty to be observed, and a debt to be paid to the bodies of all men, whether they be good or bad, and that in a twofold respect:

1. In respect of our selves that do survive them, for many reasons. As

1. *Propter honestatem*, for civility and honesty sake; because, as St. August. saith, *Si corpori humano quicquid impenditur, non est præsidium salutis, sed officium humanitatis*, if we bestow any thing or do any thing to the bodies of our deceased friends, it is not for the furtherance or procurement of their health, or any other good unto them, but to discharge the office and duty of humanity. 1. Reason. Aug in lib. de cura. pro mortuis agenda, cap. 18.

2. *Propter sanitatem*, for our own health & benefit, as Seneca sheweth, *Quia non defunctorum sed vivorum causa inventa est sepultura, ut corpora & visu & odore fœda amoverentur*; because the burial of the dead was first used, not so much in respect of those that were dead, as of those that remained still alive, that the dead carcases, which were loathsome both for sight and smell might be taken away and removed out of our sight. 2. Reason. Seneca in lib. de remediis fortuitis.

3. *Propter fidei testimonium*, for the testifying of our faith, and the religion that we do profess, *quia ut corpori, sed tamen ut resurrekturo & in æternitate mansuro, impensum est ejusdem officium*, as St. Augustin speaketh, for as we bestow this cost and perform this duty to the dead body, so we do it yet to a body that shall rise again, and shall remain throughout all eternity for ever and ever. 3. Reason. August. ibid. c. 18.

4. *Propter mortis memoriam*, for to put us in remembrance of our own death; *Quia monumenta, quæ Myſenior Græci vocant nihil aliud significant, quam mentem monentia*, because monuments signifie nothing else, but things admonishing us, and bringing things unto our minds and memories: and therefore Modestinus saith, *In conditionis humana memoriam sepulchra strui coepit*, that Tombs and Sepulchres began to be built and set up for the memorial and continual remembrance of our humane and mortal condition. Modestinus lib. 18. digest. ex libro 1. 17. c. 19.

2. The decent burial of the dead bodies of all persons is to be performed in respect of them that are dead; for this is that which they desired to have while they lived, as we see it in sons dead.

Jacob

Jacob and Joseph, and in the very Heathens also, as Ovid saith, Dicite Nasonis molliter ossa cubent; And therefore God doth promise this, as a great favour and a blessing to his servants, as here, that Abraham should be buried in a good age; and the godly men do perform it as a duty that they ow unto their friends, as Abraham did unto Sara, Isaac and Ismael unto Abraham; Joseph unto Jacob, and all Israel unto Joseph. And on the other side, to be deprived of this benefit of burial is a curse from God, and a grief to men; for so wicked Jeboiakim is threatned to be buried with the burial of an Ass: and so Josephus saith, he was drawn forth & cast beyond the gates of Hierusalem; so the disobedient to their parents shall have the Ravens to pick out their eyes, saith Solomon, and so the Rebels and Traytors against their King shall be set in the air, to be a prey for the Fowls of the air. And so the very Heathens that knew nothing of the resurrection of the dead, did very much bewail the want of burial, saying, Quid in morte miserius quam sepeliri non posse? that nothing can be more miserable in death, than not to be buried; and therefore Seneca bemoaneth Priamus, Quia, ille tot regum parens caret sepulchro Priamus, & flamma indiget, ardente Troja.

Jer. 22. 19. And therefore most foolish was the opinion of Diogenes, Theodorus, Cyrenens, and Socrates, who being demanded, how he would be buried, answered, quo modo vobis facillimum videtur, as it seemeth easiest for you, as Stobaeus witnesseth: for he should have desired rather, Honestissimam, quam facillimam sepulsturam, the most honest and most decent burial, and not the most easie, that is soonest passed and posted over.

Prov. 30. 17. *Senec. declam. l. 8. Laertius lib. 6. Calius. l. 17. c. 10. Stobaeus serm. 20.*

The error of
some Fanatics.

And yet we have too many men of fanatick spirits in these times, that have no regard of burials, nor care of their own bodies, when they are dead, saying that of the Poet,

—— capis omnia tellus
Qua genuit, caelo regitur qui non habet urnam.

The earth takes all into it, and the Heavens are sufficient covering for him that wants a Coffin.

But

But you see God promiseth a fair and decent burial for a blessing unto faithful *Abraham*, to godly *Josias*, and to the good son of wicked *Jeroboam*; and he threatned the not affording and having of decent burial for a curse and a punishment unto wicked *Jehoiakim*, and so it is to all others that shall want the same, a want of that happiness and blessing which all wise and sober minds desire.

And therefore, I say, that a fair and Christian burial, correspondent to the worths and degrees of the deceased persons, is a blessing of God yielded to the dead parties, and an honour due to the bodies of the Saints, and not done to the bodies of beasts; for as *Sancta anima propter inhabitantem gratiam, ita Sancta corpora propter inhabitantem animam*; as the soul is holy, by reason of the grace that abideth in it, so the body is holy because of that holy soul that is in it; and for this cause the Apostle saith, that *our bodies are the members of Christ*, 1 Cor. 6. 15. and *the temples of the Holy Ghost*: And therefore, though now & v. 19. they be dead, and do sleep for a while in the dust of the earth, and being but *semen terra*, dust and ashes, they shall become *esca vermium*, the food of worms; yet hereafter, within a very little while they shall awake, and be re-united unto their souls, the very souls that they had before, and then rise in glory, and shine as the Sun, and remain with Christ for evermore.

And therefore some of those fanatick spirits, that I spake of even now, *evidentia coacti*, being convicted with this truth, do allow the burial of the dead, but not the funeral, especially the pomp that many men do use, at the burial of their friends. But to those men St. *Hierome*, de *obitu Bleffile*, shall answer for me, for when St. *Stephen* is said to be carried out by men fearing God, *who made great lamentation for him*: the Father saith, *Placuit illi magnus non in plangentium exanimatio, sed in pompa funeris & in exequiarum frequentia intelligendus est*, that great lamentation of the mourners is not to be understood of the weeping and dejection of the people, but in the pomp of his funeral, and the frequency of his exequies.

St. Hieron Ep.
ad Paulum de
Obitu Bleffile
lib. 8. 2.

An honourable
Burial for
honourable
Persons used
among the
Heathens.
Thucydides 1.
2. Histor.
Lucan 1 3.
Phaëf:

Ezech. 31. v.
17.

V. 18.

Another error
confuted.

How the anti-
ent Fathers
praised them
that were wor-
thy of praise.

And this very custome of an honourable, brave and pom-
pous burial of such heroicks and noble persons as were wor-
thy of it, was used among the Heathens; for *Thucydides* saith,
it was an antient practice, that the bodies of those persons,
who died for defence of their Countries should be laid in Cy-
press Coffins, and should have a most honourable burial;
and so *Lucan* testifieth the same thing, saying, *Et non plebeius*
luctus testata cupressus; Their Cypress coffins witnessed they
had an Honourable, and not an ordinary vulgar Funeral: and
it seems out of *Ezechiel*, as *Lavater* observeth, that it was a
custome for their greater honour, to interr Valiant men in
their Arms, to put them into their graves with their Wea-
pons of War, and to bury them with their Swords under their
heads: and the denial of this was threatned as a curse upon
those of *Egypt* which were wicked, and offended God, and
therefore should not lie with the Mighty, with their Wea-
pons of War, and their Swords under their heads, but should
lie with them that are slain with the Sword; that is, they
should not be solemnly and honourably interred like Victors,
but basely buried, and thrown into the grave; like those
that are conquered; and because Christ was the most Ho-
nourable of all men, it is said of him, that *erit sepulchrum ejus*
gloriosum: as some translations read it.

Other *Scepticks* we have amongst us that can allow the
rich and Noble persons to be Nobly buried, and pompously
laid in their graves, with that Honour and solemnity which
they have deserved, and becomes their friends to yield unto
them; but they cannot endure the *Funeral oration*, nor espe-
cially the *commendation* that the Preacher gives to any the
worthiest men.

To these men I shall briefly answer, that not only the Hea-
thens, but also the best Christians, and all Antiquity used to
do the same; and that both they and we have very good rea-
son to do it; for how many Funeral sermons hath *Nazian-
zen* made, for his father *Gregory*; for his brother *Casarius*,
for his sister *Gorgonia*, and his friends, *Athanasius*, *Basilius*,
and others? and how doth St. *Ambrose* commend his bro-
ther

ther *Satyrus*, and the Emperours *Valentinian* and *Theodosius*? and doth not *St. Hierome* praise *Nepotian*, *Marcel*, *Blessilla*, *Paulina*, *Paula* and *Fabiola*? And doth not *St. Bernard* likewise highly extol *Malachie*, *Gerard*, and others? and saith, that they used to do the same in their solemn Sermons, at the Funerals of those eminent persons that were dead, and were to be buried.

St. Bern. serm. 26. Super cant.

And no marvel that either they or we should do so: because, as *Nazianzen* saith, ἀρετὴν ὃς ἐν παντί δίδωι ἡμῖν ὁ θεὸς τὰς ἀρετὰς ἀνδρῶν ἡ ἀρετὴ: when we praise vertue in any one, we praise God, that is the author and the giver of that vertue, and we do it to this end, that others, which are by nature ambitious of praise, and to be commended, may be incited to imitate the same vertues, that they may justly deserve and have the same commendation.

Nazian. Orat. 21. in Laud. Athanasii. Why we praise them that are good.

And in very deed we may truly say herein with *S. August.* That *fidentiore laude pradicamus jam in visa feliciore victores, quam in ista adhuc pugnantes*; we may more confidently praise those Conquerours of their spiritual enemies, that are victors in the more blessed life, then those that are as yet striving and struggling against them in this wretched life; because that now, as the same Father saith, *Nec laudantem adu'atio mouet, nec laudatum tentat elatio*, neither the party praising doth sooth with flattery, nor the party praised can swell with vanity; and therefore God himself in reward of good mens faithful service, doth promise that their memorial should be blessed; and they should be had in everlasting remembrance, as the Patriarchs and Prophets, and Apostles, and the Fathers of the Church are remembred and prayd to this very day: and shall be so to the later day. And so you see, *quid est tibi*, what shall be done, and how it fareth with the bodies of the Saints and good men after *fugisti*, that they are dead.

Aug. l. 20. c. 21. Contra Faust. Man.

Pl. 112. 6.

2. For the state of the soul after death, God promised unto *Abraham*, that he should be gathered to his fathers in peace; that is, not to be buried where his fathers were buried, The State of the godly after death in respect of their Souls.

To be gathered to his fathers what it signifieth.

The reward of the Saints perfected in 3. respects.

1. *National Asserium*

2. 3. 4. Special benefits of the Soul.

1. 2. 3. 4.

4. Special benefits of the Body.

1. 2.

ried, but be gathered to the society and the felicity of those holy men that went before him; for *Abraham* was buried in the field of *Ephron*, where none of his fathers were buried; and therefore to be gathered to his fathers signifieth, that his soul should be received to the same place of happiness where the souls of his fathers were; and so all the children of *Abraham* after *fugisti*, that they are dead, shall leave the company of wicked men, and be gathered to the Society of the blessed souls, and they shall rest in peace, because they believed in Christ; and died in Christ, who is the *Prince of Peace*, and they shall receive the reward of their service unto Christ, and their suffering for Christ; and that reward shall be every way most absolute and perfect unto them, as,

1. In place, for it shall be in Heaven, and not on Earth.
2. In continuance, for ever and ever, because that good is a good of no purpose, and no great good, if it continueth not, saith *Nazianzen*.
3. In essence; because the soul shall have these four excellent blessings, besides many other unexpressible benefits.

1. An union with God, which in a sort deifieth the essence of the soul, as *Gaudavensis* saith.
2. The vision of God, which beatifieth the understanding of the soul, as *Thomas* saith.
3. The fruition of God, which satisfieth the desire of the soul, as *Scotus* saith.
4. The retention of all these good, which fully gladdeth all the faculties of the soul, as *Aureolus* saith.

And the body likewise, when it is re-united unto the soul, shall have these four special benefits.

1. *Clarity* or brightness, being as they say, *septies clariora sole*, seven times brighter than the Sun.
2. *Agility* or swiftness and nimbleness, when as now they are so heavy and so dull, being so preit with the weight of their sins, and the multitudes of all worldly cares, whereof either of them is able to sink a ship, as *St. Chrysostome* saith.

3. Im-

3. Impassibility, or a freedom from all suffering, when as 3. Impassibility, no grief, sorrow, or sickness shall be able to seize upon it.

4. Immortality, or an incapability to die ever after: for 4. Immortality though here *orimur & morimur*, we are born to die, *accedimus, succedimus, decedimus*, and we come, and are presently gone, and fly away; yet there we shall remain and be for ever and ever.

And both body and soul shall have deliverance from all misery and evil, and shall have the full fruition of all felicity and good, and such shall be the good things and felicity, that neither eye hath seen, nor ear hath heard, nor any tongue can express, nor mind of man can possibly conceive the excellency thereof: and no marvel, for if *Nicodemus*, a great Rabbi of the *Jews*, and so near the Fountain of Knowledge, understood not the manner of our regeneration, how should we, that have cast our selves so far from Heaven, conceive the excellency of our glorification?

And therefore it is no wonder, that all the Saints and godly men that believe these things, do so earnestly desire it, to be dissolved and to be with Christ, as the Apostle doth. For to Phil. 1. 23. them,

———— *Mors ultima pœna est*
Nec metuenda viris ———

And therefore *Prudentius* saith,

Tormenta, carcer, ungula
Stridensque flammis lamina
Atque ipsa pœnarum ultima
Mors, Christianis ludus est.

All the torments, and all the punishments in the world, do not much trouble those good Christians, that so much long to be with Christ, and do no wayes fear death it self; and the reason hereof is rendred by *St. Augustine*, *Quia fecisti nos de-* *August. lib. 1. Confes. c. 1.*
mine,

mine, *propter te, & ideo irrequietum est cor nostrum donec venias ad te*; because God made us for himself, and therefore our heart can never rest nor be satisfied with all the things of this world, until it comes to rest in God, and with God; because, as the Anatomists do well observe, the heart of man is trianglewise; and the world, as all the Philosophers do conclude, is orbicular and round; and as any round thing can never fill the corners of a triangular figure, so all the world can never satisfy the vast desires of mans heart, until it comes to be replenished with the vision and fruition of the blessed Trinity. And so you see, *Quid est tibi*, how it fareth with the godly man, *post fugisti*, after he is fled from us, and dead.

2. The state of the wicked after death, considered likewise two waies.

2. Touching *Dives*, and so the rest of his wicked rank, that follow his wicked ways, *Quid est tibi*, how fareth it with thee after *fugisti*? The Evangelist setteth down, that Christ said, *The rich man also died and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom*: where you see what became both of his body and soul. For,

1. In respect of their bodies.
Luc. 16. 32.

1. He was buried, and so all the rest of the most wicked Tyrants and Oppressors may have the pomp of burial, as well as the godly, yea many times rather then the godly; for the funeral of *Dives* is mentioned, but the burial of *Lazarus* is not spoken of; not a syllable of the poor mans burial; that saying being often true, and here verified in these two men:

*Cum moritur dives, concurrunt undique cives,
Cum moritur pauper, concurrit & unus & alter.*

When a rich man dieth, he shall have all his neighbours to attend him honourably to his Grave, but when a poor man dieth, he shall have one or two to lay him in earth: and yet this should neither deject the poor, nor cause the rich to think themselves any whit the better men; because, as a Father saith, *Multorum corpora terra sanctorum honorantur, quorum anima*

anima in inferno cum demonibus cruciantur, & multorum anima in celo regnant, quorum corpora in terra jacent; the bodies of many men are honourably buried, when their souls are miserably tormented in Hell, and the souls of many others do reign in Heaven, when their bodies lie in the field. For so,

2. If after the burial of *Dives* his body, you demand, *quid est tibi*, how it fareth with his soul? *St. Luke* answereth, that, *sepulchrum in inferno*, as the vulgar Latine reads it, it was buried in hell; for God is no respecter of persons, but a just Judge, to render to every man according to his deeds: And therefore holy *Job* considering this saith, *quid faciam*, What shall I do when God riseth up to judgment? And if the just say so, then what shall the wicked do? or how shall they answer him? for, *que verba valent adversus verbum*, what words can prevail against the eternal Word? If any dare contest with him, and say, *quid mali*, what evil have I done, the Lord will demand of him *quid boni*, what good he hath done? For not every tree that beareth evil fruit; but every tree that beareth not good fruit shall be hewn down and cast into the fire: But alas, the wicked are not only void and destitute of all good, but they are filled full of evil, *repleti omni iniquitate*, being, as the Apostle saith, filled with all unrighteousness.

And therefore when both body and soul be re-united at the day of judgment, they shall hear that short, but doleful sentence, *Depart from me ye accursed into everlasting fire, that is prepared for the devil and his angels*: few words, but very terrible, and full of bitterness; *depart from me*, words of separation from the greatest good in the world: *ye accursed*, words of objurcation, the most fearful that can be used; unto *everlasting fire*, words of desolation, that can never be recalled; *prepared for the Devil and his angels*, words of a most dolefull exemplification, to be coupled with worse companions then *Mezentius* did when he tied the dead carcasses to living men.

And here, in this short sentence is exprest the twofold punishment of the damned crew, that is,

The twofold
punishment of
the damned
Soul.

1. *Pœna damni*, the loss of Heaven, and all Happiness.
2. *Pœna sensus*, the torments of Hell, and everlasting miseries.

And all Divines hold that the first is no less, if not greater than the second. For

1. The loss of
Heaven.

2 Reg 7. 2.

Luke 16.

Psal. 112. 10.

Luke 13. 28.

Ἐκβαλεῖσθαι

πῦρ.

signifieth
thrust out.

1. As the Prophet said to the distrustful servant of the King of *Israel*, that would not believe that God would send plenty of Corn, as the Prophet promised, *Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof*; so the ungodly, damned in Hell, shall see the felicity of the Saints rejoycing in Heaven, as *Dives* saw *Lazarus* in *Abrahams* bosom: And this will be such an exceeding grief unto them, to be excluded that happiness, that they shall gnash with their teeth, and consume away: and our Saviour intimateth as much, when he saith, *There shall be weeping and gnashing of teeth, when they shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and themselves shut out of doors*. And therefore, though the same be a privative punishment, yet it hath a positive effect, and worketh an exceeding grief and sorrow of heart, for the loss of Heaven and that Happiness, which they see others have, and which all the tears of Hell are not sufficient to bewail.

2. The tor-
ments of hell.

2. They shall not only be excluded out of Heaven, and be deprived of that Happiness; but they shall be intruded and thrust into Hell, where, *Nec tortores deficient, nec miseri torti morientur, sed per mille millia annorum cruciandi, nec in secula liberandi*. The tormentors shall never be wanting, and the wretched men that are tormented shall never die; but shall for thousand thousands of years be punished, and never freed or eased. Because, *St. August.* saith, *liber eris semper velle quod nunquam eris*; There shall be a will never satisfied, and a will never gratified, never enjoying the ease they would, and alwaies suffering the pains they would not, for here now they must drink the full cup of the wrath of God, and burn in fire and brimstone for ever and ever.

Insequitur clamorque virum, —

— *ὁ ἰσχυρὸς τῶν ὁσίων.*

For as the Prophet demands the question, *Who is able to dwell with the devouring fire, or Who can dwell with everlasting burnings?* Yet they must endure it, and cannot endure it; and cannot obtain one drop of water to cool their tongue, because the wrath of God, whose service they neglected, and his commandments have transgressed, shall be poured upon them for evermore. And therefore, as our Saviour saith of *Judas*, so may I truly say of them all, that it had been good for them they had never been born. Esay 33. 14. Luke 16.

And yet for all this, men make no account to say, *I would I were damned*, if I do not such and such things: but alas, they know not what it is to be damned. I would to God; that in some sense they did know it; and that is, that they would descend *vivi ad inferos*, while they are alive, to see, by a continual meditation thereof, the woes and miseries of the damned souls; that so, they might escape the torments of Hell that do wait upon them, when they do flee hence. And I would we judged our selves for our evil deeds, that so we might not be judged of the Lord.

And so you see *quid est tibi*, how it fareth with every man, when he is fled from hence and dead.

The third and last part remaineth, which is the occasional Application; to discharge the duty we owe to this worthy and honoured Knight, Sir *R. Bulkeley* deceased, for we are not to suffer the names of worthy men to perish without memory: because God himself hath commanded, that the *name of the just should be had in everlasting remembrance*. And that their virtues should be Types and Samplers unto others, by the sight thereof, while they live, and by the representation of the same, when they are dead. And therefore, *Ego dabo testimonium veritati non amicitia*. Psal. 112. 6. Bern.

To begin then with the Rock from whence he was hewen,

as *Quintilian* doth require, and as *Luke* doth perform, when he begins the praise of *John Baptist*, *Quia nobilitatem vite predicaturus prius extulit familia dignitatem*, as *Sidoniu Apollinaris* doth observe in the cause of *Symplicius*. This worthy Knight descended of Honourable Ancestors, Knights, Lords, and Earls, so may I say of him as *Menevensis* said of K. *Alfred*,

*Nobilitas innata tibi probitatis honorem,
Armipotens Alfrede dedit.*

But because *Seneca* saith truly, *Qui genus jactat suum aliena jactat*; and that, *Nobilitas sola est atque unica virtus*.
Sen. in brev. jurem.

— *Hac nobilis hector,
Alcidesque fuit.* —

Euripides.

And that, *Οὐκ ἔστιν ἐν κακοῖσι ἀνδρῶν.*

There is no Nobleness in naughty men.

I will speak somewhat of his own worth; it may be more then some desire, I am sure less then he deserv'd: For God had blessed him with many vertues: & *ita in singulis earum eminebat quasi ceteras non habuisset*.
St. Jerom.

For his place, he was a Magistrate, a servant to his Prince, and a Leader of his people. A servant to his Prince, not as all be of that place, but in a more especial manner, and of more especial grace with his late Mistris Queen *Elizabeth* of famous memory; and of more respect with her, then many others that were neer unto her. Such familiarity had he with her Majesty, that he received and entertained her above forty times into his own house (if I do not much forget me) as his own self hath told me. And you know, that

Principibus placuisse viris non ultima laus est.

But (as *Homer* tells us of *Ulysses*,) he had *Pallas* at his elbow, i. e. wisdom to direct him, whereby he became both

πολύτροπος and πολυμήτης, skilful in Fashions, and wary in Affairs; and so marvellouſly fitted both for the ſervice of his Prince and Countrey. And therefore, as he was a faithful ſervant to his Prince, ſo was he a wiſe Leader, and an excellent Governour of his people. How gravely, and how peaceably he kept this Iſland, and how loving at all Parliaments, (this laſt only excepted) at his own charge, without any charge unto the Commonalty, he diſcharged the place of a Knight of the Shire; and that moſt wiſely and ſtoutly at all times, for the good of the Shire, this whole Iſland can bear me witneſs. I may truly ſay, he was the chiefeſt ſtay and Pillar of this Iſland, and eſpecially in the time of *Leiceſter*; for his only ſhoulder did ſuſtain the greateſt brunt of that great mans fury.

For his Table and Houſe keeping, he was the credit of this Countrey: for Nobles, Knights, Gentlemen, Strangers, Friends, Servants, Poor, and all, all did admire it, all enjoyed it, for he was a moſt worthy entertainer of all ſorts; ſo that as he was *primus in ordine*, he was alſo *primus in opere*. Yet all theſe are but *opera ad extra*, he had far more worth in him; God had endued him with many excellent gifts, *praefor-tibus*, for he was a man of great reading, and of greater memory; and that not only *de militia Romana & re militari*, and other learned Hiſtories (whereby the younger ſort of Gentlemen, had they been with him, as at the feet of *Gamaliel*, might, as from an ancient recorder of Hiſtories, and obſerver of things, by his own long experience, have learnt many excellent things.) But alſo in the Scripture, and book of God, as my ſelf have ſeen him moſt readily turning to many places and paſſages of the Scripture, which I judged he could not have done, had he not been very converſant therein.

And I find that God hath bleſſed him with many bleſſings, wherewith he bleſſed his chiefeſt ſervants; for as God ſaid unto *Abraham*, he ſhould be buried in a good old age, whereas the wicked or ungodly ſhall not live out half their daies; ſo he performed the ſame unto him, and made his daies long in the land. He was above fourſcore years old, and as it Deut. 34 7.

is said of *Moses*, that his eyes were not dim, nor his natural force abated: so in those years was he lusty and strong, and as I think never used Spectacles to read in his life; my self saw him often read without them.

Besides, he was a man of rare temperance, both in diet and in carriage; for being most strangely and unchristianly abused within these few years, at his own Table, (as himself hath told me) yet did he so wisely temperate his own affections, as that he was admired and commended by Judges, Justices, and all others.

Much more I could willingly speak of the life of this worthy man, but I will not, for I had rather all men should say, I speak nothing but truth, though not all the truth, then that I said any thing more then truth. Yet one thing more, I must needs say: he received and maintained a Preacher within his house, and was no niggard, but a bountiful friend unto him; I wish he may not want him, and I would all would imitate him herein; it would not be the worse for them, unless they entertained the worse person.

At Johnson
saith of Wic-
ham Bishop of
Widhester.

And so much for the Life of this worthy Knight.

For his Death, I was not well acquainted with it; but I heard it was peaceable and Catholick, and most godly: and therefore, *Non dubito qui sic vixit, sic mortuus idem est, quin sit apud superos nobilis umbra Deos.*

To conclude therefore, I beseech you imitate those good parts that were in him, and let him be deservedly commended, and our good God praised for them. For now he is dead, and *tanquam mare fugit*, and we assure our selves he lives at rest, but will be mist I fear of many. For, the King hath lost a worthy Subject, the Commonwealth a worthy Governour, his Wife a loving Husband, his Children a careful Father, his Servants a loving Master, and his Friends a true Friend. *Sic in illo uno, non unum sed plures amissos requiramus*, as St. Ambrose saith of *Satyrus*. And yet *non amissimus sed pramisimus*, for *non obiit sed abiit*. And we must follow after; God give us his grace to be alwaies ready, and so to serve God here, that we may reign with God hereafter. Amen.

THE



THE

Happiness of all Saints.

1832.

John 20. v. 26.

Peace be unto you.



Bring you the best Message that the Earth can afford, taken out of the 20. Chapter of St. John, v. 26. *Pax vobis.* The best message in this world.

Parvum quidem lectum, sed multum intellectum; Little indeed in the reading, but a great deal in the understanding, and as *Democharis* saith, *χαρὶς βασιλείῃ ὀνείδῃ.* There may be a great deal of worth in a little; as you see a little Diamond of more value then a great many bigger Stones, and little *David* more excellent then great *Goliath*. So, this short Text of three Sillable, *tantum habet ponderis*, hath so much worth in it, that it might very well require three whole hours to explain it; but as *Hendius* reduceth the great World into a little Map; so must I contract that world of matter which is couch'd in these words, into the Discourse of one little hour;

and

and for order sake, which is *μήτηρ τῶν ὄντων ἡ ἀσφάλεια*, the mother and preserver of all things; I shall humbly desire you to observe,

4. Things considered in this Text.

- | | | |
|-------------------|---|-------------------------|
| 1. <i>Quis,</i> | { | Who speaketh. |
| 2. <i>Quo,</i> | | Where he spake it |
| 3. <i>Quid,</i> | | What he said. |
| 4. <i>Quibus,</i> | | To whom he said it. And |

- | | |
|------------------------------------|--|
| 1. The speaker of these words. | 1. If you look but a little before in this very verse, you shall see that <i>Jesus</i> , the Son of God, God himself, said, <i>Peace be unto you</i> ; And therefore if the Orators <i>Ipse dixit</i> , moved his Schollars to imbrace it, as <i>Apollo's</i> oracle, why should not his words, which is <i>the way, the truth, and the life</i> , persuade all attention, reception, and submission unto the same; especially when his enemies can inform us, that never man spake as he did; that is, spake with that power, and spake with such grace, that all then wondered at the gracious Words which proceeded out of his Mouth; and this is none of the least of those gracious words, <i>Peace be unto you</i> . |
| John 14 6. | |
| Jo. 7. 46. | |
| Luc. 4. 22. | |
| 2. Where Christ spake these words. | 2. Christ said this standing in <i>Medio</i> , in the minds of his disciples; and the Poet saith, |

Medio intissimus ibis

- | | |
|-----------------------------|---|
| Pro. 30. 8. 9; | The mean or the midst is ever best; and therefore the Son of <i>Agur</i> pray'd, that he might neither be too Rich nor too Poor, lest the one might bring him into contempt among men, and the other cause him to deny his God; and the wisest men have ever desired, neither to be so low, as to be trampled under feet, nor so high as with <i>Icarus</i> to have their wings melted, and be tumbled down to the depth: for virtue standeth betwixt two extreams, when as the Poet saith, |
| That the mean is ever best. | |

Crimen in excessu nec non defectu aberrat.

It is as great a fault to overgo as to undergo, and therefore

fore the discreet man will, neither be too Violent nor too Remiss; neither too Silent, nor too Loquacious; neither too Prodigal, nor too Covetous; and the religious man that is wisely so, will neither be too superstitious nor too prophane; For so wise Solomon saith, *Be not righteous overmuch, neither make thy self over-wise, why shouldst thou destroy thy self?* as many men have done by their too much wit, and as the Lord saith of Babilon, *thy Wisdom and thy Knowledge, O Babilon, caused thee to fall,* and others by seeming more religious then all their fellows, have done the like; on the other side, *be not wicked overmuch, neither be thou foolish:* Why shouldst thou die before thy time? For this is as bad as the other, when we see fools and Sinners have pulled down vengeance and ruine both upon Church and State, as well as Idolatry and Superstition.

But, though it be safe for one to be in the midst of his friends, yet when a man stands *in medio inimicorum*, or betwixt but two enemies, as betwixt *Sylla* and *Charibdis*, betwixt fire and water; what safety can he then look for, but with our Saviour Christ to be crucified betwixt two Thieves? yea, though they can no more agree betwixt themselves then *Cesar* and *Pompey*, the two Roman Chieftains, of whom the Poet saith,

*Nec quemquam jam ferre potest Casarve priorem
Pompeiusve parem ———*

yet like *Herod* and *Pilate*, they can be reconciled to rail against the truth, and to pull down the Church of Christ; even as *Manasses* did eat *Ephraim*, and *Ephraim Manasses*, and both of them against *Juda*.

And our Saviour Christ (saith *Corb.*) came, *Ut medius utriusque populi Gentilis & Judaici*, as the middle betwixt two people, the Jews and the Gentiles, which could never endure one another; and to be a Mediator to stand between two other deadly enemies, God and Man; and you know that many times, he that standeth betwixt the fighters, shall receive the blows of each side.

And

And therefore no wonder that Christ suffered as well the wrath of God, that was powred on him from above, as the hatred both of Jews and Gentiles, which was so fully laid upon him from below.

But this sweet Saviour was well contented with all this, that is, the sinful darts of all us, *Qui cælum ipsum petimus stultitia*, which we foolishly shot up against Heaven; and the fearful arrows of Gods anger, which he fastned in him for our sins, that he might not only break down that partition wall which was betwixt the Jews and the Gentiles, but also to unite all Nations and all men in one faith; and build up the breach, to reconcile the good God to every sinful penitent man; for to this end he came into the world, to reconcile the world unto God; and therefore, as in his Nativity he was laid in *medio animalium*, in the midst of the Beasts, in the Manger, and in his passion he suffered in *medio latronum*, in the midst of Malefactors; and as St. Bernard saith, *Operatus est salutem in medio terræ*, wrought this great work of our redemption in the midst of the earth; so here, after his resurrection, he stands in *medio Discipulorum*, in the midst of his Disciples, to shew, that he hath now purchased our peace with God: and therefore, that we should faithfully believe, and most thankfully accept the same; or else, as now he stands in *medio fratrum*, in the midst of his brethren to pronounce their peace: so in the last day, saith *Leo*, in the day of the great judgment, they shall see him in *medio omnium populorum*, in the midst of all the Nations of the earth, when he shall divide the Sheep from the Goats, and shall denounce eternal war unto the wicked, because they would not accept of this blessed peace; *Et Ille merito perit in bello*, and he worthily perisheth in a wretched war, which foolishly refuseth a happy peace.

3. What Christ said.

3. The thing that he said is *Pax vobis*, Peace be to you: touching which words, we may observe three seven special consideration: as,

1. The Affability of Christ.

2. That it was the usual salutation of the Jews.

3. That

3. The usual salutation of Christ.
4. That the words may be interpreted three waies.
5. What peace Christ giveth: and how it differeth from the peace of the world, in five points.
- 6 The threefold good that the peace of Christ bringeth.
7. How this peace is obtained and continued.

1. His Affability, how gently and lovingly he speaketh unto them: a Lesson taught us in our youth, in the School of *Priscian*, *affabilis esto*; be thou courteous and fair-spoken; yet never learnt by many men to their dying day, when their words are as sharp as Vinegar, bitter as Gall, and cut like a Razor; and as the Psalmist saith, *Their mouths are full of cursing, deceit, and fraud, under their tongues is ungodliness and vanity*. It is reported of *Pompey*, that he never spake discourteously to any man; for *Cicero* speaking of him saith, *Ita faciles aditus ad eam privatorum*, he did so freely admit all private men to come unto him, and so cheerfully hear the complaints of all that were injured, and so mildly answer all their petitions, *Ut is qui dignitate principibus excellit facilitate par infimis esse videatur*. That he, which excelled the very Princes in dignity, made himself familiar with the meanest by his facility; and he saith further, that he was of such great humanity, as that it could hardly be determined, whether his enemies fighting did more fear his manhood, or vanquished did love his meekness. And *Philip of Macedon*, when he had gained *Nicomor*, a railing fellow, to love and honour him, told his Peers, that they might see how he was able to cause either good or evil to be spoken of him; because commonly it is so, that a mans own carriage makes him either to be loved or hated and therefore *Titus* the son of *Vespasian* was tearmed, *Delicia generis humani*, the darling of all mankind; because it is said, That never man went sad out of his presence; because that either he granted his request, or gave him such a mild and courteous answer, that he could no waies be discontented, though he was denied.

1. The affability of Christ.

Psal. 110. 7.
Cicero in orat.
pro L. Mani lio.
p. 345.

And if meer men were thus courteous, what wonder is it, that

The Happiness of all Saints.

that *Moses* the meekest man upon earth, or *David* a man according to Gods own heart; or *Christ* the son of *David*, that was not only meek and lowly in heart, but was also meekness it felt; or that they which are endued with the Spirit of *Christ*, should be meek and gentle one towards another.

But it may be wondred, that men professing themselves Christians, should have the countenance of Tygers, and speak like the Dragon, to terrifie men with their looks, and to break their hearts with their words. And not only so, that it should be wonderful, of ordinary men, to see them such; but that *St. Peters* successors, *St. Pauls* Disciples, divine *Anselmus*, *Aaron* the Saint of the Lord, and holy Priests and Preachers, whose place and calling is to intercede for mercy, and to offer up Prayers and Supplications for the sins of the people should, under their pure, white, candid Garments, the very badges and emblems of Innocency, retain Bloody words, and Scarlet hearts, replenished with all bitterness, as if they were only the sons of Thunder, to preach nothing but Terrors and Judgments, Hell and damnation unto their people. To shew, that as the Poet saith of the like

Non pater est Aëacus.

So we may say of them, that they shew not themselves hereby to be the regenerate children of the gracious God, but rather to be the terrible Whelps of that roaring Lyon.

Object.

But you will say unto me, Did not *Moses* the meekest, and *David* the Prophet, and *Peter* the Apostle, and many more good men, curse those that were bad? and therefore why should we speak fair to those that are evil?

Sol.

I will answer in a word, that the words of these Saints were not an imprecation of evil, but a prædiction of those wicked mens just deserts; for as *St. Hieron.* answereth the cavil of *Porphiry*, that objected how *St. Peter* cursed *Ananias* and *Saphira*, and saith, *Non spiritu vindictæ maledixit illis, sed spiritu justitiæ pronuntiavit judicium, ut pœna duorum sit doctrina multorum*; he cursed them not with the Spirit of revenge, but

*Hieron. ad
Demeitriad.*

he

he pronounced their judgment with the spirit of justice, that the punishment of two might be the instruction of many.

And therefore if any poor suppliant comes to any man of honour, though he will not, or perhaps cannot grant his request, yet as Christ here, so let every Christian speak peace to his brother; especially, let the Messengers of peace preach peace unto their people.

2. You may here note, that this was the usual Salutation of the Jews, as you may see in *Judges* 6. 27. where the Angel said unto *Gideon*, *Peace be unto thee*; and the men of *Bethle-hem* said unto *Samuel*, *Is thy coming peaceably*? and he said, *peaceably*: and so *Toler* saith, *Antiquum usum fuisse, iis qui adveniebant aliunde, maxime si inerat aliqua suspitio nocendi, dicere, Pax vobis*. It was an antient custom among them, that they that came to any place, especially, if there was any fear or suspicion of evil, should say, *Peace be unto you*. And they comprehended in this wish, all the good that they thought was desirable; for seeing their part and portion was *bona terra*, the good of the Land, as *St. August.* observeth, it is most certain that the earth could not afford them a greater blessing, then the blessing of peace, for what though they had fair and loving wives, dutiful and obedient children, diligent and faithful servants, health and strength of body, to manure their Lands, to sow seed, and to plant vineyards, and fruitful grounds to yield all manner of increase, yet if they have not *peace*, but a destroying enemy, ravishing their wives, murdering their children, devouring their goods, burning their houses, and feasting their Swords in the flesh of men, and making them drunk with the blood of the slaughtered: What joy or happiness could they have in all the happiness of this world? And therefore not only the Jews, but the Heathens also, that were no better proficients in the Schole of Divinity, then the Jews, and knew no more of Heaven then what *Aristotle* or Nature taught them, did pronounce with them that *Pax optima rerum*, peace was the best of

2. That was the usual salutation of the Jews. *Judg. 6. 27.* *1 Sam. 16. 4. 5.* *Toler in b. loc.*

The excellency of peace.

Hesiod. in
Ἡσιόδωρ.

of all the things that they knew; and old *Hesiod* saith, ἡ εἰρήνη ἡμετέραν τὴν δίκην τὴν καὶ εἰρήνην τὰ δολύμια. Peace is the daughter of a Goddess; I will not say the fairest of all the three daughters of *Themis*, but a very fair one sure, beautiful as *Rachel*, amiable as *Rebecca*, the nurse of youth, and the comfort of gray hairs, and she is δῶρον θεῶν, the gift of God; yea πάντων δῶρον, all the gift of God to men; and she is called εἰρήνη παρὰ τὸ εἰς ἐνείκεσαι, of knitting things together into one, because peace is the very bond that knitteth us to God, to our neighbours, and to our selves; that is, to God by faith and charity, to our neighbours by unity and concord, and to our selves by an εὐδωκία, a sweet content and self complacency.

And the reason why they commended peace so much, and said, Ὅσον ἐστὶν ἀμείνονας εἰρήνης, that there was nothing in the world better then peace, is briefly rendered by *Salust*, *Quia pace minima crescent & discordia maxima dilabuntur*, because the smallest things do wax great in peace; and mean men may grow rich, if they can be quiet; but wars and discords have brought the greatest Kingdoms and Monarchs into confusion.

And therefore, above all things, both the Jews and Gentiles did first wish unto their friends this great blessing of peace, saying, *Peace be unto you*. And he is worse then a Jew that will be the incendiary of war; and he is not so good as a Gentile, that will not heartily pray with our Liturgy, *Give peace in our time O Lord*, and do all that lieth in him to purchase peace.

3. This was
the usual salu-
tation of
Christ.
Luke 10. 5.

3. You may observe, that this was not only the customary salutation of the Jews, but also the usual custome of our Saviours own salutation, and that manner of saluting, which he commanded his Disciples to use, saying, Into whatsoever house ye enter, say, *Peace be unto this house*.

And therefore he useth here the very same form of salutation.

1. To do himself what he commanded others to do; other-
wise

wife, if we practise not our selves, what we preach unto others, the people may very well take up the Apostles words, and say, *Thou that teachest another, teachest thou not thy self?* Rom. 2. 11. Thou that preachest a man should not steal, dost thou steal?

2. *Ut ex hac se esse enndum Christum probaret*, to shew *Tolet in loc.* by this form of salutation, that he was the same Christ that was crucified, and no other, saith Cardinal *Tolet*; for had he changed his speech, they might have suspected the speaker, because changes in any thing do alwaies breed doubts and jealousies in the people; and therefore *Solomon* that knew well enough the dangers of innovation, saith, *Meddle not with them that are given to change*; for you see custome is as another nature, and will not be controlled by any Law; and you see how apt we are to walk in the steps of our forefathers? St. *Augustine* tells us that the people of *Cesarea* had an antient custome once a year to meet and divide themselves in two parts, and to throw stones one at another, so that the father spared not the son, nor the son the father; and this custom, though it was most barbarous, and the occasion of much slaughter, and the death of many men; yet, *egi quidem granditer, quantum valui*; I dealt with them with all my might, as much as ever I could, and for all that I found it an exceeding hard matter to dissuade them from it, saith the Father.

And if it be so difficult to remove an ill custome, you may think how dangerous it would be to change a good custome, though it were pretended to be for the better; for as *Hypocrates* saith, *Repentina mutatio, etiam in melius, est periculosa*; And therefore as *Hutton*, *Covel*, *Sparke*, and others, answering the Ministers reasons for their refusal to subscribe unto our Liturgy, because, as they said, of some mis-translations, some omissions, and some additions that are there, otherwise then in the holy Text, did allege, that these small misprisions, which made no real difference in faith, were better to be still retained, then to make an innovation of things that might produce far greater danger if they were introduced. So now

Aug. de doct. Christiana l. 9.

The nature of an old custom, and the danger of Innovations.

now we may justly say, that Innovations may more offend the tender ears of weak Christians, then edifie their holy faith; because offences, especially novelties in Gods service, are sooner stumbled at, then removed; for as the Serpent came into Paradiſe, not by jumping over the hedge, but by ſliding through the graſs, inſenſibly to bite Adam; ſo theſe novel Introductions of Doctrines, never heard of before, do creep by inches for to infect and poyſon the Church of God.

And therefore all the wiſe Governours of the Church of Chriſt have been very wary of making changes, or ſuffering any new doctrine or diſcipline to be introduced.

And Chriſt here to prevent the like jealousies in the heads of his Diſciples, and to remove all blocks that might make them to ſtumble, uſeth the ſame form of ſalutation now after his reſurrection, as he had formerly done before his paſſion.

CHAP. II.

4 That theſe words may be interpreted three waies.

4. **Y**OU may conſider, that the words *Pax vobis*, may be interpreted three waies.

1. *Indicative.*
 2. *Optative.*
 3. *Donative.*
- } For,

Luke 1. 14.

1. Chriſt ſheweth that he hath performed what the Angel promiſed,

1. As *Tolet* ſaith, he ſheweth that as the Angel ſung at his Nativity, *glory* was to be aſcribed to God on high, and peace to be procured to men on earth, by this new-born babe; ſo now that *glory* was atchieved, and that *peace* was fully perfected for them; becauſe he had now ſatisfied the wrath of God, and reconciled God to Man.

Prov. 15. 1.

So here is not only fair words, but fairer deeds; for though *Mollis reſponſo frangit iram*, a ſoft answer appeaſeth wrath; and good words give ſome content. Yet as the Poet ſaith,

Virtus niſi cum re vilior alga.

Words

Words without deeds will, like the Apples of *Sodom*, vanish into smoke; for as St. *James* saith, though you say to the James 1. 16. poor, *warm your selves*, and go in peace, yet if you give them not those things which are needful to the body, your fair words will profit them nothing. Therefore what the Angel prophesied, Christ performed, and that peace which he purchased by his death, he now preacheth unto his Apostles; & *distribuit verbo quod reipsa impetravit*, and he declareth by *Guiliander in* his words, what he had effected in deeds; because as *Guiliander in* *h. loc.* *liander* saith, *Dona Christi verbis sunt distribuenda*; the gifts and graces of Christ are to be published and preached with our words, that they may be believed with the heart.

And as Christ, so every Christian man should do, not only *dare verba*, and say, *Lord, Lord*, but we should do the *will of our father* which is in heaven; for it was an excellent speech of our Saviour unto the Jews, *O, era qua ego facio ipsa testantur de me*; and St. *James* saith, *Shew me thy faith by thy works*. James 2. 18. Let the Sermons that we have preached, and the Volumes that we have written, shew our diligence in our calling, and let the works of Charity that you have done in relieving your poor neighbours; and your works of piety in building of Churches, making of Bridges, mending of High-waies, and the like pious works, testify the truth of your Christianity: This was the practice of the Primitive Christians, and so should it be of us.

2. This speech of Christ is not onely indicative, to shew what he had performed for them, and what he had procured unto them, but it is also optative, an earnest wish that they might be partakers of it, and receive benefit by it; for as the Prophet complaineth in *Vacuum Laboravi*, I have spent my strength for naught, so Christ loveth not to labour in vain, and that so great a work as he did for us, should bring no fruit unto us; and therefore as he desireth not the death of a sinner, so he wisheth that all sinners should turn from their wicked ways and live, and should be made partakers of this peace, as he saith in *Deuteronomy*, and that with a feeling affection, *O that they were wise, that they understood this, that they*

2. Christ wisheth that we should be partakers of those good things that he hath purchased for us.
Esay 49 4.
Ezek 18. 23.
& 32.

Deut. 32. 19.

Psal. 81. 14. *they would consider their later ends*, and by the Prophet David, *O that my people would have hearkened unto me*; So earnest doth he wish their good, and so should we wish all good if we do no other good unto our brethren; and therefore St. Paul, though he saw that he could not effect his desires, yet his hearts desire for *Israel* was, that they might be saved; so it is the duty of every Christian man to wish the salvation of all men, and to pray that it might please God to have mercy upon all men; for they that will not do this, will do nothing.

Rom. 10. 1. *And yet many men are so far from well-wishing, or desiring any good unto their brethren, that their wishes are for their woes, and their prayers that they might perish, they cloth themselves with cursings like as with a rayment, they love not blessing, neither will they pray for peace, therefore shall it be far from them.*

Psal. 103. 16, 17.

3. Christ giveth peace.

John 14. 27. *Christ doth not only wish peace unto his disciples, but he doth also leave it with them & bestow it upon them, so he saith* *Pacem meam do vobis*; my peace I give unto you, and none can give it but I; because it is my peace, and therefore it is called by the Apostles, *the Peace of God*, and Christ is called by the Prophet, *the Prince of Peace*, and he must needs be so, when he is *Fons omnium bonorum*, the fountain of all goodness, the author of all grace, and the giver of every good and perfect gift. And therefore this sheweth the folly of those seduced souls that with the *Israelites* do seek for peace by the strength of *Egypt*, when as the Prophet denounceth a wo to him that maketh the arm of flesh his trust, and in his heart departeth from the Lord; and so the like woe is due for his sins, to him that trusteth to procure the peace of his conscience by any pardon either from *Priest* or *Pope*, but only from him which is the author and the giver of that peace, *Jesus Christ*; for who can make peace when God will have war? who can have a quiet mind when God woundeth our consciences? or what thing in the world, besides God himself, can bring peace and content to any man?

Luke 12. 19. *Indeed the rich man said, thou hast much goods laid up for many years, therefore Soul take thine ease, live in peace, and fill*

fill thy self with pleasures, but the wisdom of God called him therefore a fool, because his goods would bring him no rest, no peace, but a great deal of care and trouble to preserve them, & as much fear to lose them as he had pains to procure them. And therefore this peace can no where be had but from him that is the Prince of peace.

5. You must remember what peace it is which our Saviour giveth, for he saith in another place, *I came not to send peace into the world*; therefore you must understand that as Christ himself distinguisheth them, so there are two kinds of peace, that is.

5. What peace our Saviour giveth.

1. *Pax Mundi.* } The first he came not to send.
2. *Pax Christi.* } The second he gives to all his.

And *Pererius Valentinus* setteth down Five speciall notes of difference betwixt these two sorts of peace; for,

Perer Valent. in b. loc.

1. The peace of the world is oftentimes no true peace, nor a good peace, but as the Scholes tearm it *Pax Inquinata*, a wicked, veiled, covered, and dissembled peace, much like the weather-beaten, withered, and wrinkled face of an old harlot that is painted over with fresh colours; so *Joab* under the tearms of peace, and brother, flabb'd poor *Amasu* to the heart; so many men, *proponunt quod delectabile, supponunt quod exitiale*; do give poyson in a golden Cup; like the wife of *Heber*, that entertained *Sisera* kindly, and gave him Butter in a Lordly dish; but while he slept and thought her no hurt, she thrust the nail into his brains, and was the death of him, that put his life into her hands; and so did poor *Parmenio* most treacherously lose his life by the assassins of *Alexander*, and so a thousand more; so false and feigned is this worldly peace: and the Scripture saith, it is so wicked that they have made a covenant with Hell it self, an infernal peace; but the peace of Christ is a true, firm, and solid peace, for he never faileth them that trust in him.

1. No true peace.

2. Sain. 30. 9.

Judges 4. 21.

2. The peace of the world is corporal and external, pertaining only to the liberty of our bodies, and the possession of our estates: and so a man may have a quiet state free from peace.

2. A corporal and external

suits,

Q

suits, voyd of trouble, and his body at liberty and full of health, and yet his soul may be imprisoned, and his mind perplexed with abundance of perturbations: for, many men are like the glow-worm, which in the frosty night doth make a fiery shew, but if you press him, you shall find nothing but a little cold moisture: so they may have a smiling countenance without, and a heavy heart within. But the peace of Christ, which all the Schole of *Athens* cannot define, and the world cannot give, is a Spiritual, and an internal peace, such as giveth rest unto our souls, even then when our goods are confiscated, and our bodies imprisoned or tormented: for, *Pax dei non excludit, sed superat afflictiones*; this peace of Christ doth not exempt us from afflictions, but increaseth our consolations, and it gives us the victory, and makes us to triumph over all our troubles; wherein, as the Apostle saith, *We are more then conquerours*, through him that loved us: for as the Prophet *David*, speaking of God, saith, that *He divideth the flames of fire*; that is, the heat from the light; and as the wicked in Hell have the heat, for they are tormented in the flame; but no light, for they are cast into utter darkness: so, the three children in the fiery furnace had the light, but no heat; and all the children of God, when they are cast into the fiery tryal, they have the light of Gods Spirit, and the light of understanding, both of their own weakness, and of Gods goodness towards them; but they have no heat, and no harm at all thereby: And this made all the Martyrs to rejoyce in their tribulations, because they had the assistance of Gods Spirit, and were replenished with the peace of Christ, as with the hidden Manna, when their bodies were tormented by their persecutors: who were therefore fore amazed and exceedingly grieved, to see the Saints less troubled in suffering all those exquisite torments, then themselves were in tormenting them; so rare a vertue was this peace of Christ, which gave in all things rest and content unto their souls, whatsoever should happen to their bodies.

Rom. 8. 37.

Ps. 19 7.

3. A very short peace, and changeable,

3. The Peace of the world is but very short, (a few years or

or daies) and in that shortness very changeable and unstable; I might easily prove this unto you by a cloud of witnesses, and no mean examples. As *Sesostris* King of *Egypt* had his Chariot drawn by Kings: a sudden change, from the Scepter unto the Cart. *Egbert* King of this Island had his boat rowed by Princes: a hard hap, from ruling men, to weild Oars. And so *Sejanus* and *Belisarius* his fortunes were very strange. *Cheops* his fortunes were as strange; *Cræsus* not much better; but *Polycrates* worse then either; for as his daughter dreamed that she saw her father lifted up into the air, where *Jupiter* washed him, and the Sun anointed him: So when *Prates* drew him out of *Samos*, he caused him to be hanged on a Gibbet, where the rain washed, and the Sun melted this great Lord; neither need I travel so far as *Jewry*, to fetch hither the sons of *Saul*, nor to *Ahasuerus* court to bring in *Haman*; nor to *Italy*, to search into the lives of the *Romans* Emperours, that from *Julius Caesar* to *Constantine* the great, the space of little more then 300. years, whereof *Augustus* and *Tiberius* reigned well nigh 80. years, were no less in number then 42. and most of them dead, *non sicca morte*, by the hand of violence; and of those that fate in *St. Peters* Chaire, and ended their lives in *St. Angelos* Tower, or were as suddenly vanished as they were highly promoted, as *Leo* the fifth, *Christopher* the first, *John* the fourteenth, *Benedict* the sixth, *Stephen* the seventh, and many more, whose wicked lives, and woful deaths, *Platina* and *Balans* do relate; their Majesty being so momentany, and their malice in dispatching one another so great, that there were no less then eleven Popes in nine years; nor need I pass any where beyond the Seas, to produce more presidents of this kind: when not only Cardinal *Wolsey*, which was once the glory of of that Clergy, did suddenly fall into contempt: but also, since that time we may think upon examples, *recenti memoria facta*, as yet fresh in our memories, which can sufficiently testifie, that favour is deceitful, and the peace of the world as transient as the world it self: for as God can both cast *Joseph* for his trial into the prison: then bring him forth, out of the dungeon;

Herodot. l. 3.

How vain and frail is the worldly peace.

Balans l. 4. ex Platina.

dungeon, and for his glory raise him to the second Eminency of *Egypt*, and make him the companion of Princes, to teach those Senators wisdom, when the great affairs of the Kingdome shall lie upon their lately enlarged prisoners backs: so he can take *Pharaohs* Baker, that was alwaies at his elbow, that provided all his Dainties, and was unto the King as the Staff where on he leaned, bread being the staff that sustenteth our life: and he can cast him into the prison, and there bind him fast in misery and Iron, and then hang him up, as high as *Haman*: this is the Lords doing, and it is *marvelous in our eyes*, so suddenly to turn the Wheel of all worldly things: and when the ungodly say, *Peace and safety*, to bring heavy destruction upon their heads, and to fill their faces with shame and confusion: so vain, and so frail, is this Worldly peace. But the peace of Christ is permanent, and unchangeable, an everlasting peace: for as it was intended for us before the beginning of the world, so shall it continue unto us world without end.

4. Only among men.

4. The peace of the world pacifieth men only among themselves, and that only according to external pacification, so that many times when they speak friendly unto their neighbours, they imagine mischief in their hearts. But the Peace of Christ pacieth men with God, and rooteth out all bitterness from among them and in themselves; and it so quieteth all inordinate affections, that they do not rebel against true reason, which should be the Queen to govern all our actions.

5. Often joy-
ned with
vices.
Appian in the
Civil wars of
Rome.

5. The peace of the world is oftentimes joyned with many Vices, and sometimes contracted upon foul Cruelties, as was the peace concluded by *Augustus* and *Antony*, so base and so bloody, that to confirm the same, they sacrificed to death their dearest friends, and such as formerly had preserved their lives; but the Peace of Christ doth root out all evil, and exterminate all iniquity.

And so you see what peace our Saviour giveth; not the wordly Peace, but the spiritual peace of our Souls.

And this spiritual peace of our Souls is likewise two fold :

- { 1. Internal, and
- { 2. Eternal, or,

{ 1. In this world, and
 { 2. In the world to come, as I shewed you in the
 third difference betwixt the worldly peace and the peace of
 Christ.

C A P. III.

6. **Y**OU must know that this Internal peace of Christ which
 he giveth to us in this world, worketh in all that have
 it, this three fold good :

1. Reconciliation with God, when through Faith we are
 assured that our sins are taken away, and we are washed
 in the blood of Christ, and have our Souls enriched with all
 heavenly Graces; for so the Apostle saith, *That being justi-*
fied through Faith, we are at peace through Jesus Christ.

2. This peace of Christ worketh tranquility of Mind, and
 serenity of Conscience; when, upon the consideration of our
 peace with God, it worketh in our hearts such joy and con-
 tent, that neither crosses, nor afflictions, nor *life, nor death,*
 nor any other Creature in the world, shall be able to disturb
 this Peace, or to drive us into Despair.

And in respect of these effects and fruits of this divine peace,
 the true Church of God hath alwaies used that excellent
 Prayer, which our new young Novices have utterly and
 causelessly neglected, saying, *O God from whom all holy de-*
sires, all good counsels, and all just works do proceed, give unto
thy servants that peace which the world cannot give: For all
 the world cannot work our reconciliation with God, nor
 make satisfaction for our sin: and therefore the prophet de-
 mandeth, If the Lord will be pleased with 1000. of *Rams,*
 and 10000. *Rivers of Oyle?* No no, ten thousand times more
 could never do it, nor any other thing in the world, but the
 blood of Christ.

6. The three-
 fold good that
 the internal
 peace of
 Christ, which
 he gives to us
 in this world,
 bringeth to all
 that have it.
 Rom. 5. 1.

3. This

3. This peace of Christ worketh Unity and Concord among Men, because, as *Pererius* saith, *Qui amicus est Dei, nullius hominis inimicus esse potest*; he that is the Friend of God, can be an Enemy to no Man; for Man being the Image of God, it is impossible that we should love God and hate his Image; and therefore Christ persuadeth us, to have *salt in our selves*, and to have *peace one with another*; and the Apostle tells us, that if we be of *one mind*, and live in peace, the God of love and peace shall be with us; and the Prophet *David* saith, *Ecce quam bonum & quam jucundum, Observe good and pleasant a thing it is for Brethren to live together in Unity*! And there are some things that are *bona sed non jucunda*, good but not pleasant, as Crosses, and Patience in times of Adversities; there be other things that are *jucunda sed non bona*, pleasant, but not good, as Drunkenness and Voluptuousness in Prosperity; there be other things that are neither *bona nec jucunda*, as Envy, Hatred, and worldly sorrow; that poison all things, but cure nothing; and there be some things that are *& bona & jucunda*, both good and pleasant, as is this peace of Christ, which is like the *precious ointment upon the head, that ran down upon the beard, and went down to the skirts of his garments*. For by the head is meant Christ, who is the head of his Church, and by the beard is understood that the Apostles were next unto the Head; by the Garments, the Church it self; and by the Skirts thereof, every inferior Saint that is partaker of this precious Oyl of peace.

Obj.

But it is urged, that although Christ came to work our peace with God, and to procure peace unto our consciences; yet he cannot be said to bring peace among men, when he saith himself, *I came not to send peace into the world, but the Sword*, and to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

Luke 12. 51.
Matth. 10. 34.

Sol.
Of the Spiritual war of Christians.

It is answered. That Christ came, to send both peace and war; that is, peace to his Disciples, to his Church, to all Christians; but War unto the wicked, and to all wickedness. For he saith not, that he came not to send peace into his Church

but, that he came not to send peace on Earth, or to the World; that is, to earthly and worldly men, which are enemies unto this peace of Christ; and therefore we do profess in our baptism, That *we will manfully fight under Christ his banner, against the World, the Flesh, and the Devil*; For we are enjoined by the Apostle to follow peace and holiness; or, that peace which is the daughter of righteousness, and married unto holiness. Therefore we must never purchase peace with the violation of righteousness, or with the loss of holiness: but if I cannot obtain peace with men, without war with God, and wounding mine own conscience, I will desire all earthly peace upon such dishonourable terms: And I am sure the Prophet *David* was of the same mind; for though he commended peace as much as any man, yet he professeth himself an enemy to all Gods enemies, saying, *Do not I hate them, O Lord, that hate thee? yea, I hate them right sore, Psal. 139. 17. even as though they were mine enemies.*

And we are not only to wage war with the world, and all other wicked men, but also with the wickedness of our own selves; for, as *Job* saith, *Militia est vita hominis super terram.* The life of man, that is, of every man, is a warfare upon earth, and *St. Paul* bids not only *Timothy*, but in *Timothy* every Christian man, to fight the good fight of faith: and therefore Christ is no sooner formed in any Christian, but presently, *Audita est vox clamantis*; *τὸ πρῶτον τὸ πρὸς τοὺς ἑαυτοὺς*. Let us run to the conflict that is set before us; For as *David* saith, the enemies make a tumult, and consule among themselves saying, *Come, let us cut them off from being a Nation*: and these enemies are very many, *Gebal*, and *Ammon*, and *Amalec*, the *Philistims*, with them of *Tyre*, *Assur* also is joyned unto them. And as seven several Nations have encountered the *Israelites*, when they desired entrance into *Canaan*, so not only seven deadly sins, but also seventy seven other monstrous offences do strive to hinder our going into the Celestial *Canaan*; and not only the enticing and bewitching *Dalila*, our own flesh, that lieth in our bosom, and

How every Christian is to be a Soul-dier!

1 Tim. 6. 12.

Heb. 12. 1.

Psal. 12. 2.

our

The Happiness of all Saints.

1 Pet. 5. 8.

our own sins, *ἡμῶν τὰ ἁμαρτία*, the sin that besets us round about, and *ἡ δὲ βίωσις ἐν ἡμῖν ἡ ἀμαρτία*; that sin that dwells in us; but also the world, *Et sevens & blandiens*, sometimes subtilly like deceitful *Sinon*, and sometimes cruelly, like *Holophernes*, with fire and sword, and especially the devil, that is, *ὁ ἰχθὺς*, our enemy by way of eminency, and goeth about like a roaring Lyon, do most incessantly seek our utter ruine.

And therefore, you may not think that the life of a Christian is a life of pleasure; but you must remember what the Poet saith,

Lucan. l. 1.
Pharise.

Hec miseri, qui bella gerunt. —

2 Cor. 11. 26,
27.

For as St. Paul saith of himself, so may every Souldier say, that he is in journeying often, in perils often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. This is the life of a Christian. And I think without arrogancy I may truly say the like with St. Paul.

Obj.

But then, it is objected on the other side, that although it be granted, that we may and ought to war and fight against the vanities of this world, the lusts of our own flesh, and the temptations of our deadly enemy the Devil; yet because God made not death, and takes no pleasure to see men bathing their swords in the blood of men, and Christ saith plainly, that he came to send Peace into the world, and not War, unless you mean that spiritual war, which we have with sin and Satan; therefore they conclude with the *Manichees*, that every war is a *Deo Malo*, from that evil God, that is, the Devil, which rejoiceth in the Devastation of men, and the destruction of the creatures.

Sol.

It is considered, that although God Principally sent Christ to bring Peace unto men, he therefore would be born in the time of Peace in the Reign of *Augustus*, when all swords might have been changed into Mattocks, as the Prophet speaketh, and the Temple of *Mars* shut, and the Temple of *Honour* open about forty years together: Yet because men willfully refuse that purchased Peace that is so freely offered unto

unto them, therefore in the second place he is the creator and sender of war; for so *Moses* tells us, that the Lord is a man of war, *Exod. 15. 3.* And the Prophet *David* calleth him, *Deum exercituum*, the Lord of Hosts, that hath many armies of men, of beasts, of hornets, of flies, of Angels and Archangels, and abundance more to fight against the wicked; and the Prophet speaking of *Bethlehem* saith, *ἐκ σοῦ ἐξέλθουσιν ὁ ἡγεμὼν*, Out of thee shall come the Captain, that is the Captain of the Host of the Lord *Jesus Christ*, which is indeed the King of Kings, and Lord of Lords, and which slew mighty Kings, *Sehon King of the Amorites, and Og the King of Basan, and all the Kingdoms of Canaan*: And therefore it is plainly said, that God stirred up the *Philistines*, and *Ara- bians* against *Juda*; and he stirred up the spirits of the *Medes* and *Persians* against *Babylon*; and he sent bands of the *Chaldees*, and bands of the *Aramites* against *Juda*, and *Nebuchadnezzar* against *Jerusalem*, to destroy it. And as then, so now, it is he and none but he that sendeth War into any Nation; for, though the outward cause, and visible raisers of war may be the pride of men, the desire of rule, the malice of enemies, the rebellion of subjects, and the like; yet, in very deed the prime Author of every war, is God himself, and the impulsive cause that moveth him to war is the sin of men; for so the Prophet tells us plainly, *Non est malum in civitate quod dominus non fecit*: as there is no evil of sin, but from man, so there is no evil of punishment inflicted on man, but from God; for the plague, famine, sword, blood and death, come all from God, when he with rebukes doth chasten man for sin, as the Prophet speaketh.

Isay 1. 9.

2 Chron. 21.

Isay 13. 17.

2 Reg. 24.

Jer. 25. 9.

God the prime author of all war.

2 Sam. 7.

Isay in Sent.

33 dist 33.

And therefore it is an unjust complaint, and a murmuring that is nothing worth, to lay our sins upon others shoulders, and to use *Eskius* his words, *Absurda prorsus, et in Christianos principes injuriosa res est*. It is a mighty wrong to Christian Princes, to say, that war is nothing else, *quam commune multorum homicidium*: then the common butchering of many people, the bloody slaughter of many men: for as *Abraham*, *Joshua*, *Gideon*, *David*, *Ezechias*, *Josias*, and many more

good men made great wars, yet lost not their goodness; so taking away *nocendi cupiditatem & libidinem dominandi*, the hunger of ambition, and the thirst of blood, a just war may be unblamably undertaken by the most Christian Princes.

CHAP. IV.

In what cases war may be termed just.

Consider

1. The author.

Nichol de Orbellis l. 4. dist. 25.

Aug. contra Manich.

BUT then you may demand in what cases war may be just. *Aquinas* answereth, when there is *autoritas principis*, that is, for the Souldier, *causa justa*; that is, for the Prince himself; and *intentio recta*, that is in every one; For,

1. It is in the power of the Sovereign, and not of the subject to make war, and to conclude peace; and when the Prince commands, the Souldier is not to question the cause; for, (if it be unjust, *reum facit regem iniquitas imperandi*) *innocentem militem ostendit ordo serviendi*; (the fault is the Commanders, and) the duty of service excuseth him that is commanded; for being commanded, we may not refuse, we must not resist, nor lift up our hands against them, but tolerate whatsoever is inflicted by them (unless we may by lawful means prevent it) because it is far better to be a Martyr than a Traytor; And as the Prophet saith, *Obedience is better then Sacrifice, and Rebellion is as the sin of Witchcraft*.

2. The cause.

2. The cause doth denominate the war as well as Martyrdom: for as the Poet saith,

Frangit & attollit vires in milite causa:

And St. *Augustin* tells us, that God himself looketh into the cause of every war, *Et quam inspicit justam ibi dat palmam*; and he doth most commonly at the last crown that party with Victory, which is armed with Equity; though not alwaies at the first: as appeareth in the case of the *Benjamites*.

Titus Livius
Decad 4. l 9

And *Livy* thinketh that war to be lawful, which is most needful, because war is an Oath, or as Physick, *bonum necessarium*

farium, a necessary good; and the axiome is, that *Bonum necessarium extra terminos necessitatis non est bonum*, a necessary good stretched beyond the bounds of necessity is not good, no more then fearful Oaths in common talk, or a physical position to a sound body; and therefore war should not be our delight or desire, but our necessity; because, as the Psalmist saith, *The Lord will scatter all those that delight in war*. And it is then most necessary, when it is for our King, and not against our King; for our Countrey, and not to destroy our Countrey; and for the Church, and not to disturb the peace thereof.

3. A just Intention must be added, to make up the justness of the war, and the intention must be good unto the end, that it be for the glory of God, the publick good, and the peace of men; because war, as *Aquinas* defines it, is the study of peace; and *St. Augustin* saith, *Non pax quaritur ut bellum exerceatur, sed bellum geritur ut pax acquiratur*. We seek not peace, that we may exercise war, but we wage war that we may live in peace.

The Intention.

*Thom. 22.
q. 40. art. 1.
August. ad
Bonifac.*

And so you see how war is lawful, especially to this end, that we may end in peace; for though our sins do worthily bring wars upon us, yet the Son of God came principally into the world to bring peace unto us, and therefore he saith here, *Peace be unto you*; and he sent his Apostles to preach peace unto men; and those times did so imbrace it, that the whole multitude of believers had but one heart, and one mind; because the increase of wealth decreaseth love, and abundance of goods causeth variance betwixt good men; as *St. Chrysost.* noteth in the case of *Abraham* and *Lot*, of whom he saith, that, *Ubi affluxerunt divitiae statim discinditur concordia*. Therefore they sold their possessions, and parted them to every one that had need, and so lived in a greater bond of unity and amity, than is the bond of consanguinity; and no marvel, because, as *St. Ambrose* saith, *Hac fraternitas Christi major est quam sanguinis*, the love of the Saints doth excel the love of brethren; *Quia illa similitudinem tantum-*

*Chrysost. in
Gen. 13. hom.
33.*

*Ambros. de
univ. charit.
to. quinto.
Ubi interdum
sibi inimica
est, haec sine
intermissione
pacifica; illa
in consortio
despicit germa-
num. hac fre-
quentius assumit
modo alienum &c.*

*modo corporis refert, hac unanimi-
tatem cordis demonstrat*, for
that hath in it the similitude of the body only; this declareth the
unanimity of the heart; that sometimes is contentious, this
alwaies peaceable; that sometimes refuseth the company of
a brother, this never rejecteth the society of a stranger, that
with heart-burning divideth things common among them-
selves, this with chearfulness communicateth things proper
unto others: O that it were so with us. But the devil hin-
dreth peace, and soweth the seed of dissensions among bre-
thren: and therefore as *Aleibiades* and *Niceas*, being at va-
riance, and perceiving that *Hyperbolus*, an insolent fellow,
took that opportunity to stir up the people against them both,
to banish them both out of the City, they joyned their
power in one, and did that to *Hyperbolus* which he intended
against them; so should we joyn our selves against Satan, and
drive him from our hearts, that would drive us from God;
and if *Sanballet* and *Tobiab*, the *Arabians* and the *Ammonites*
conspire together against *Hierusalem*, let the Princes of *Juda*
agree together to defend and repair the breaches of the same.

*Ruficus dia-
conus adversus
Aetaphalos.*

*Quia turpe est contra ardentem perversa asserentes nos pro
veritate frigidiores inveniri.* Because otherwise it would be
a great shame for us to be cold in maintaining truth, when the
adversaries are so hot in defending falsehood.

7. You must consider how this peace is obtained, and how
it may be continued. And it may be obtained,

1. By hearing the Word of God.

2. By receiving the holy Sacraments.

And here I cannot choose but bewail the misery and dis-
traction of these our Churches, where the word is generally
preached, but the holy Sacraments very much neglected.

And the Sacraments are *Verba visibilia Evangelii*; and the
Seals of the evidence of our Inheritance; and what is the
Evidence of our Lands without the Seal?

God made a Covenant with *Abraham*, and his seed the
children of *Israel*, that he would be their God, and they should be
his people, and he sealed this Covenant with two Seals.

1. Cir-

1. Circumcision, and
2. The Paschal Lamb.

And though the Word of God was read and preached unto them every Sabbath, as we have it now; yet the Lord saith, *the uncircumcised man-child* should be cut off from his people. And so he that observeth not the Passover. Gen. 17. 14.
Exod. 12. 19.

Even so, though we have the Word of God preached very plentifully among us, yet Christ tells us plainly,

1. *Except a man be born of water.* And
2. *Except ye eat the flesh of the Son of Man.* &c.

John 3. 1.
John 6. 53.

3. By dealing uprightly with all other men. For although, as *Pererius* saith, *Dulce nomen pacis & dulcissima ejus possessio*, the name of peace is sweet, and peace it self the sweetest thing of all, so sweet, that the Prophet demands, *Quam speciosi pedes Evangelizanum pacem*, How beautiful are the feet of them that bring the tidings of peace? yet this peace can never be continued unless it be established upon the foundation of righteousness; for *righteousness and peace kissed each other*, and they are two such dear friends, that like *Hypocrates* twins, they are never long asunder, *Et tu fortasse pacem vis, sed justitiam non facis*: and it may be, saith *St. August.* thou desirest peace, when, as the Poet,

——— *Pacem nos poscimus omnes*

All men desire peace, but thou wilt not do righteousness; therefore it is *ἀδύνατον*, impossible for thee to have peace; because, as the same Father saith, *Si amicum pacis non diligis, neque te amabit pax ipsa*, If thou lovest not righteousness, which is the friend, the sister, yea the mother of peace, peace it self will never love thee: but if like *Ismael* thy hand will be against every man, then every mans hand will be against thee.

And therefore, the way to peace is to wrong none, but to let every man have his own right, which is the definition of this Moral righteousness, *Suum cuique reddere*; and *Hesiod* saith

saith, ἡ δὲ ἁγία ἡ ἐκ δίκης, This justice is a pure Virgin, and will not be corrupted by any one, either to respect persons or to delay judgment, and it is hedged in by Laws, as with so many Towers and Bull-works to preserve it, for the Laws of every Nation are the rules of the justice of that Nation, as it is just with us, to put a thief to death, but not with the Jews, whose Laws required but restitution, and it was just with them, at it is now in Geneva, to put the Adulterers to death, but not with us; because our Laws have not so decreed it; and therefore they that would do justice and judgment, must not make those Laws that were *Virgines in Calamo* to become *Meretrices in foro*, neither must they make their will to be a Law, but the Law to be their will, as *Mandavi* said of *Cambyfes*; because as *Xenophon* saith, the Law is the Schole-Mistress of all, and teacheth ἀρετὴν καὶ ἀκαταστασίαν, both how to rule and to be ruled. And this is the righteousness which exalteth a Nation, and bringeth peace unto all the inhabitants: for as the *Psalmist* speaking of Christ saith, *In his time shall the righteous flourish, and abundance of peace, so long as the Moon endureth*: So it must needs be, that where righteousness flourisheth, there abundance of peace followeth. And so much shall serve for the *internal* peace of our souls, and the peace which we have, and Christ gives us in this world, with God, with our selves, and with our neighbours,

2. The eternal peace, that Christ gives us in the world to come is of another nature, and of a far more excellent consideration, and is such a peace, as brings such fruits, such joy, and such felicities, as no tongue is able to express it: a perpetual blessed and everlasting peace, with Men, with our selves, and with our God, that now will be with us and in us and we in him for ever and ever.

In all which that I have spoken, I humbly desire that no passage which I simply and plainly delivered, may be sinisterly applied to any thing; because my witness is in Heaven, that my hearts desire is, that all things may be well, and I ever loved, rather to heal sores, then to rub over wounds, and to persuade peace rather then to sow strife.

4. And lastly, we are to consider *Quibus*, to whom our Saviour spake this : Not to all, but to them, whom he found with one accord, gathered together in one place, conferring and discoursing about him: their Lord and Master Jesus Christ, and that is to his Disciples, that followed him in his life, and believed in his death, to them he procured peace, and to all others that will be his Disciples, and none else; for the Prophet tells us plainly, *Non est Pax Impiis*, and Christ himself saith, *He came not to send peace on the earth*, that is, to Earthly, Worldly, Carnall men, who can have neither Peace with men, nor Peace with themselves, nor any Peace at all with God. For, 1. There can be no true Peace betwixt wicked men, but Ephraim will be against Manasses, an Egyptian against an Egyptian, a Traytor will betray a Traytor, and one Thief will hang another; and therefore I will never trust that man in whom there is no fear of God;

The fourth and last point, to whom Christ procured peace.

The ungodly are at war.

1. With their neighbors.

2. A wicked man can have no peace with himself, *Quia iussisti Domine et ita est, quod animus inordinatus & sit sibi ipsi pœna*; God hath so decreed it, and it must be so, for a disorderly mind shall be a Plague unto himself: and though, as St. Augustine saith, he should fly from his house unto the City, from the City into the Field, and from the Field into his house again, and from his house into his Bed, yet there behold, *Hostem inveniet a quo fugerat*, he shall find his very enemy from whom he fled, that is, a disturbed mind, and a distracted conscience, that suffereth him to rest neither night nor day: for as Cain, after he departed from the presence of God, dwelt in the Land of Nod, which is interpreted *perturbation*, so they that want the Peace of Christ can never have any quiet minds: but they must ever live in the region of perturbation and the Land of a continuall troubled mind.

2 With themselves.

3. A wicked man that is not in Christ can never have any peace with God, who saith, ah I will ease me of mine adversaries and avenge me of mine enemies; a fearful thing to have such an enemy, who is able to abide his wrath? And therefore as Saint Paul in every Epistle, wisheth Peace to all Saints, and our Church every day saith Give Peace in our time O Lord; so my Prayer shall conclude as I began

began, that all Wars may be removed from us, especially all civil Wars *Nullos habitura triumphos*: and that Peace may be unto you all, that is, Peace with all men, peace with your selves, and peace with God, through Jesus Christ, who hath with his own precious blood and bitter death purchased and procured this peace to all Saints, and his servants, that follow him, and believe in him, and honour him, and especially that dye for him, among whom is that glorious Martyr and Blessed King *Charles* the First, and those two Worthy Knights, that were very faithful to him their King, and whose just praises, I have set down in these my last Sermons, as a piece of that reward, which is due unto them for their Vertues and their faithful Service to Jesus Christ, to whom be Glory and Honour for ever and ever, *Amen.*

Jehova Liberatori.

F I N I S.



2 Cor. 5. 1.

*For we know, that if this Earthly House
of our Tabernacle be dissolued, we have
a Building of God, not made with Hands,
but eternal in the Heavens.*

CHAP. I.



Ince the unhappy breach of that *blessed
League* and Amity, which was so sweetly
scomposed in our first Creation, betwixt
the *immortal* God and *mortal* Man; the
whole *species* and off-spring of men have
been divided into these two special Ge-
nerations.

Videlicet,

1. The Seed of the Woman.
2. The Seed of the Serpent.

A

That

All the race of
man-kind di-
vided into two
Species.

That is,

1. The Righteous. 2. The Unrighteous.
1. The Godly. 2. The Wicked.
1. The Good. 2. The Bad.

Betwixt whom, though they sprang *ab eodem fignito*, from the same lump, and had in Nature *idem principium*, the same beginning, yet in *qualities* and conditions, there is as great a difference, and as large a distance betwixt them, as is betwixt *Light and Darkness*, East and West, Heaven and Hell, as you may easily perceive, if you will either look into their *Actions*, or compare *Psalms* 1. with *Psalms* 33. vers. 8, 9, 10, 11.

The History of
Dives and La-
zarus, not feign-
ed, as Munster
in Mat. 4. Eu-
thim in Luke
16. and Epi-
phan, Iren, O-
rigen, Hierom,
Ambr. Gor-
ham, and others
do assure us.

And I find that the *state* and condition of *both* these sorts of men are most lively decyphered, and most excellently expressed in that, more then a Parable; I had almost said the *History* of *Lazarus* and *Dives*, which our Sa-
viour himself setteth down in *Luke* 16. for there both of them are shewed in a *three-fold state*; That is,

The state of
both species ex-
pressed three
ways.

1. In their Life.
2. In their Death.
3. After their Death,

1. *Lazarus* in his *life* time hath these *three* remarkable badges laid upon him.

The state of La-
zarus expressed
three ways.

1. That he was a Beggar.
2. That he was laid at the rich mans gate.
3. That he was also full of sores.

1. In his Life,
Haymo in po-
stilla.

Pauperem su-
git quilibet
proculamicus

And truly (saith Haymo) *Sola egestas illi sufficeret, ta-
met si infirmitas defuisset, & sola infirmitas sufficere posset,
etsi indigentia caruisset*, Poverty had been enough, though
he had none other infirmity, because (as *Euripides*
saith)

Πεντα πλουσι πᾶς τις ἐκποδὸν φίλος.

Every

Every man shuns his deereſt Friend if he be poor; and as *Plantus* ſaith, *Omnibus modis qui paupes ſunt homines, miſeri vivunt*, They that are poor, ~~we~~ every way miſerable; and ſickneſs would have been thought too much, though he had wanted poverty; becauſe (as *Perſius* ſaith) *Perſ. 4. Elorum fruſtra, cum jam cutis agra tumebit, poſcetes vi-* *Brufon, l. 4. dew.* And as another ſaith, Sickneſs is ſo grievous, *Ut c. 20. ex plut. Uxor egrotis moleſta, medicum incuſant, leſulum agre ferunt,* *l. de animi & ex amicis etiam, ſi quis accidit gravis eſt, & qui diſcedit, tranquil.* *moleſtus*, The moſt loving Wife is troubleſome to the ſick Husband, and neither Phyſician, Friends, nor Bed, can eaſe his grief, or get him reſt.

But to make his meaſure full, he was filled with both theſe maladies; and that nothing might be wanting to the conſummation and perfection of his miſeries, He was laid at the rich mans Gate, that he might ſee this rich glutton filled with all dainties, and himſelf a godly poor man ready to ſtarve for hunger; that he might behold this prophane Atheiſt cloathed in Purple and Scarlet, and himſelf, a ſervant of God, clad in Rags, or naked; that he might obſerve how this wicked Worldling was daily attended upon by troops of Servants; and himſelf a true Saint, not ſo much as once viſited by any man: and to be brief, that he might conſider how his Neighbour was ſound and healthy, and himſelf ſick, and full of ſores.

All which were enough to make a man, that were not endowed with the Spirit of God, to murmur againſt God, and to blaſpheme his Maker, for laying ſuch a weight of woes upon a wretched man, and making him more miſerable then miſery it ſelf; for ſo the Prophet *David*, though he was a man according to Gods own heart, yet profeſſeth of himſelf, what he was ready to do, when he did but ſee the wicked in ſuch proſperity; and what would he have done, *Pſalm 73. 3.* if he had been with poor *Lazarus* in ſuch miſery?

And yet this poor man was well contented with all this, nay, he praiſed God for the Crumbs that he received, and rejoiced that the Dogs came and licked his ſores; and

At his Death.
The excellent
effects of Pati-
ence.

therefore, 2. As Patience is the most conquering Vertue, of all the vertues, that overcometh the flames of fire, treads upon the *Waves* of the raging Seas, and scorns the edges of the sharpest Swords; whereupon the Heathen man could say, *Vincit qui patitur, si vis vincere discere pati*, He that suffereth, overcometh; and therefore, if thou wouldst be a Conqueror, learn to suffer; and which himself adviseth us, *In our patience to possess our souls*. So at last, this suffering of Lazarus did awaken God out of sleep, and moved his Redeemer to deliver him out of all his troubles; for it was so, saith our Saviour, *that the Beggar died, and Death sets a period to all sorrows, and makes an end of all miseries.*

Luke 21. 19.

Death endeth
all this Worlds
miseries.
Lazarus died
before Dives
for four special
Reasons.

And you may observe, that he died before the rich man, and that (as we find) for four special Reasons.

Reason 1.

1. Left if he had lived longer, wickedness should alter his understanding, or deceit beguile his mind, as the wise man saith; because iniquity is such a bewitching Weed, that oftentimes it obscureth the clearest light, and poysoneth many virtues in the purest Hearts.

Reason 2.

Aug. in 1. de
doctr. christi-
ana.

2. Left he should be vexed by the wicked, if he did not follow their wayes, and imitate them in their wickedness; for as St. Aug. saith, *Tolluntur ante tempus boni, ne diutius vexarentur a noxijs*, The best men are taken away the sooner, lest they should be afflicted any longer, and abused by the wicked; Because the nature of all evil men is such, that they cannot indure any good man, which is not of the same stamp, and walketh not in the same steps, and runneth not into the same excess of riot even as they do, but they will hate and persecute him to death, which will reprove their wicked life: And therefore Solomon considering the oppressions that are wrought under the same, and the tears of the oppressed, and yet no man comforting them, saith, *that he praised the dead, which were already dead, above the living that were yet alive.*

Eccles. 4. 2.

3. God took him away the sooner, that he might the sooner have an end of his miseries, because this is the order of God's dispensation, and the rule of every affliction, that, *Si longa sit, levis est; si gravis sit, brevis est*; If it be great, then it is short; if long, then light; And therefore no man hath any just cause to murmur against God for any misery that is laid upon him, because every man may be assured, that if his burden be of a mighty weight, then he shall bear it but a little while; or if his affliction hath continued long, then certainly, time it self, if nothing else, hath made it light, and patience easie, because as the Poet Horat. saith, *Levis sit patientia quicquid corrigere est nefas*, Patience helpeth what we cannot heal. And as Seneca saith, *Jam tempus illi fecit arumnas leves*, Time will cure all our cares. And as Ovid saith, *Nos quibus assuevit fatum crudeliter ui, ad mala jam pridem non sumus ulla rudes*, For custom makes us know how to bear all afflictions.

The Rule of all Afflictions.

Seneca in Thyeste.
Ovid de ponto. l. 3. 7.

4. Death took him first, and took him the sooner, that he might the sooner enter into his happiness; For so we see,

Reason 4.

3. That after death, He was carried up by the Angels into Abraham's Bosom, that is, not to any Lymbus Patrum, which is but a fictitious place of a feigned Fable, whereof our vain Papists have most foolishly dreamed, but requies beatorum; the blessed rest of all godly men, and the eternal happiness of all blessed Souls; for so our Saviour doth most plainly expound it, where he saith, That many shall come from the East, and from the West, and shall rest with Abraham, Isaac and Jacob, in the Kingdom of Heaven, Where they shall sit down at the Kings Table, and the Dishes of their Banquet (saith Bernard) shall be so great that they cannot be valued; That was the life, and this was the end of poor Lazarus; and such must be the life, though not in the same extent and measure of each misery, and so shall be the end of every faithful man, his life compassed and replenished with afflictions, and his end filled with consolations.

What is meant by Abrahams Bosom.

Mat. 8. 11.

C H A P. II.

The state of Dives expressed three wayes.

AS *Lazarus* is thus decyphered, so *Dives* is not omitted; for our Saviour saith, *The rich man also died and was buried*, wherein are most briefly, and yet fully expressed;

1. His *Life*.
2. His *Death*.
3. His *state after Death*. For you see,

1. In his *Life*. 1. In his *life*, he was a *rich man*, and he wanted nothing, but his *wealth* was much, his *honour* great, and his *possessions* many; It is more then most likely, that he had *Horses* to ride on, *Hawks* for his pleasure, and *Dogs* for his hunting; because our Saviour speaketh not of a *Dog* that kept his House, but of the *Dogs* that came to *Lazarus*, and shewed themselves *more kind* to him then their Master was, who shewed more love to his *Dogs*, then he did to *Lazarus*, like many more, that spend more upon their *Hawks* and *Hounds* then they do upon the *poor Saints*; and it seemeth both by his *feeding* so deliciously every day, and by his *cloathing* in *Scarlet* and fine *Linnen*, that he had *Musick*, and singing, and dancing, and all *other pleasures* and delights, that either the *World* could afford, or his *heart* desire; in brief, he had the *fulness* of all prosperity, and wanted *no part* of that felicity which may be found under the *Sun*, and which *Job* exemplifieth, *chap. 21. from vers. 7. to 13.* And yet, 2. notwithstanding *all his wealth*, and all his honour, and all his might, *he died*, saith our Saviour; And you may observe,
1. That

The great prosperity of the wicked.

1. That he died last.
2. That he is left nameless.

Two Observations on the death of Dives.

1. The former observation sheweth, how God useth his patience and long-sufferance, in waiting and expecting the conversion of the wicked; still sparing them, and given them so long and so large a time of Repentance; for he might indeed, and who could hinder him? like *Draco*, write his Laws in blood; and as he did with *Nebuchadnezzar*, while the word was in his mouth, to turn him out to graze with the Beasts of the field; so he might do with us, and who could stop him? while the sin is yet in our hearts, to use Martial Lawes against us, and most justly turn us all down to Hell; but his Goodness is so great, and his Mercy is so much, that when we have more then fully deserved to be destroyed, yet he doth still wait for our conversion, and withholdeth his Anger from our destruction; and as he gave the old World a hundred and twenty years to Repent, and to the *Ninivites* forty dayes; so he gives a day to every one, saying, To day if you will hear his voice, harden not your hearts: And the worst servant in Gods house, can say, That his Master doth defer his coming; but the fool will not understand, it is, because he desireth not the death of a sinner; he delighteth not in Vengeance, and takes no pleasure to execute Judgment, if we had any care of our own amendment. And,

Observation, What it sheweth

Dan. 4. 31.

The great patience of God towards the wicked.

Psal. 91. 3.

2. The other observation, (namely, that although the poor man was known by Name, for he was called *Lazarus*, and his Name was written in the book of Life; yet the Rich man is named neither in his life, nor at his death; for he hath none other Epithite given him, but, ἀνθρώπος τις πλούσιος, there was a certain rich man) 1. Sheweth unto us, that as the Apostle saith, The Lord knoweth who are his; or as St. Aug. saith, Novit Dominus quos elegit, & ignorat quos reprobat; the Lord knoweth whom he hath chosen,

2. Observation teacheth us, how God knoweth both the good and the bad.

Terrullian thinks him to be John Baptist.

2 Tim. 2. 19.

The Eternal Building.

sen, and he knoweth not those that he *rejeleth*; even as God himself saith of *Moses*, I know thee by Name; and our Saviour, which saith of the wicked, *ὁκ ᾔσδα ὑμᾶς* Luke 13. 27. *ᾔσδα ἔσσι*: I know you not, whence you are; that is, I know you not, *scientia approbationis*, with the knowledge of approbation; for otherwile he that knoweth all things, must needs know both good and evil, as well *Simon Magus*, as *Simon Peter*; and as well the lukewarm men of the *Laudiceans*, as the zeal and constancy of the Church of *Smyrna*; but as a man that knoweth his Servant as well as his Son; yet he will never know, that is, to acknowledge his Servant for his Son; so, though God knoweth the wicked as well as the godly, that is, who they are, and what they are, yet he will never acknowledge them for his Children; which as it is a comfort unto the godly poor man, that although the World takes no notice of him, his very Neighbours do scarce know his name, yet God knoweth him very well; so it should be a corrasive unto the ungodly rich men, that although they be never so eminent, so notorious, so famous in the World, yet God knoweth them not, and will take no notice of them.

2 Note to speak
evil of the dead

2. It teacheth us, never to speak evil of the deceased; for some think that this rich man was *Nabal*, of whom we read, 1 Sam. 25. Others with *Tertullian* suppose him to be *Herod*, or some one of the High Priests, that lived much about our Saviours time, and was called *Neneusis* the rich, *Vide Carlil. Contra Smyth, fol. 17.* and had as yet many Friends and Kindreds alive, which had both his name and his actions fresh in their memories, and would have been much grieved and perplexed to hear that our Saviour had named him, and testified, that he which lived in such glory, while he was on earth, should be now in such misery tormented in Hell; therefore in respect both of his Friends that were living, that they should not be offended, & of Devils that was dead, and therefore could not answer for himself, though he nameth *Lazarus* for our consolation, yet to give no scandal unto his kindred, and to preserve the common rule

rule of humanity, he *buryeth* the name of the rich man in oblivion; to teach us as generally to speak evil of *no man*, so specially to speak *no evil*, yea though it were truth, either of the *dead* or of them that are *absent*, because neither of these can *answer* for themselves; and a Heathen can assure us, it is not fit that any man should be *condemned* before his case be heard, and he have leave and liberty *Acts 25. 16.* to *answer* for himself; and therefore it is the dictate of reason, confirmed by the suffrage of all Nations, and axiomatically commended to all posterities, that *de mortuis nil nisi bene*, We should *never* speak ill of the dead, because they have already received their *doom*; and as we ought not to *anticipate*, so we may not *prevaricate* the judgments of God.

3. The state of *Dives* after Death, is here set down unto us; for he was *buried*, and as St. *Hierom* translates it, *Sepultus in inferno*, His Soul was sooner carried into Hell, ^{3 After death.} then his Body could be *laid* in his Grave; therefore our Saviour saith, that *being in Hell in torments*, he lift up his Eyes; because this is the *reward of sin*, to be rendred to every *impenitent* sinner, that his Body should go to the *earth* there to be corrupted, and his Soul to Hell there to be *tormented*, untill they shall be *reunited* again at the Resurrection, to receive the *full measure* of that damnation which they have deserved. *Luke 16. 23.*

And so you see the *story* of these *two women* doth point out as it were, in a *Map*, and demonstrate unto us, as it were, in a *Glass*, the state and condition of all *men*, good or bad, which shall either, with *Lazarus*, be translated into Heaven, if they be good, or else with *Dives* be tormented in Hell, if they be *bad*.

C H A P. III.

AND *these words* which I have read unto you, are as a *large Comment*, or a manifest *Paraphrase* and exposition of the *first* and better part of this History; And though neither the *Tragidy* of *Oedipus* nor *Thyestes*, nor any of the other *more Tragical* inventions of our latter Wits, can be near so doleful as that of *Dives*; yet we can find no such *Comedy* in the World, nor such a *Story* in any Book, that can end so *joyfully*, and conclude so *comfortably* as doth the state and condition of a *godly man*; yea though his life should be as *miserable*, and his death as *grievous* as was the life and death of poor *Lazarus*; For we know, saith the Apostle, that if this *earthly House* of our *Tabernacle* be dissolved, we have a *building* of God, not made with hands, but *eternal in the Heavens*: Which words, lest any man should think mine *introduction* to be like the gates of *Myn-dus*, too large and ample for so small a City, when I have set out *each part* and parcel thereof, I hope you will see, they will afford *more matter* then can be handled within the compass of *one hours* discourse, and prove sufficient to make a *Structure* far beyond all *introductions*, and far beyond all *expressions*; And the sum and substance of all is, an *Antidote* against the afflictions, and a *Preservative* against all the miseries of this World; for our Saviour told us, we must *deny our selves*, we must forsake Father and Mother, Wife and Children, and we must be ready and willing to *lay down our lives* for his sake, if we desire to be his Disciples; and the Apostle tells us, That as many as will live *godly in Christ Jesus*, must suffer *Persecutions*; And so St. Stephen the Proto-Martyr, St. James that was killed with the Sword, and all the rest of the Apostles and Disciples of Christ, can testify what *abundance* of miseries,

The Life of the
Saints, is a life
of crosses and
afflictions.

2 Tim. 3. 12.

The Eternal Building.

II

miserics, crosses and afflictions they must suffer, that will profess the name of Christ, and discharge their duties towards God.

And therefore to confirm us in the faith of Christ, and to encourage us against all the dangers of this World, our Saviour tells us, that whosoever looseth his life for his sake, shall find it; and whosoever giveth a cup of cold Water to a Disciple, in the Name of a Disciple, he shall not loose his reward; and the Apostle in the former Chapter sheweth, that, as Photius saith, *Dum Corpus adversis premitur, maxima utilitas ad Animum redundat*, The Soul is enriched, when the Body is impoverished, and our minds are bettered when our flesh is tamed; for though our outward man perish, yet the inward man is renewed day by day; and here in these words he sheweth the great benefit that doth redound unto the Body it self, when by these crosses and afflictions, it is as it were, purged from all dross, and prepared for immortality; And that, as Gorham saith, three special wayes.

The good that the Saints receive by afflictions.

Mat. 10. 42.

Photius, Apud oecumenium.

2 Cor. 4. 16.

1. *Ex merito patientiæ*, By our patient suffering, ^{Gorh. sup. h. loc.} here in this Verse.
2. *Ex desiderio gloria*, By our longing desire of Glory, in the next Verse.
3. *Ex dono Gratiæ*, By the gift of Grace, which worketh us for the self same thing, vers. 5.

And here in the first verse, saith Gorham, the Apostle toucheth upon three conditions of our corruptible Bodies, ^{The division of the Text.} and upon three other opposite qualities and conditions of our glorified Bodies. As,

1. Of our corruptible Bodies, he sheweth,

- a. The baseness or vileness of them, in that he saith, They are an earthly House, which is the meanest of all buildings.

B 2

2. The

2. The *unquietness* or *restlessness* of them, in that he saith, they are *Tabernacles*, which never continue long in the same place.
3. The *frailty* or *corruptibility* of them, in that he saith, They are to be *dissolved*, which is their *greatest misery*.

And the first of these is seen, *in ingressu*, by our coming into the World, *weeping* and *wailing*, and no wayes able to help our selves.

The second is seen *in progressu*, by our conversation in the World, *tumbling* and *tossing*, and *tyring* our selves in following after the *vanities*, *toyes* and *trifles* of this life.

The third is seen, *in egressu*, by our departing out of the World, *grieving* and *sorrowing* both for our selves and our friends.

2. Of our *glorified Bodies*, he sheweth,

1. The *nobleness* of them, in that he calleth them a *Building* of God, therefore excellent, *contra vilitatem*, against the baseness of them.
2. The *incorruptibility* of them, in that he saith, They are *not made with hands*, therefore perpetual, *contra corruptionem*, against their corruption.
3. The *tranquility* of them, in that he saith, They are in *Heaven*, therefore in happiness, *contra inquietudinem*, against their dissolution and unsettledness. And,

Cajetan saith, The Apostle setteth down *four conditions* of our corruptible Body, and *four other qualities* of our glorified Body, as that it is,

- | | | |
|---------------------|----------------------------|------------------------------------|
| 1. Of Earth, | } to which
he opposeth. | 1. In Heaven. |
| 2. A House, | | 2. A Building. |
| 3. A Tabernacle, | | 3. A House not made
with hands. |
| 4. To be dissolved, | | 4. Eternal. |

But to omit the several observations of these, and of all the state of the other Commentators, and to follow our own method, which godly described I touched unto you before, we may herein easily see the three ways. state of all godly men most fully expressed.

1. In their Life.
2. At their Death.
3. After their Death.

1. In their Life they are decyphered and shewed two ways.
 1. In their life, and that two ways.
 1. What they are by Nature.
 2. What they are by grace.

That is, how miserable in the one, and how excellent by the other; how wretched are the Sons of Nature, and how glorious are the Children of Grace; how we are dejected to think that this earthly House of our Tabernacle shall be dissolved, and how we are comforted, when we know, that even then, we have a building of God, not made with Hands, but eternal in the Heavens; and therefore to proceed in this order.

1. In respect of Nature, the Apostle calleth the best of us a Tabernacle, or a House of Earth, or as the words are, Nature. an Earthly House of this Tabernacle, wherein you see we are just like Lazarus.

1. Earth to be trampled and trod under foot.
2. A House subject to all storms, Winds and Weather.
3. A Tabernacle to have no permanency; but to be tumbled and tossed from place to place.

Seneca in Her-
culeæ.

The phrase ex-
plained.

Cicero in l. ad
Atticum in
Antiochia.

2 Pet. i. 13,

14.

The Mansion of
the Soul descri-
bed two ways.

1. From the matter of it.

2. From the use of it.

Garham sup. b.
loc.

O quantum patimur mortales ! O what a World of woes do wretched men suffer ! And as Seneca saith, *O quam miserum est nescire mori* ! What a wretched thing it is that we cannot die, to be delivered from these miseries ! But to speak of these words more particularly, we are first of all to consider what is meant by these words, *The Earthly House of our Tabernacle* ; for Theodoret distinguisheth the *House* from the *Habitation* or *Dwelling* in the *House* ; and by the *House*, he understandeth the *leading* of this our present life ; and by *οικον*, which the Latins call *Tabernaculum*, he understands our *humane Body* ; And so Æcumen saith, *The Earthly House* sheweth our present condition in this mortal life, and the *Tabernacle* sheweth our corruptible Body, and so doth Elias Cretenfis and others ; But St. Chrysostom, Theophylact, and many more, by the *House of our Tabernacle*, do understand only our *Body*, expressed by the Apostle in this Phrase ; for as the Orator saith, *Cassius in oppido Antiochie cum omni exercitu est* ; and the Poet saith, *Fontemque timavi* ; and we usually say, *The Sacrament of Baptism* for *Baptism*, and the *City of Rome* for *Rome* itself ; so say they, what St. Peter calleth simply a *Tabernacle*, St. Paul more elegantly calleth *The House of our Tabernacle* ; And so I take it, that the Apostle speaketh this onely of the *Body of Man*, which is indeed nothing else, but the *House* or *Mansion* of the *Soul* ; And this *Mansion* of the *Soul* is here described two ways.

1. This House is called *Earthly*, saith Garham, *Vel quia de terra facta, vel quia ad terrena proclivis*, either because it was made of *Earth*, or because it is so prone, and so naturally inclined to follow after *Earthly things* ; or indeed in both respects, and in many other respects, the *material* of this *House*, is said to be but *Earth*, that is, a *Terrestrial* and no *Celestial substance* ; yea the meanest and the basest of

of all the Elements ; and to descend yet one degree lower, the vilest and most contemptible part of that Element ; for God made man, not of Gold, nor of Silver, nor of precious stones, but of the *slime* or *dust* of the Earth, which the Water washeth, and the Wind scattereth away ; And therefore Job saith, *We dwell in Houses of Clay* ; and the Prophet Job 4. 19. Jeremiah saith, *O Earth, Earth, Earth, hear the Word of the Lord ; that is, Earth by Creation, Earth by Conversation, and Earth by Dissolution ; for we know that his rising was from the Earth, as Moses sheweth ; we see that his standing is in the Earth, when his understanding is Earth, his affections are Earth, and his Will is Earth ; and we are sure that his falling is to the Earth, for Dust thou art, and to Dust thou shalt return again, saith God himself ; And as Gen. 2. 7. the swift Spheres of the Heaven, saith Sanctes Pagninus, do indefatigably run about the round Globe of this little Earth, and yet take no part of the Earth away with them ; even so, saith he, Man toyls himself to sail from Coast to Coast, and tyres himself to run from Port to Port, to gather riches, and to get him Honors, and yet when he goeth away, when he returneth into his Dust, he shall carry nothing with him, but a bare borrowed Winding-sheet.*

And this consideration of mans baseness, made the Prophet David to say, *Put them in fear, O Lord, that the Heathen may know themselves to be but men ;* and I would Psal. 9. 20. to God, that all our Gentlemen, and all those Noble-men, and all other men, that will be so Vain in their Thoughts, and so Vitious in their Conversations, as we see many of them to be, would know themselves to be but men : You will say, Why, but men ? What would you have them to be, Angels ? Or, what could they be better than men, that are made in the Image of God, endued with Reason, and are crowned with Glory and Honour ? I but, if you will turn the leaf, the Prophet David will tell you, *What is man ; that he is like a thing of nought, his time passeth away like a shadow, Psal. 144. 4.* And my Text will tell you, that this thing of nought is but a house of clay, and

a tabernacle of *dust*; whose frame is as brittle as *glass*, and his name as soon forgotten, as a tale that is told.

Many Reasons
to dissuade us
from Pride.

And this should teach every man to be *humbled*, and to be proud of *nothing*; for, as the Wise man saith, *Quid superbis terra & cinis?* Why, or what reason hast thou to be proud, O dust and ashes? Surely none at all, but many reasons not to be proud, and to hate all pride unto death. As,

Reason 1.

1. Because it is a sin most odious and hateful unto God; *In quantum aliquis se extoluit supra id quod est sibi prefixum secundum divinam regulam, vel mensuram dispensationis divine.* In that a man extolleth himself thereby above the measure of Gods dispensation, as *Aquinas* saith: and therefore, as proud men exalt themselves against God, so God resisteth the proud; and as he spared not the *Angels* when they waxed proud, so neither will he spare pride in any one; but as the *Comique* saith, ἀλαζονείας οὐ τίς ἐκφυγεῖ τιμῶν; No man shall escape the punishment of pride; and we daily see how pride and haughtiness have undone many men, and cast them down from the height of their Honour, to be the scorn and derision of those whom formerly they had scorned; because, as the *Historian* saith, *Deorum indignatio omnibus superbis imminet.* *Hulicar.* lib. 2. And the Poet saith, *Superbos sequitur ultor a tergo Deus*; God is ever at the heels of pride to scourge it, and hurle it down.

Menander.

Reason 2.

2. Because we have nothing to be proud of; the Unicorn may boast of his Horn, which sweetneth and medicineth the poisoned streams; the Bezar may boast of his Precious Stones, the Beaver of his Skin, the Panther of his Colours, the Lyon of his Strength, the Fox of his Craft, the Nightingale of his Voice, the Peacock of his Feathers, the Pink of its Sweetness, the Lilly of its Whiteness: And so all other Creatures may brag and boast of some singular innate Vertue, or Excellency, that is in them; but only Man, this Mulhrome man, that wants a Root, is wholly clad like the Jay; that, as the Poet saith,

saith,

saith, is beautified and decked with borrowed Ornaments, and hath nothing of his own to animate his pride; for our Righteousness is as *menstruous Cloaths*, our wisdom folly, our knowledge ignorance, our strength weakness, our beauty vanity, and all our outward trimmings borrowed from the Beasts, Worms, and Fishes; and therefore, why should we be proud of *anything*, when we have *nothing* to be proud of? It was truly said of St. Paul unto the High Priest, That he was but a *whited Wall*; and I may as truly say to the fairest Ladies, That whatsoever they do to their tender flesh, Acts 23. 3. they do but trim and paint a *clod of Earth*.

3. Because, as pride is thought to be the first, so it seems to be the worst of all other vices, because as Hugo saith, *Reason 3.*
Cetera vitia solas illas virtutes impetunt, quibus ipsa destruntur, ut Luxuria pudicitiam, ira patientiam, sola vera superbia contra cunctas Animi virtutes se eriget, & quasi pestifer morbus omnes corrumpet; Each other vice destroys the opposite vertue, but pride alone corrupteth all graces; And therefore St. Aug. saith, *Quod ipsa est omnium peccatorum initium & finis & causa, quia non solum peccatum est ipsa superbia, sed etiam nullum peccatum potuit aut potest esse sine superbia;* No sin can be done without it, and no vertue can subsist with it; for though it was well done of the Pharisee, that he fasted twice in the week, and gave Tythes of all Luke 18. 12. that he possessed; yet as the *Colloquintida* spoiled all the Pottage of the Prophets Children, and made them to cry out *Mors in olla*, so his pride, to thank God that he was not as other men, sent him home less justified, and a *2 Reg. 4. 40.*
greater sinner then the poor Publican that prayed to God, to forgive him all his sins, *Quia superbia destruit quod iustitia edificat,* because as St. Aug. saith, Pride throweth down all that good which our vertue buildeth up and beautifieth; And as the Poet saith of Orpheus, *Flexit amans oculos, & protinus illa relapsa est;* When he looked back upon his Wife, his Wife suddenly vanished from him; So if we stand gazing in admiration of our virtues, though we love them

Aug. Ad diocor. Epist. 562

them as dearly as *Orpheus* did love *Euroidice*, yet we shall presently loose our reward; And therefore, *In recte facis superbia timenda est, ne illa quæ laudabiliter facta sunt ipsius laudis cupiditate amittantur*; In our best deeds we should take heed of pride, & beware lest with *Diogenes* humility, we trample *Platos* pride under feet; because as *Hierom* saith, *Illa multo deformior est superbia, quæ sub quibusdam humilitatis signis latet*; No pride is so bad, as that which masketh under the shew of humility; such is the malice of the subtle Serpent, either to make us apparently vicious, or secretly more vicious, by making us proud of our vertues: But this consideration of our own *vileness* should allwayes teach us true humility, which as pride began in *Heaven*, and is now a *Dunbil Weed*, fit for nothing, but to be worn as a *Peacocks Plume*, in the Caps of those that are *posting on* to Hell, so is this humility a flower of *Paradise*, begun on Earth, but fit to adorn the *Bosoms* of those Ladies and all Saints, that have their *conversations* in Heaven. And so much shall serve for the matter of this mansion of our Souls.

CHAP. IV.

2. **A**S the substance or material of our Body is *Earth*, 2. *From the* a little base, vile and vain subject, and nothing *use of it, to be* else but a frail structure, or composition of dust and ashes; *a dwelling place* So the *use of it* (saith the Apostle) is none other but to be *for the Soul.* an House or Mansion for the Soul: And we find that, *Do- 1la. 38. 3. mus est vel,*

1. *Externa.*

2. *Interna.*

There is both an External, and an Internal House; or *That there is a two-fold House.* as Hugo saith, *Domus est vel,*

1. *Substantia.*

2. *Anima.*

There is a House for our *Substance*, and a House for our *Soul*; and that is ours, and of our own making; and some make it *finer* then the House of God, even as the Jews, that dwelt themselves in *see'ed Houses*, and yet suffered *the House of God to lie waste*; but this is God's House, and a House of God's own making, for *Manus tue plasma-verunt me*; Thy Hands have made me and fashioned me, *Pf. 119. 73.* saith the Prophet, and therefore it is called the *Temple of the Holy Ghost*, in which it pleaseth God to *dwell*, except *1 Cor. 6. 19.* we do exclude him, and *shut him out* by our sins, and keep him out by our continual transgressions.

And this House is but *lent* unto the Soul, to inhabit in it for a *time*, or small season, till it pleaseth God to dis- *The House of the Soul is but lent unto us.* possess us of it, and to dispose of his own, as it pleaseth him; therefore, seeing we are but *tenants* in this House, and *Tenants* at will, that have the least interest in their Habitations, it should teach us to use it *well*, to keep it *clean*, to lodg Gods Friends, Vertues, Graces, and all good

The properties
of a good Tenant.

good thoughts, and not to fill the Corners thereof with vices, drunkenness, prophaneſs, adulteries, and the like.

And this ſhould alſo put us in mind, never to *deſtroy* the ſame by any ſiniſter means, until the right owner cometh to *difſolve* it, and to diſcharge us from it, nor yet to be wilful or *unwilling* to relinquish our poſſeſſion, when God, by his *Meſſengers*, Age, Sickneſs, or the like, ſhall *ſummon* us to ſurrender it; for theſe be the properties of a *juſt* and faithful Tenant.

Two ſpecial
points to be ob-
ſerved.

But here we muſt further obſerve theſe two points.

1. *Qualis hæc domus eſt.*

2. *Ad quid data eſt.*

1. What manner
of Houſe our
Body is.

1. What manner of Houſe it is.

2. To what end it is beſtowed upon us.

2 Pet. 1. ¹³, in another place, calleth this Houſe of the Soul, a *Tabernacle*; And we know that a Tabernacle is nothing elſe but, *Tectum frondibus ad breve tempus conſectum*, a little Cot or Shed, *Quale viatorum, militum, vel paſtorum eſſe ſolet*; ſuch as Travellers make in their *Pilgrimage*, or Souldiers, as they travel in their *Warfare*; or Shepheards ſet up in the *Wilderneſs*, where they feed their Sheep, ſaith *Salmeron*; And they were alſo called, *Tentoria, ab intentione funium quibus firmari ſolebant*; Little Tents or Booths, that were made of green Boughs, or of Canvas, ſuch as they that follow the Court in progreſs time do make, and tie them faſt by certain *Cords* and Ropes, that do hold them to their *juſt forms* and proportions, during all the time of their perambulation. And theſe Tents or Tabernacles were alwayes made very *ſlightly*, becauſe they were very often to be removed, as neceſſities and occasions required.

Scaynus ſup. h.
loc.

And Scaynus tells us, That the Apoſtle here alludeth to that liſe, *Quam tranſigebat populus Iſraeliticus in papilionibus*,

bus, Which the Israelites led in Tents, when they passed through the Wilderness; And all this is to put us in mind how we ought to *behave our selves* in this World, not to build *Pallaces*, as though we were to remain here for ever, when we our selves are but *Tabernacles*, that must suddenly be dissolved; for, as it were a *madness* in a field Souldier that stands before the face of most *valorous* Enemies, or for a Traveller, that can tarry but *one night*, to lay there the Foundation of a *perpetual Mansion*: So it is as great a *folly* in us, which have here *no continuing City*, and are but Pilgrims and *Wanderers* in the Wilderness of this World, to set up our *rest* in any place, until we come to the *place of rest*, which is the Kingdom of Heaven.

What a madness it is to build Pallaces so, as if we were to live for ever in this World.

2. We must remember that the *chiefest ends* for which Tents were made, or Houses erected, are to preserve us both from the *scorching heat* of Summer, and the *cold storms* of Winter, which do therefore beat upon our Houses, because they shall not seize upon us. And as the *strength* of the Sun in Summer, and the *violent Winds* and Rains in Winter, are cruel *Adversaries* to all Houses; so the Sun-shine and parching heat of prosperity, and the nipping Frost, or blustering Winds of *adversity* are as violent Enemies, and as virulent against the Houses of our Souls, and do continually labour to throw them down. For,

1. To what end Houses are erected.

The things that are most advers to all Houses.

1 Prosperity is a most dangerous storm to the House of our Soul.

2 Sam. 11. 2.

1. Prosperity is a most dangerous storm, *Quum splendor temporum attenditur, labes autem animorum non attenditur*; when we consider the glory of the World, but never think upon the spots of our Souls, and the Wounds of our Consciences, which prosperity worketh in us, either when we see it in others, and then *murmur* at it, or do *injoy* it our selves, and are *drowned* in it, which is indeed the worst of all; for David could serve God *faithfully* in the times of his troubles, but he fell *very foul* in the dayes of his peace; And it is said of Alexander, That, *Semper bello quam post victoriam clarior erat*; he was ever more glorious in fight, then after he got the Victory, being both *valiant* and

and vigilant in his dangers, but loose and lascivious when he was at rest; And so every man is aptest to forget his God, when God hath *hedged him* about with the Walls of Prosperity; even as the Lord saith of the Israelites, Deut. 32. 15. *Dilectus meus impinguatus, dilatatus, calcitravit*; My Beloved fed, fatted, and enlarged, kicked with their Heels, and became as wanton as a wild Heyfer.

Safer to be in troubles, then alwayes in prosperity.

2. Adversity is another storm very dangerous to the House of the Soul.

Alciat in Emblem.

The great benefit of troubles, crosses, and afflictions.

And therefore, *Magis metue cum aridet tibi Diabolus, quam cum frendet*; the smiles of Satan are more dangerous then his frowns, and the Sun by casting forth his pleasant Beams, can sooner cause the Traveller to cast away his Cloak, then the Winds can do with all his blustering blasts; so dangerous is prosperity to the Houses of our Souls.

2. Adversity is another Adversary, that laboureth to overthrow this House; And this is most terrible unto the Saints of God, for Prosperity most commonly doth attend the wicked, who as Job sheweth, doth most of all flourish in this World; and adversities are most incident unto the best men, and they are best for them; for, as the Body of the Sun is then best discerned, when it is either a little clouded or eclipsed, so the frailty of our state, and the graces of God's Spirit, are then best perceived, and our vertues do then most flourish, when we are troubled, persecuted and afflicted, which makes us flee and cry to God, and pray to him for his help and assistance; and therefore this state is best for God's Saints, because it makes them better; for as Alciat writes of the Palm Tree, *Nititur in pondus palma, & consurgit in altum*; Quo magis & premitur, hoc magis tollit onus; The more it is pressed down, the more it spreadeth it self abroad; So it is with the Servants of Christ, the more that God presseth them down, by his Fatherly afflictions, the more doth Christ elevate their thoughts, and sanctifie their Souls by his Blessed Spirit, to make them loath this present World, and long for the state of immortality. And so you see what we are by Nature, Earth for Substance, Houses for Use, and Tabernacles for our continual sittings, and all to shew the frailties and the miseries of this wretched life.

CHAP.

CHAP. V.

2. **H**AVING heard by this, what we are by *Nature*, vain and miserable, the Apostle sheweth in the same verse, what we are by *Grace*, that is, *renewed* in our minds, and *enlightened* in our understanding, so that notwithstanding, all that hath been spoken, and all else that can be imagined of our baseness and miseries, yet we look for glory and happiness, in the midst of our infelicities; for if this *Earthly House of our Tabernacle* be dissolved; yet we know that this *vain Body* shall attain unto *Eternity*, and we are sure, that instead of this *fleeting Tabernacle*, we shall have an *eternal Habitation* in the Heavens; And this is a work of *Grace*, far beyond the reach of all human Reason, for if *Aristotle* could not conceive how *this world* could be made of *nothing*, much less can he, or all the Schools of *Athens* know, how there can be *another World*, when this is reduced to nothing; and therefore, as the Apostle saith, 1 Cor. 12. 3. *None can say that Jesus is the Lord, but by the Spirit of God*; so none can believe that they shall have this *Habitation* in Heaven, but by the grace of God; for in knowing *this*, they must know *Christ*, and know all that *Christ* hath done for them.

2. What we are, and shall be by grace.

What we shall be hereafter, is only known by the help and grace of the Spirit of God.

But I must not run into so large a field; I must keep my self to my *Text*, and see what may be observed out of the same; where 1. We find that the Apostle saith, *οἶδαμεν*; not we suppose, or think, but we know; a phrase usual among the Saints, though reason can not attain unto it among any others; because the Christian knoweth many things, which the Philosopher could never know; and his knowledge saith, *Cajetan*, is not, *ex opinione sed ex certitudine*, springing out of a *groundless opinion*, but from an *infallible certainty*; and *Hiperius* saith, the Apostle, expressed

The first thing here observable is, the certainty of our future happiness expressed in two words.

1. οἶδαμεν.

eth in this word, *ᾠδᾱν*, *Magnam & inexpugnabilem certitudinem*, pro certo scire & cognosci; a very great and undeniable certainty; because *ἰδῶ* signifieth, as well to see,

The certainty of
our future hap-
piness asserted.

as to know; and no knowledge can be more certain, then that which is gotten and attained unto by sight; *quia magis est oculatus testis unus quam auriti decem*; because one eye witness is of more credit then ten men that know the same thing by hear-say: Therefore it is said of Moses, that he feared not the wrath of the King, but endured, as seeing him that is invisible; and it may be so said of all the Saints, that by the same eyes of a lively faith, they do see those things that they believe.

Heb. 11. 27.

The truth of this
point proved by
a cloud of wit-
nesses.

2. For the same end, to shew the certainty of our felicity, the Apostle saith, *ἰσχοῦν*, we have a building, in the present tense, that is, (saith the gloss) *habemus in spe quod habituri sumus in re*; we have it already in hope, which we shall assuredly have indeed; because the certainty of things future, makes the Prophets and the Apostles to speak of them, as though they were present.

But to make this question out of doubt, and to let you see, how a poor Saint on earth, may know that he shall have a glorious Seat in Heaven, we have a cloud of witnesses that testify the same by their own example. For Job saith, I know that my Redeemer liveth, and that I shall stand at the latter day upon the earth, and though after my skin, worms destroy this body, yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold, and not another, though my reins be consumed within me. And the Prophet David, prayeth God, which forgiveth all his sins, and healeth all his infirmities; and St. Paul saith, I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a Crown of Righteousness, which the Lord, the Righteous Judge, shall give me at that day.

Job 19. 25,
26, 27.

Psal. 103. 3.

2 Tim. 4. 7, 8

That the fathers
confirm the
same point.

And lest any man should say, That these were rare men, and extraordinary Saints, which knew the same by extraordinary Revelations, and therefore not be alledged as an infallible demonstration of the certainty of other mens knowledge.

ledge. I answer, that we find the *Fathers* of the same Faith; for *Epiphanius* saith, that Christ was sent to be a Saviour, to redeem us from bondage, *καὶ ἵνα ἡμεῖς μὴ δουλοῦμεν*, and was made unto me Righteousness, Sancti-

fication, and Redemption. And St. *Chrysost.* prescribing a potion against Anger, saith, *Quodnam est illud poculum*?

What is that cup which can allay this heat? he answereth, *Preciosus scilicet Christi sanguis si cum fiducia utique sumatur*: It is the most precious blood of Christ, if the same be

received with true confidence. And *Theophilat.*, commenting upon the words of the Apostle, in *Ephes. 6.* saith, *Fidem hoc loco dicit non vere religionis cognitionem, sed eam,*

que nihil hesitans facit, ut futura tam certa habeamus quam habemus presentia: The Apostle understandeth by this faith, not only the knowledge of true Religion, but that

confidence, which sticking not at any thing, makes us as sure of future things, as we are of those things that are present. And *Ferus*, the fairest interpreter of all the *Fryars*, saith,

In Christo si te per fidem & dilectionem inveneris, certus esto te esse a Deo predestinatum; if thou findest thy self to be in Christ by faith, and love, thou mayest be sure that thou art

Predestinated of God: And what more assurance can any man desire then this that these Fathers do declare?

Object. But against this it may be objected, that as *Aristotle* saith, *Scire est, πρῶτον αἰτίας γινώσκειν*; to know, is to understand and find out the first cause of any thing; and

the cause of our Salvation, is that which is the cause of all things else, the good will and pleasure of God, *Quia com-*

placuit patri vestro dare vobis regnum. And this will of God no man knoweth; for, as the Prophet *Esay* demands the question, *Who hath known the mind of the Lord?* so he leaves it unresolved, that we might know, the mind of the Lord

is unsearchable, and his paths past finding out. To this we answer with the Apostle, That we have the mind of Christ, and the will of God revealed in his holy Word, and this

I am commanded to believe, and believing the same, I may be sure that I shall be saved; *Quia fides certior est scientia*;

Epiph. anchor. rat. fidei. p. 495.

Chrysost. hom. 4. in Matth.

Theoph. sup. Eph. c. 6.

Ferus in Joh. 17.

Aristot. Metaph. l. 1.

Luc. 12. 32.

Esay. 40. 13.

Solutio.

1 Cor. 2. 16.

Thomas 22. q.
4. art. 8.

because faith is surer, and more certain then any knowledge, as *Aquinas* saith; by reason that it is grounded upon a surer foundation, which is the *Word of Truth*: And there be many things which we cannot know by reason, but by faith; as the *Creation* of the world, the *Incarnation* of the Word, the *Remission* of our sins, the *Resurrection* of the flesh, and the *Salvation* of our souls, which no reason can reach unto, and without faith cannot be known; and therefore the Apostle saith, That through faith we understand that the worlds were made by the word of God. And St. John saith, We know, (that is, by faith and no ways else) that when He shall appear, we shall be like unto him, for we shall see him as he is.

Bellarm. re-
plication.

But to all this, Bellarm. answereth, That we may, and ought to believe the promises of God to be most certain and infallible in respect of God; but in as much as they are conditional, and have relation to our faith and good works, if we persevere therein to the end; we cannot know what will become of us, because we know not the perseverance of any man, no, not of our selves; but as we see persecuting *Saul* is turned to be a faithful Preacher, so *Nicholas* the Deacon, and *Demas* the Proselyte of the Apostles, are become backsliding Apostates.

Resp.

Aug. de ver-
bis dom. ser.
28.

Dicere te esse
iustificatum,
non est super-
bia elati, sed
confessio non
ingrati. Idem
in Psal. 85.

To this St. Aug. words may briefly serve for satisfaction: *Presume non de operatione tua, sed de Christi gratia, quia gratia salvati estis, ut ait Apostolus, & ideo hac non est arrogantia sed confidentia*: Presume of thy salvation, not through thy own works, but through the grace of thy Saviour Christ; because, as the Apostle saith, *We are saved by grace*: and this is not arrogancy, but confidence. And so St. Ambrose saith, *In hoc maxime glorior, non quia absque peccatis sum, sed quia remissa peccata sunt*: In this I do rejoyce most of all, not that I am without sin, but because my sins are forgiven me. And St. Bern. being tempted to despair, and to doubt of his salvation, answered the Devil stoutly, but yet wisely, saying, *Fateor me nil fecisse dignum tanto premio, Christus tamen dominus pro me meruit*: I confess

selfs that I did never any thing worthy of so great a reward, but my Lord and Master Christ hath merited the same for me. So you see how these poor Cottages on earth, may know they shall have Pallaces and Buildings in Heaven.

And yet, before I pass from this point, that I may not offend my Makers Injunction, nor give the least encouragement to our Hypocritical presumption, which is too full in every place, and far different from the confidence of the Saints: You must consider,

1. That because our knowledge hereof is not a *parte ante*, from the first cause, which is the unsearchable Will of God; but a *parte post*, from those effects that the Spirit of God worketh in us: as when we know it is day by the light that doth appear, and that there is a fire where we feel the heat: Therefore we ought to be very diligent in the examination of this point, lest that through negligence to understand our own state, we shall destroy our own souls: for, as I told you before out of *Ferus*, if thou findest thy self to be in Christ by faith and love, and Christ to be in thee by those working graces of his blessed Spirit, then thou mayst be assured thou shalt be saved; and so long as thou shalt finde thy self to be thus in Christ, so long mayst thou be sure of thy salvation; but if thou wantest either true faith, or godly works, then dost thou but deceive thine own self, and with *Ixion* imbrace a Cloud for *Juno*, and beget Centaures in stead of Men; that is, vain hopes, and fruitless presumptions, in stead of a lively, and a saving faith; and these will prove but like the Spiders Web, that may make a fair shew, but will make no garment for thee.

Special Cautions touching the former point, of the certainty of our future state.
1 Caution.

2. That we must not mince this sentence of the Apostle, nor dis-joyn that which God hath coupled together, but take the whole speech as it lieth in order, and as the consequent dependeth upon the antecedent, thus, if our earthly house be dissolved, that is, (as *Gorham* saith) *Si pro Christo destruat, per tribulationes quas pro Christo patimur, tunc scimus quod habemus edificium*: If our bodies be destroyed for Christ, by those tribulations and afflictions that

2 Caution.

Mar. 16. 29.
2 Tim. 2. 11.

*Wicked men can
have no assur-
ance of their
salvation.*

we suffer for *Christ*, and for *Truth* or *Righteousness* sake, as both himself, and the rest of those Christians, whereof he speaketh in the precedent Chapter, did continually suffer, then we may be sure we have a Building in Heaven; and this is that which our Saviour saith, *Whosoever looseth his life for my sake, shall find it*; and it is that faithful saying of the Apostle, *If we be dead with Christ, we shall also live with Christ*; and if we suffer with him, we shall also reign with him; there is no doubt of this: but otherwise, every tabernacle that is dissolved, shall not be sure of an heavenly Mansion: for the Thief that dieth for his Robbery, the Traytor that suffereth for his Treason, the Rebel that perisheth in his Rebellion, the Heretick that is burned for his Heresies; the Drunkard, the Adulterer, the Quareller, and all other like wicked Malefactors, that drown themselves in the deluge of their own sins, may have their Tabernacles soon dissolved; but, without true faith, and hearty repentance, they shall never have this Building of God in Heaven.

*That all Saints
and Martyrs
ought to believe
the assurance of
their salvation,
which wicked
men and hypo-
crites ought not
to believe.*

But of all those that suffer for *Christ*, or that are ready and willing to suffer with *Christ*, and of all other Saints of God, that do faithfully believe in *Christ*, and constantly perform the Will of God, though I do not say they do all know it in the same measure of assurance, yet I do assure you, that they ought to know for certain, that if this earthly house of their tabernacle be dissolved, they have a building of God.

1 Reason.

1. Because God hath promised it, *He that believeth in me shall have everlasting life*; and all the promises of God in *Christ*, are *Yea and Amen*; that is, most certainly and infallibly true.

2 Reason.

2. Because themselves profess to believe it, when every one of them saith, *I believe the remission of sins, and life everlasting*; and then sealeth the same with *Amen*, So it is, and So be it.

And therefore either he doth know it with the knowledge of Faith, or he doth dissemble with the truth of God, and

and to *delude* his own Soul, to believe that others shall be saved, and to doubt that himself shall be damned; which is a *strange* faith, and a *small* comfort; better to be without it, then to have it.

3. *Anselmus* and some others observe, that in *ἔχουσι*, the Apostle meaneth, *quod habemus statim*, that forthwith immediately after the dissolution of our bodies, our souls shall be translated into Heaven: but then *Anselmus* restraineth it so, as if this priviledge were not general unto all, but particular unto some, Martyrs, Preachers, and the like; for he saith, *Predicadores Ecclesie, postquam de corporibus transeant nequaquam permorantur spatia, sicut antiqui patres Cælestis patriæ perceptione differuntur; sed mox, ut a carnis colligatione exeunt, in Cælesti sede requiescunt; ideo non dicimus, sed habemus; quia protinus habemus illam domum*: The Preachers of the Church, after their souls are parted out of their bodies, shall not be *delayed* (as the ancient Fathers were) from the possession of their heavenly Country; but *presently*, as soon as they are set at liberty from the bondage of the flesh, they do rest in peace in their Celestial Seats.

3. The time of our reception into happiness, expressed in *ἔχουσι*, we have a building. *Anselmus* sup. h. hoc.

And therefore *Anselmus* doth herein commit a double Error.

A double error in the exposition of *Anselmus*.

1. That he *denyeth* the ancient Fathers and Patriarchs before Christ, to have the present fruition of the Celestial happiness.

2. That he *excludeth* any other Christian from the like fruition. For

As our Saviour nameth but two places that do expect and receive all men after death; that is, *Abrahams bosom* for just *Lazarus*, and *Hell* for the unrighteous *Dives*: so with *St. Aug.* we can assigne no other place for any man that is dead; and therefore to say the Fathers were in *limbo*, is to say a thing without any ground.

Object. But it is objected out of *St. Greg.* That no man might enter into *Paradise*, which was defended by the *Cherubims* with a flaming sword, until Christ, by his death, had

Greg. in Job, l. 12. c. 7.

had removed the same: therefore the Patriarchs were in some other place, which our Saviour calleth *Abrahams bosome*, expecting their ingression by our Saviours coming.

Paradise taken
two ways.

Sol. It is answered, That Paradise is taken two ways.

1. Properly.
2. Metaphorically.

1. Properly.

Durandus cor-
tesius. 2 Sent.
dist. 5. Joach.
vad. in Epi-
rom.

Sir Walter
Rawleigh, l. 1.
c. 3. sect. 9, 10.

2. Metaphori-
cally.

Gen. 13.

Ezech. 27. 28.

31, 36.

Joel 2.

Luk. 23. 42.

2 Cor. 12.

Revel. 2.

Numb. 22.

1 Chron. 21.

2 Sam. 24. 16.

1. Properly, For that place where *Adam* was placed after his creation, and from which he was ejected after his transgression; and this, some foolishly placed without the *Tropicks*, or under the *Equator*, or in a high *Mountain*, or in *campis elisis*, or in *insulis fortunatis*, or in the middle Region of the Air, or in the Circle of the Moon, where neither Floods, cold Rain, nor Beasts be fed, nor Trees grow; which (to confute their foolish dreams) were all in Paradise, which the Lord planted Eastward in *Eden*, which was in *Babylonia*, as most Divines do accord.

2. Metaphorically, sometimes for *Worldly prosperity*, and the pleasant places of this earth, as *Tyrus* and *Assyria*, and the Land of *Israel*, are compared unto *Paradise*, and sometimes for eternal felicity, and *Abrahams bosome*, or the Kingdome of Heaven.

And we say that *Adam* saw the Cherubims sensibly in the Air (as *Balaam* saw the Angel, and *David* saw the like, with a naked Sword in his hand) right over against the entry into the *Terrestrial Paradise*. And this was for a terror unto *Adam* for his transgression, and to teach him hereby to admonish his children, that by his example they should be reduced from sin, and recalled unto repentance, as *Epiphanius* thinketh; or else, to declare that no man should eat of the *Tree of Life*, that is, to enjoy perfect felicity, until he depart out of this life, and to shew that no man, by his own merits, should ascend into Heaven, where the *Tree of Life* is kept with the *Sword* from all them, which pass

not

not thither by *Faith*, and throughout the *pikes* of all tribulations; as *St. Aug.* saith; But when by *Paradise* you understand *Heaven*, we say, that neither the *Cherubims* were so unmerciful, nor the *naked Sword* so terrible unto the Righteous, as to keep out the *faithful* from the Celestial *Paradise*; because *Faith* is the *Key* that openeth the Gate unto everlasting Life; and they that come thither with the *faith* of *Christ*, the *Cherubims* must give place, the *Sword* removed, and the way made open unto them.

And so we find the *Hebrew Doctors*, the *Greek* and *Latin* Fathers, and those *Hearthens* also that spake of the immortality of the Soul, do affirm that the godly shall presently go to *Heaven* after death; for the *Chaldie Paraphrast* placeth all the Souls of the just in *Heavenly Tabernacles*, which (saith he) the Prophet *David* calleth the *Land of the Living*; so *Chimmi*, and *Ezra*, and *Abraham*, are of the same Opinion, and though *Irenaus*, *St. Chrysostom*, *Euthymius*, *Justin Martyr*, *Oecumenius*, and *Aretas*, and of the late Fathers, *Tertull. Lat.* *Saint Bern.* and some others deny that any man is rewarded till the latter day; Yet *Origen*, *Nazian*, *Eusebius*, *Philo*, *Josephus*, and others of the *Greek Writers*, send them all to *Heaven* among the Angels, as soon as they are delivered out of these present miseries; And of the *Lat. Fathers*, though *St. Aug.* sometimes wavereth in this Point; Yet in his 99. *Ep.* he saith, *Christ* could bring no good to them that were in *Abraham's Bosom*, because they had his divinity continually present with them; And he affirmeth that his familiar Friend *Nebrius*, had obtained the same happiness: And *St. Hieron*, condemneth *Vigilantius*, as for many other things, so for this amongst the rest, That he would not have the Souls of the *faithful* to be with *Christ* in *Heaven*, but in some other *Dormitory*, under the *Altar* of *God*, I know not where, which is the opinion of the *Socinians* at this day; *St. Cyprian* saith, *Who would not fear death, if there should be no place of pleasure after this life?* And he citeth many Scriptures to prove the Souls of the *faithful* to ascend immediately

That the Saints and godly men shall presently go to Heaven after death.

Chald. Paraphrast. Super 6. Ecclef.

Lege Pag. in Chabad. Nazianz. de laud. Cefarii.

Origen. in Job 1. Josephus, l. 3. c. 14. De bell. Jud.

Euseb. de prep. evan. l. 13. Vide Aug. in John 11.

*Ambrose. in l.
de bono mor-
tis.*

*Aquin. sup. q.
69.*

*Plato in phe-
dro & in Ti-
maeo.*

*Cicero in Som.
Scip.*

*Euripides in
Antiope & in
suppl.*

*Lactant. l. 7.
c. 3.*

diately to *Heaven*, after their departure out of this life; and *St. Ambrose* doth the like.

And the *Heathen Philosophers*, though they knew not as they ought, yet they had a better judgment of God's equity, and a fairer Opinion of the Souls *felicity*, than our *Roman Catholiques* have; For *Plato*, *Calamus*, *Cyrus*, *Cicero*, *Seneca*, *Euripides*, *Palladius*, *Manilius*, and many more, whose sayings would be too tedious for me to relate, do constantly affirm, That the Souls of all good men do immediately go to *God*, after they are delivered from the Bodies; And *Apollo's* answer to *Polites* proves as much, and the *Chalde Oracle* sheweth no less.

And therefore it is an error void of ground, and a Doctrine full of fear, without comfort, and without truth, that the Souls of any Saints or true Christians should be debarred out of *Heaven*, and deprived of that *felicity* which *Christ* hath purchased for them, when their *Earthly Tabernacle* shall be dissolved; for we know, that when these Bodies shall be destroyed, our Souls shall have immediately those buildings of *God*, which are not made with hands, but are eternal in the *Heavens*: And this illumination of their minds, this Divine knowledge of their future state, that when their Bodies are dead and buried in the Earth, their Souls do live and are received into *Heaven*, doth work such a reformation of their manners, such a transformation of the whole man, and such a conformity of their lives, both to the life of *Christ*, and to the Will of *God*, that they do wholly depend upon his providence, rely upon his promise, trust in his mercy, thank him for all his blessings, rest satisfied with any thing, contented in any state, and so resolved to cleave unto him, and to obey his commands, that neither life, nor death, nor things present, nor things to come, nor any other thing in the World shall be able to separate them from this confidence of the love of *God*; which is in *Jesus Christ*. And this much shall serve for the state and condition of the godly, in this life, both in respect of Nature and of Grace.

Rom. 8. 38, 39.

CHAP.

CHAP. VI.

2. **H**AVING spoken of the *life* of the Righteous, we are now to speak of their *death*; and having seen what they are *now*, we are to consider what they shall be at *last*; for they shall not alwayes *wander* in these Tabernacles; but these *houses* of their souls shall be *dissolved*, their bodies shall be laid in the *dust*; and though the *knowledge* of their future state and *felicity* may breed in them a great deal of *comfort* and consolation, yet neither their *knowledge*, nor their *faith*, nor their *hope*, nor their *charity*, nor their *piety*, nor any *other* grace or vertue whatsoever, shall be *any wayes* able to preserve them from *death* and dissolution; *Quia statutum est omnibus semel mori*; because, as the Apostle saith, it is appointed for all men *once to die*; and there be Seven things (saith *Albertus*) which most men desire, and yet no man can obtain any one of them: And they are,

2. *Of the death of the Godly, and the dissolution of their Tabernacles.*

Albertus in Luc.

1. *Scientia sine ignorantia*; Knowledge without Ignorance.
2. *Sanitas sine infirmitate*; Health without Sickness.
3. *Gaudium sine tristitia*; Joy without Sadness.
4. *Pax sine tribulatione*; Peace without Trouble.
5. *Libertas sine servitute*; Freedom without Servitude.
6. *Abundantia sine paupertate*; Abundance without Want.
7. *Vita sine morte*; Life without Death.

7. *Things desired of all, but obtained by none*

Not any of these, was ever granted to any mortal man;
E And

And therefore *Cræsus* for all his Riches, *Simon Magus* for all his Sorcery, Princes for all their *Glory*, Men for all their *Strength*, and Women for all their *Beauty*, could not, and cannot escape the stroke of Death, whose Motto is, *Nemini parco*, I spare not any; but, as the Poet saith, *Sceptra ligonibus æquat*, doth pull down the *Scepters* of Kings, as well as the *Shares* of Swains; and therefore

Horat. Carm. Horace tells his friend,——

l. 4. od. 7.

Non Torquate genus, non te facundia, non te restituet pietas——

That there is not any thing that can preserve a man from death

It is neither *kindred*, though they be never so noble; nor *eloquence*, though it be never so exquisite; nor *conscience*, though it be never so pure towards God, and void of offence among men; nor any other *Antidote* whatsoever, that can restore a *dying man* to life, or preserve a *living man* from death; for if *Faith* could have saved any man from the grave, then certainly *Abraham* had not died; if *Strength*, *Sampson*; if *Wisdom*, *Solomon*; if *Beauty*, *Ab-solon*; if *Kingdomes*, *Alexander*; if *Policy*, *Achitophel*; if *Courage*, *Hannibal*; if *Wealth*, *Dives*; but nothing can do it; and therefore all must die, *Dives* as well as *Lazarus*, the Prince as well as the Peasant, and the *Saint* as well as the *Sinner*; because as *Menander* saith,

Ἐπὶ τοῖς ἀπασιν κατὰ δύνην ἐφίλειται;

There is a necessity laid upon all mortal men to die; And as *Horace* saith,

Horat. l. car. 28

Omnes una manet nox

Et calcanda semel via lethi:

The *fatal night* doth wait for all, and the way of death must once be troden by every man;——

That most men never think of death,

And yet most of us think not of death, we dream not of it, neither do we love to discourse of it; but every man posseth it off from himself unto another: And as *Plutarch* tells us, how on a time, the young men of *Ionia*, standing by the water side where the *Milesian* Fisher-men had lately cast in their Net, did buy of them their first draught; and it happened so, that when they drew their Net unto the

the shore, it had inclosed a golden Treuet, or a three-footed Cauldron, which Hellen had formerly let fall in that place, as she sayled toward Troy; whereupon the Ionians challenged this unexpected purchase of good fortune to belong unto their bargain; but the Milesians would yeild them nothing besides their fishes; and so the contention grew to be exceeding hot, and so great, that the two Cities taking part on both sides, had so far engaged themselves in the Quarrel, that bloody Wars had been very like to have followed betwixt them, had not the Prophetess Pythia pronounced from the Oracle, to whom both parties had submitted themselves to be Arbitrated, that it should be given to the wisest man in Greece; Then they sent it first unto Thales, and he, thinking Bias to be wiser then himself, caused it to be sent unto him; and Bias made it to be sent unto a third, and he to a fourth, and so forth, until it came to Solon, and he judging Apollo to be wiser then all men, caused it to be presented unto him, to make some Ornament for his Altar; such was the modesty of those times, and of these men, that were accounted wise, and the wisest men in all Greece; so is the practise of our times, and of those men that are not wise in the cause of death: for to apply my story to my purpose: When death is sent to the rich man, he sendeth him presently to the poor man, which hath nothing to loose; the Poor sends him to the Schollar, that can best answer death, and best plead for his own life; the Schollar sends him to the Lawyer, that as he thinks, hath as well deserved it as any man; the Lawyer sends him to the Physitian that hath killed many men, and therefore may have the best art to kill Death; the Physitian sends him forthwith to the Wife, but she had rather a great deal, he would take her Husband; And so of all sorts and degrees of men, all shun death, and yet all must be arrested by it; *Aut sero, aut citius*, we must all be catched, and none shall be ever able to avoid it; no place can secure us, no priviledge can prevail with it, and no preservative can be found against it, but we must all die, and as the Apostle saith, these

Plutarch's Story of the Fishermen of Miletus.

Plutarch in vita Solonis p. 83.

Vertius in vita Thaletis, l. 1.

The Doctrine of death should teach us two special things.

earthly Houses must be dissolved. And this Doctrine of death should teach us, besides many other things, these two special Lessons.

1. To contemn all worldly things, seeing we must leave them all.
2. To repent us of our sins, which is the cause of Death: For,

1. Lesson.
To neglect the World.

1. It was a wise speech of a foolish man, *Lo, I die, and what good will my Birth-right do unto me?* Because as St. Hieron saith, *Facile contemnunt omnia qui credit se cito moriturum*, He easily despiseth all things that believeth he is presently dying; For what comfort can a man take, to think that he hath goods laid up in store for many years, when he hath not many dayes to enjoy them? What pleasure can he take in the most pleasant thing, that must presently be taken from him?

Plinius Nat. Hist. l. 8. c. 22.
The property of the Hart-Wolf.

And yet as Plinie writeth of the Hart-Wolf, that being never so hungry, and having never so good a prey to eat, yet if he seeth another booty, he forsakes the meat that is in his Mouth, and followeth after the other; So the Heart of a worldly man, though he hath abundance of wealth, yet, as the Poet saith,

— *Auro non satiatur avarus*
Nec fruitur partis, pauperis instar eget.

Of all creatures man alone can never be satisfied.

He is never satisfied with what he hath, he is never contented with what he enjoyeth, but most greedily hunteth after what he desireth; And though the Horse be contented with his Provender, the Ox with his Masters Crib, and the Swine will be satisfied with Grains; yet man alone will scarce be satisfied with all the World, but as it was said of the Pope,

*Ejus luxuria meretrix non sufficit omnis;
Ejus avaritia totus non sufficit orbis.*

So it may be said of every worldling, that all the Riches of the Sea, and all the Treasures of the Earth, are not enough to quench the heat of his covetous desires; but as the Chronologer saith, *Undique percutimur, undique amaritudine replemur, & tamen amaritudines amamus, fugientem sequimur, labenti inhaeremus, & quia labentem tenere non possumus, cum ipso labimur*; We are smitten on every side, we are filled with all bitterness, we hunt after the World when it flyeth from us, and because we cannot keep it, that it slides not away from us, we will slide away with it. And what is the Reason of all this? St. Aug. tells us, *Nullus putat se cito moriturum*, No man thinks he shall die as yet; *Sed Puer putat se ad juventutem perventurum, juvenis ad virilem, Vir ad senectam, Senex ad aetatem decrepitam, & cum in eo est, non putat eo anno se moriturum*: But the Child thinks he shall live to be a Man, the young Man thinks he shall come to his full age, the strong Man thinks he is able to live till he be old, and the oldest Man thinks he shall not die that year. But Seneca gives us a better counsel, and saith, *Dic tibi dormituro, potes non expergisci, dic experrecto, potes non dormire amplius, dic exeunti, potes non reverti, dic redeunti, potes non exire, quia punctum est quod vivimus, & adhuc puncto minus*; When thou goest out, say to thy self, Perhaps I shall never return home alive; when thou goest to bed, say, Perhaps I shall never rise again; and when thou risest up, say, Perhaps I shall never lie down to sleep again, because our life is very short, and that short time full of all uncertainties; And this no doubt would avail much to persuade us to follow the advice of the Apostle, That they which have Wives, should be as though they had none, and they that weep, as though they wept not, and they that rejoice, as though they rejoiced not, and they that buy, as though they possessed not, and they that use the World, as they that abused it not.

Buchol. Chronol. sap. de patr. longevit. ex Gregor. l. 34. c. 1.

Why men do still love the World.

The good counsel of a good Heathen Man. Seneca, Epist. l. 6. Epist. 50.

1 Cor. 7. 29, 30, 31.

CHAP.

CHAP. VII.

2. Lesson. 2.
To hate sin and
to avoid it.

AS the Doctrine of Death should teach us to despise the World, so it should make us to detest sin, because sin is the Mother of Death, and Death is the ugly Child of this monstrous Mother; for so the Apostle saith, *James 1. 14. Lust when it hath conceived, bringeth forth sin, and sin when it is finished bringeth forth Death*; So the Lord had threatened, *2 Pet. 3. 8. In the day thou eatest thereof, thou shalt die the death*; And so he did, for the day of the Lord is as a thousand years, and the Psalmist saith, *A thousand years in thy sight, are but as yesterday*. And we know neither Adam, nor any one of his posterity, no not Methusalem, nor he that lived longest, did attain unto a thousand years, which were the dayes, τῷ ξύλῳ τῆς ζωῆς, of the Tree of Life, as the Septuagint reads it, in *Isa. 65. 22.* and to which both he and all his posterity should have lived, before they had been translated to their eternal happiness, if he had not sinned, as *Iustin Martyr* thinketh.

Quibus verbis
etiam suffragatur
Chaldaicus
paraphrastes.

But his sin hath shortened his time, and brought him and all his to Death; because sin is that sharp Atropos, which cutteth the thred of Mans life, and the great Epitomizer, which abreviateth all things else unto us while we live; for it wasteth our wealth, it consumeth our health, it confineth our liberty, it shortneth our joyes; and to sum up all in one catastrophe, it brings us all into our Graves; for as the blood-thirsty and deceitful man shall not live out half his dayes, so the gluttonous and drunkard, the luxurious and wanton, the malicious, vexatious, and all other inordinate livers, shall by their sins diminish their dayes, and bring their years to an end, as it were a tale that is told; And therefore as you love your lives, so must you hate your sins, or else I must say with *Marianus*,

Lend livers do
shorten their
lives?

Psal. 55. 23.

Prov. 10. 27.

Exigu

*Exigu vivat vesanus tempore sospes
Quique Deum spernit, sic velut umbra cadat.*

Marian. in Ec-
cles. 8. 13.

Let his life be shortned that loves not him which is the Lord of Life, and let Death come *hastily* unto him which loves to *make* *hast* to sin.

And yet such is our *avidity* to evil, and our *thirst* to sin, that we drink Iniquity like Water, and draw wickedness as it were with *Cart-ropes*; And though God's detestation of sin be *such* and so *great*, that he doth most straitly charge us, to decline from *all evil*, from the *least sin*, and from *all appearance* of evil, as the *Nazarites*, to shew with what *strifeness* we are to abstain from *sin*, were enjoined to drink *no Wine*, nor Vinegar of Wine, nor any Liqueur of the *Grapes*, nor to eat the *material* of Wine, as *moist Grapes*, or *dryed Grapes*, nor yet the *Kernel*, nor the *Husk* of the Grape, nor any thing that is made of the *Vine-Tree*, nor as some of the *Jews* do write, to *come near* unto a Vineyard; and *Solomon* in like sort, adviseth his young man, *Not come nigh the Door of the Harlots House*, lest that might be an *incentive* to corrupt the mind of the Passenger, and an occasion of *jealousie* or *suspition* in the beholder: And *St. Jude*, in reference to that legal pollution, which came by touching the *Garment* of one that was *Leviticallly* unclean, exhorteth all Christians to *hate the Garment*, that is not only quite *covered*, or wholly overspread, but also that is *spotted* by the flesh, that is, as *Gualter* expounds it, Whatsoever hath but a *smack* or relish of the flesh, or any thing that is *accessary* or near of kin unto evil, or *bordering* upon vice, as *Calvin* saith.

Gurier. de
Treo, in
1 Thes. 5. 22.

Num. 6. 3, 4.

Prov. 5. 8.

2 Machab. c. 6.
v. 21.

And therefore, according to these strict commands, the holy Men of God were so *precise* in their demeanour, and so *wary* in all their actions, that when *Eleazer* was besought to bring flesh of his *own provision*, such as was lawful for him to use, and to make but a shew of eating the flesh taken from the *Sacrifice*, that was commanded by the King,

he

Vid. ver. 24, 25

Baron. ex su-
ida.How strait the
former Christi-
ans and godly
men were to ab-
stain from the
very appearance
of evil.Theodore 1. 3.
c. 25.

he did so deeply disrelish this appearance of evil, that he rather chose death, then thus to seem to do, what he ought not to have done; and *Auxentius*, being commanded by *Lucianus*, to set a Branch of a Vine-Tree laden with Clusters, at the feet of *Bacchus* his Image, answered him resolutely, God forbid, O Emperor, that I should do it, for I am a Christian; And therefore, though the matter was not very great in it self, yet because he might have seemed thereby to have favoured their Idolatry, he chose rather to loose the Emperors favour, and to be banished from his Court, then to commit this appearance of evil; And *Valentinian*, which afterwards was Emp. when he went with *Julian* the Apostate into the Temple of the Goddesses Fortune, & one of the Priests besprinkled *Julian* with a kind of holy Water, & a few drops thereof by chance fell upon *Valentinians* Cloaths, he was so extremely enraged thereat, as that he strook the Priest, and tore off that part of his Garment, on which the Water fell, and threw it away with a great disdain, to shew his care, to avoid the least tincture of their superstitious Religion: And the Boyes of *Samosetane* were so educated to hate the reference, though remote to any evil, that being at Tennis, and their Ball touched but the foot of the As, whereon *Lucius* their Heretical Bishop rode, did presently cry out, That their Ball was defiled (though indeed it was not capable of any moral pollution) & therefore to expiate the same, they threw it into the fire, in the midst of the Market-place; and *Bellarmin.* in his Recognition of his Book, *De Verbo Dei*, admonisheth his Reader, *quod in ipso titulo*, l. 1. c. 3. *ponitur divi Pauli pro beati Pauli*, because (saith he) *Ego nunquam probavi, vocem divus vel diva, cum de sanctis agitur, cum quod eam vocem apud Latinos veteres Patres non inveniam, tum quod apud ethnicos divi nomen divi tantum tribui soleat*; I never approved the word *Divus*, when we make mention of any Saint, because it was used among the Heathens, to be ascribed to their feigned Gods, and never applyed among the Latin Fathers, unto the true Saints.

And the reason why God so strictly commands, and the Saints so carefully abstain from the least sin, and the appearance of every evil, is,

The reason why God so strictly commands, and the Saints so carefully observe it, is to abstain from the appearance of evil.
1. Reason. Sueton. de vita Caesar. c. 74. Plurarch in vita Pomp.

1. Because God is of a pure sight, and of a jealous mind, that cannot endure the least suspicion of any unfaithfulness in his servants: for as Julius Caesar thought it not enough that his Wife was without a fault, unless she was also without the suspicion of a fault; so Christ doth expect no less sincerity in his Saints; and as Theophanes the Lesbian, dissuading Pompey to flee unto Parthia, tells him that Cornelia would be lyable to a great deal of danger among those rude and barbarous people; and though they proffered no villainy unto her, yet it would be a great disparagement to have it thought that the Wife of Pompey might have been dishonoured; so it is a far more undecent thing, to think, that the spouse of Christ should be touched with any stain, or defiled with the least sin.

And therefore, as a faithful and a chaste Wife abhors not onely to be adulterous, but also whatsoever may, either make her Husband jealous, or her Neighbours suspicious of her chastity: so the Spouse of Christ, the Church of God, and every Member of the same, is afraid of the least disloyalty, or the signes and shews of any unfaithfulness towards Christ.

2. Because small sins and appearances onely of evil, are like the little Rogues, that their Masters send in first through holes and casements, to open the doors, and to make further way for the greater Thieves to enter in; or as the short Needle draweth after it a large Thread; so these little sins, and shews of evil, draw after them many times a mighty Train of mischiefs; and as idle words do often produce offensive words, and sometimes prophane and wicked words; so little sins are not seldom the occasions of great abominations, as when to say, Thou lyeest, have brought forth bloody Murders; because as St. Hieron saith, Diabolus Serpens est lubricus, & si capiti, prima suggestioni, non resistitur, totus interna cordis, dum non sentitur, illabatur: The Devil is a

2. Reason.

Hieron in Eccles. 9.

slippery Serpent; and if we resist not his first suggestions, it is not to be doubted, but that he will stealingly slide into the most secret corners of our hearts; and as *Apelles*, by drawing the picture of *Campaspe*, fell in love with *Campaspe* herself; so will he seduce us from the *show* of sin, to delight in the sin it self.

Therefore, *Quia carendum non solum crimine turpitudinis verum etiam suspitione*, as that Noble *Scipio*, when he had taken captives certain *Virgins*, of an exquisite beauty, would not suffer them so much as to be brought into his presence, *ne quid de virginitatis integritate delibasse saltem vel oculis videretur*; lest he might seem so much as with his eyes to have *sift* the honour of their *Virginitie*: so the Prophet *David* saith, *I will set no wicked thing before mine eyes*; and the Saints of God will have nothing to do with the *stool* of wickedness, they will not so much as behold *vanity*, nor appear in the *show* of sinners, lest, as *Megacles*, having on the cloak of *Pyrrhus*, was slain for *Pyrrhus*; and *Jehosaphat* in the apparel of *Achab*, was very like to have been killed for *Achab*; so they appearing like sinners, and with sinners, might, if not by God, yet at least by men, that judge of things by outward appearance, be condemned and punished as sinners. *Sicut insula creta, quia fuisse Mithridati videbatur, populo rom. placuit hoc armis vindicare.*

Yet here, alas, I may cry out with the Orator, *O tempora, O mores!* O the strangeness of our times, and the wickedness of our manners! for, as *Pigmalion* hated all women, yet fell a doting upon the picture of his fair Lady; so many men seem to detest sins; but, as the Fishes play about the bait, until the hook sticks fast in their throat; so will they play and please themselves about the *shows* and shadows of sin, until at last Satan hath caught them within his claws. Others combat with the shadow of sin, and in the mean while embrace the whole body of sin: they abstain from the *show* of every evil work, and yet remain not onely reprobate to every good work, but also replenished with all wickedness; they cannot endure to talk of wantonness, and yet in secret they

How fearful
and lamentable
are the manners
of these times.

they commit *all lasciviousness*: And others fear neither the *shadow* nor the *substance*, neither the *shew* nor the *sin* it self, and neither the *smaller* nor the *greater* sins; but with stony hearts, and brazen faces, they blush not to *subborn witnesses*, to commit perjury, adultery, theft, murder, oppression, and all other like *haynous sins*, even with greediness.

But if we bear any *love* to God, and have any *care* of our own souls, or *desire* to have our end comfortable, and our death not terrible unto us, let us *believe* in Christ, which is the Author of life; and not onely hate *sin*, which is the Mother of death; but also shun all the *occasions* of sin, and flee from the very *shadow* of iniquity; and then we may be sure, that although *this earthly house of our tabernacle be dissolved, we have a building of God, not made with hands, but eternal in the Heavens.*

And so much shall serve to be spoken for the *dissolution* of this house, that is, our *death*.

CHAP. VIII.

3. **H**AVING spoken both of the *Life* and *Death* of the Righteous, we are now come to treat of their *third state* after death, in these words, *We have a building of God.*

3. The state of the godly after death.

Wherein you may be pleased to observe,

Two things observable.

1. The Manner
 2. The Matter
- } of the Apostles Speech.

1. The elegance of the Apostles, & of others the Divine Penmen.

1. The *manner* is very *elegant* and *Rhetorical*, which is very *powerful* to work *persuasion*. And so, if you transport your observance through the wise Writings of *Moses*, the high Dialogues betwixt *Job* and his Friends, the passionate Raptures of *Esay*, the harmonious strains of *David*, and the rest of the holy *Pen-men*, you shall easily find *gravity* of matter, *variety* of invention, and the *majesty* of phrase, like so many well-tuned *strings*, meeting together in one *Comfort*.

Here is elegance of words expressing a most excellent matter.

Yet I speak not this to prefer the *enticing words* of mans wisdom, before *Gods grace* and holy Spirit; or to ascribe *overmuch vertue* to humane faculties: for the *face* of truth, howsoever it be *masked*, will never want her *true lustre*; and as where the *light* is wanting, the fairest *Object* can present *no pleasure*, and the most curious eye can discover *no beauty*; so, where *Gods Spirit* sanctifies not the *Speaker*, and his *Divine Grace* assisteth not the *Hearer*, the one shall deserve *no good*, and the other purchase *no profit* by the most *exquisite Orations*: And the *Orators* can tell us, that the

Nerves

nerves and sinews of persuasions are *bid*, not in the composition of words, but in the strength of reason, and that the best eloquence is fruitless, if it be not accompanied with sufficient matter; for, as that vessel must needs suffer shipwreck, which carrieth more wind in her Sailes, then her bulk hath Ballast, to countermand; so elegance of words without soundness of matter, being but, like a Curtizan, that is trimmed up in Royal Garments, must needs vanish into nothing; but when a good matter is delivered with seemly terms, it is like Apples of Gold in Pictures of Silver, and it can expect no less then the best Observance from all Auditors; And such is this sentence of our Apostle; *We have a building of God, not made with hands, but eternal in the Heavens.*

Good and Elegant Words, without good matter, are good for nothing.

2. The sum of substance of the matter or speech of the Apostle. Justin. in h. loc.

2. The matter of this speech, in a brief summe, is a two-fold lesson; and both of them are of great importance, the greatest points that can concern any man; and therefore I hope will gain your best attention.

Two points in this our Apostles speech.

The first point is, that the soul of man after death, doth live immortal; for the Apostle doth not say, if the whole man be destroyed, but if this tabernacle, that is, this body be dissolved, we have a building in Heaven; that is, another dwelling place for the soul; therefore the soul doth live, and is immortal.

1. Point sheweth the Immortality of the Soul.

The second point is, that the body also shall at length be raised from death, and be re-united again unto the soul, that so the whole man may enjoy eternal life; for this building not made with hands, is to be understood of our glorified and incorruptible bodies, as hereafter I shall declare unto you.

2. Point sheweth that the Body shall rise, and be re-united to the Soul.

And this latter point, the Apostle doth amplify and enlarge, by the expression of these four particulars:

1. Of the excellency of it, when he calleth it *βικινδομα*, a building.

Four Particulars touching the second point.

2. Of the author or giver of this building, when he saith, *ἐκ Θεου*, a building of God.

3. Of

3. Of the *perpetuity* of this building, which he sheweth *two* wayes :

1. *Negatively*, by denying the dissolution of it; because it is a building ἀχρηστον, not made with hands.
2. *Affirmatively*, flatly maintaining it to be αἰώνιον, eternal.

4. Of the *place* or *scituation*, where it shall be ἐν τοῖς οὐρανοῖς, in the Heavens. And these be the parts and *parcels* of this latter part of my Text.

1. Point of the
immortality of
the Soul.

Wicked mens
Belief.

Collerus de
Immortal. a. 12.

P. 3.

Anno mundi,
3635.

Lucret. l. 5.

Vixit anno
3720.

Lucret. l. 1.

1. Then, touching the *mortality* or *immortality* of the Soul, we find in all ages divers men of *divers opinions*; for the world never wanted *Atheists* and *wicked men*, who, that they might open a gap to all impiety, and let loose the reins to their own lusts, have most impiously affirmed, the souls *do perish* with the bodies; for so *Cicero* tells us, that his friend *Atticus* was hardly perswaded to believe the *Immortality* of the soul; and before him *Cebes*, in *Plato*, was of the same mind; and divers of the ancient Philosophers, as *Epicurus* and *Democritus* that lived in the time of *Alexander* the great, *Aristoxenus* and *Dicaearchus* the *Misenian*, that, as *Cicero* saith, wrote three Books of the *mortality* of the soul; and *Panetius*, that noble Philosopher, as *Collerus* calls him, which wrote three Books of *Duties*, and whom *Cicero* doth so much commend, and so often imitate in all his offices; and *Lucretius* saith,
Ennius, aternis exponit versibus, edens,
Quod neq; permaneant animae, neque corpora nostra.

And *Pliny* that lived seventy five years after Christ, and certain Hereticks in *Arabia*, whom *Origen* in a very learned Oration, before a great company of Bishops, hath most learnedly confuted; and many more Poets and Philosophers that otherwise were very learned men, and indued with a great deal of civil honesty, yet herein were so blinded by the

the Devil, as not only to *doubt* the immortality, but also to believe and teach the *mortality* of the Soul; And it is reported of *Leo* the tenth, and of some other Popes of *Rome*, that as they were *transcendently* wicked, so they were most *wickedly* tainted with the same error.

Vide Coller.
de immortalit.
animæ, c. 1. fol.
4. pag. 2.

But excepting the very *worst* of all thoughts, which is the thought of the Fool, that said in his Heart, *There is no God*, there cannot be a more *bruitish* thought, or pervers conceit, then to imagine that the Soul *perisheth* when the Body is *dissolved*; for what need we care what evil we do? what need we fear the severest Judge? or why should we abstain from any of our desires, if our Souls die when our Bodies are dead? And if you look into *Wisdom, chap. 2.* you shall there see how the prophane worldling, and the worldly *Atheist* makes this conclusion to be the ground and foundation of all their impieties; for they say, but not aright, *Our life is short and tedious, and in the Death of a man there is no remedy, neither was there any known to have returned from the Grave; for we are born at all adventure, and we shall be hereafter as though we had never been, for the breath in our Nostrils is as smোক, which being extinguished, our Body shall be turned into Ashes, and our Spirit shall vanish into the soft Air; This is their Faith, and therefore they make this conclusion, saying, Come, let us enjoy the good things that are present, and let us speedily use the Creatures like as in youth; let us fill our selves with costly Wine and Oynments, and let no Flower of the Spring pass by us; let us crown our selves with Rose-buds before they be withered; and let none of us go without part of his voluptuousness.*

What is the
worst thought
of all thoughts,
and what the
next.

And if the ground and premises were true, I doubt not but the conclusion is rightly inferred.

And therefore, seeing the *loosness* of mens lives, and the *wickedness* of their manners, are strong Arguments of their *Faith*, that they believe as the Wise Man speaketh; I thought it not amiss to set down some few *unanswerable Proofs*, to shew the immortality of the Soul.

And truly it may be *sufficiently* confirmed from the very

ry beginning of the Old Testament, even from our first Creation, that the Soul is ἀθάνατον τι, a certain immortal thing.

1. Proof.

1. For God said, *Let us make man after our own Image*, and the Image of God, as God himself, *Omnis immortalitatis est expers*, Is free from all immortality; And therefore the Soul of man, to which that Image is chiefly to be referred, must of necessity be referred by immortality to his Archetype, which is the immortal God.

2. Proof.

2. God breathed into the face of man, *the breath of Life*, and the Hebrew word, saith *Collerus*, which signifyeth *πνοή, flatus*, breath, hath great affinity with that Hebrew word, which signifyeth a certain *Celestial Spiritual and immortal thing*; and therefore it followeth that man became a *living Soul*, and not a dying Soul, that should die, but *live* and be the cause of our Natural, Spiritual, and Eternal Life, the Soul must be immortal.

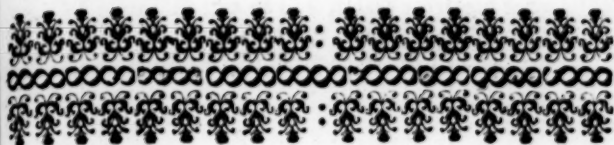
3. When *Cain* killed *Abel*, his Soul was not killed, but lived and cryed against the cruelty of his Brother, and the Original word, say the Hebricians, signifyeth, *Ex ingenti Animi dolore, exclamare, & vociferari querula, & lamentabili voce*, To cry out with exceeding grief of Mind, and with a lamentable voice, to complain to God against his Brother; and if the Soul cryed thus to God (for the Body was dead, and could not cry) then certainly it must need follow, that *Cain* could not kill the Soul, but the same remained still alive and immortal.

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4. Proof.

4. The Scripture speaking of the dead Saints, usually Gen. 21. 8. 35. saith, that they were gathered unto their people, and this 29. & 49. ult. people cannot be said to be the dead Carcasses of those men, that were buried, that cannot any wayes be called a people, which are defined to be, *Cetus hominum viventium, & inter sese mutuo conversantium*, A Company of living men conversing



T H E
FAITHFUL SHEPHERD.

Psal. 80. 1.

*Give ear, O Shepherd of Israel, thou that
ledest Joseph like a flock, thou that dwellest
between the Cherubims, shine forth, &c.*



He wisest amongst the Sons of men saith,
There is a time for all things : and as all Eccles. 3. 1.

meats are not for all stomachs, so all
things are not fit for all times, but as
Solomon saith, *Ut musica in lusu impor-*
تنا نأرائو; and as the Philosopher
saith, *ὁ ἀπορῶν ἀναρῶν*, what is out of
season may justly be deemed out of rea-

son; and therefore, not to shew the blessings of Peace before
those that delight in War, nor to display the duties of Kings
and Priests where none but Rusticks are, that till the ground.
I have chosen this Text, that fits this time, and the occasions
of this time, agreeable to the place and persons, that are here at
this time met together.

A

And

Luk. 18. 5.

And this whole Psalm is, *ᾠδὴ ἐκκλησίᾳ*, or *Psalmus ecclesie*, an optative or precatory Psalm, and an earnest prayer of the *Israelites*, to Almighty God, for his *help* and assistance in their troubles, and their deliverance out of their afflictions; a thing most consonant and fitting for all that are oppressed with wrongs, and unjustly molested with any Suits in Law to have recourse to God, as well as to the Law, and to call and petition to the *supream Judge* in heaven to have justice done unto us, as to his *under Judges* and Vicegerents here on earth; and to be like the *importunate widow*, never to give over crying and calling to him, untill he helps us, which is the only chiefest way to have justice done unto us, and to rid us out of any infortunities: for so you see the Psalmist doth cry to God, *Hear O thou Shepherd of Israel*, stir up thy strength and come and help us.

And this Psalm, saith *Tremelius*, seems to be written about the time that the people were carried into *Babylon*; as the comparing of that History with this Psalm, and the words, *Chaldaismum quendam redolentia*, favouring of a certain *Chaldaick* Idiom, do partly demonstrate; which sheweth, that although we ought at *all times*, and in all places to call upon God, yet ought we *most chiefly* so to do when we are in *most troubles*, and most wronged; as here the *Israelites* did, when they were most grievously pressed with their Captivity, and were fed with the bread of tears, and had plenteousness of tears to drink.

This Psalm is divided into three parts.

And the Psalm divides it self into three parts:

The first is a *Summary Proposition* of their desire, in the three first verses: that God would help them.

The second is a *sad Expostulation* about their troubles and oppressions: from v. 4. unto v. 8.

And the third is a *Pathetical Petition* of help and deliverance out of all their troubles, according to the promise of God himself, saying, *Call upon me in the day of thy trouble and I will hear thee*:

Psal. 50. 15.

1 Part of the Psalm.

1. The Summary Petition of grace, favour, and help (which I have chosen (according to the time) to treat of at this

The Faithful Shepherd.

3

this time) is here most elegantly and *excellently* grounded from the person of God, and the former administration and declaration of his mercy and goodness, designed and shewed in the *sweet allegory* and assimilation of Gods care over his people, as a shepherd hath over his flock: and therefore the Prophet saith, *Hear O thou shepherd of Israel, stir up thy strength and come and help us.*

But we read in the holy Scripture of *two grand Shepherds*, and each one of them hath many Substitutes, and inferiour Deputy Shepherds under him. Two Grand Shepherds.

The first of which you may find spoken of in the eleventh Chapter of *Zechary* where he is stiled and expressed by a two-fold Epithere: Zach. 11.
1 Grand shepherd.

1. Of a *foolish* shepherd, v. 15.

2. Of an *idoll* shepherd, v. 17.

And there you shall likewise find four *special things* set down of this foolish and Idoll shepherd; As

1. That the Lord God raised him, and why he raised him. Verse 16.

2. The *time*, when he was raised, after the breaking of the two staves, beauty and bands, i.e. Peace and Religion, Doctrine and Discipline, King and Priest.

3. His *Titles*, that do shew his doings.

4. His *Judgment*, for his doings.

And this foolish and Idoll-shepherd we have had *very lately* raised amongst us, that, as our Saviour saith, had no other care of his sheep, but to kill them and destroy them. Joh. 10. 10.

But this foolish Idoll-shepherd is not here meant, nor called upon in this place: and therefore I will stay no longer *about him*, but thank God that we are *delivered* from him.

2. The other *grand Shepherd* is amply spoken of in the tenth Chapter of *S. John*, and in *1 Pet. 5. 4.* 2 Grand shepherd,
Joh. 10.
Expressed two waies.

And there he is described two special waies:

1. By a *lawful entrance* into his Office, v. 2, and 9.

2. By a *just and planary performance* of his duty.

First, That he lawfully entered into his Office the Apostle sheweth, 1. By a lawful entrance.

sheweth, that as no man taketh this honour unto himself, but he that is called of God, as *was Aaron*, so also Christ glorified not himself, to take this Office upon him, to be the King, the Priest, and Shepherd of Gods people, but he that said unto him, *Thou art my Son, this day have I begotten thee*; And,

Heb. 5. 4. 5.
2. By a just
performance
of his Office.

Secondly, For the just performance of his Office, Christ in the foresaid tenth of *S. John* sheweth the same at large; and here, in this *Allegory*, there are four special things, appertaining to a good Shepherd, intimated to be in this shepherd.

Four things
requisite in a
good shepherd.

1. *Mildness* and gentleness, in that he led *Joseph* like a sheep.

2. *Justice*, in that he sat upon the *Cherubims*, as upon the throne of judgment, to judge his people.

3. *Mercy*, because the Cherubims were placed upon the mercy Seat.

4. *Power* and ability to execute both judgment and mercy; and therefore in the next verse the Psalmist saith, *Excita, potentiam tuam*, stir up thy strength.

ἐξύμειον τὴν
δυναμίαν σου,
καὶ ἔλθε εἰς τὸ
σώσαι ἡμᾶς.

The under-
shepherds are
of two sorts.

And all the under shepherds of this good and *grand* Shepherd of our souls, *Jesus Christ*, should approve themselves thus to God, and to the uttermost of their abilities strive to imitate him in the exercise of these properties. But you must understand that his under-shepherds are of two sorts: 1. *Civil*. 2. *Ecclesiastical*.

First, The one to maintain peace and justice, which is the sister, or rather the mother of Peace, among the people.

2. The other to uphold *Religion* and truth amongst us, without which it is no Religion, but superstition, and the nurse of all divisions among the people.

Psal. 77. 20.

And the Prophet speaking of these two sorts of Shepherds, saith of God, *Thou leadest thy people like sheep by the hands of Moses and Aaron*, that were the *Civil* and the *Ecclesiastical* Shepherds.

Of which sorts, I shall only speak of the *first* at this time, that is, of the *Civil* Shepherds, that succeed *Moses* and are under Christ in this Office.

And

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And of these, the King is the supreme Shepherd, as *S. Peter* 1 Pet. 2. 13. saith: and so the Lord saith of *Cyrus*, *He is my Shepherd*, and *Homer* calleth *Agamemnon*, the General of the Greeks, ποιμνὴ λαῶν, the Shepherd of the people. And the Kings Magistrates and Judges are likewise Shepherds under the Kings, that are the *supreme* Shepherds. Isa. 44. 28.

And all these, from the highest to the lowest, ought to imitate this ὁ ποιμὴν ὁ καλός, the good and grand Shepherd in my Text, as,

1. To come in by the *door*, lawfully descending, and appointed by God, by whom Kings do reigne, as our most gracious King is: and not through the *window*, usurpedly, by the Sword, as our late Tyrant was; and so should all the Justices, and Judges, and the rest of the inferiour Officers of Justice come in lawfully to their places without corruption; or otherwise, as it was said of Pope *Alexander*,

*Vendit Alexander cruces, altaria, Christum,
Vendere jure potest, emerat ille prius.*

So it may be said, that whosoever bought his *Office*, will most likely sell *Justice*.

2. They ought to follow this good Shepherd in the discharge of their Office, and to go no further than what I find in this first part of the Psalm.

1. Lead their people, as he led *Joseph* like a sheep.

2. Help them, as he was desired, to stir up his strength, to help *Ephraim*, *Benjamin*, and *Manasses*; that is, to feed, govern, and protect those that continue faithful and constant in their obedience to their Shepherd.

3. To heal and make whole, those that are wounded by their wandering and stragling out of the way, as our Prophet sheweth in the third verse, saying, *Turn us again, O God, shew the light of thy countenance, and we shall be whole.*

First, Then, these under-Shepherds, the King and his under-Magistrates should lead the people as their Great Shepherd led *Joseph* like a sheep; that is, *meekly*, and gently, and not harshly

The two special duties of the under-shepherds,
1. To come to their Office rightly.

2 To execute it justly.
Here are three special things that the Prophet setteth down as the duties of all good shepherds.

Verse 1.
ὁ ποιμὴν ὁ καλός
ἀγέτωσιν ἑ
τὸν σὸν
ἐξ ἑλπίδος τὴν
δουλοῦσάν σου.

Verse 3.
ὁ βοῦς, ἐμίσπε-
τος ἡμῶν, καὶ
ἐμίσπας τὸ
παιδιόμας σου.
αὐθιγὰς σου.

1 Point.
To lead their sheep gently.

harshly and roughly : because sheep are *gentle creatures*, and therefore to be *gently* used ; to be led, and not forced forward ; and therefore the Prophet saith, *Duxisti non traxisti*, thou leadeest thy people, and didst not hale them ; as we hale our horses.

And therefore, when *Esau*, that was a furious Rider, would have his brother *Jacob* to drive his flock so fast as to keep him company in his hunting pace : *Jacob*, that was more *skilful* in his shepherds trade, answered, not so Sir ; for my sheep are a tender cattel, and if I should *over-drive* them but one day, they might all die, or belaid up for many daies : and therefore he followed not his brothers waies, but led his sheep soft and fair.

Gen. 33.

And so should all Kings, Princes, and Magistrates guide and govern their people, not like Tyrants, to crush them to pieces, but as *Moses*, that was the meekest man upon earth, and carried the Children of *Israel* in his bosome, even as a nursing father beareth a sucking child.

Num. 11. 12.

Or if they do not *thus* lead their people, *leni spiritum*, they may chance to speed no better than *Rehoboam* ; who for his rough driving of them, and his *harsh* carriage towards them, left ten parts of his flock behind him : for when in a *barbarous* manner, like *Nimrod* the mighty hunter, he chased his sheep before him, and told them what *yoaks* he would put upon them, they all presently fell away, and so falsified his Prophesie ; for whereas he *furiously* told them his little finger should be as big as his Fathers body ; it fell out, the clean contrary way, that his whole body proved not so big as his Fathers little finger ; but if he had had the *temb* part of his Fathers wisdom, to have followed the Counsel of his Fathers Counsellours, that said, *Si loquaris verba lenia*, if thou wilt speak good words unto them, *erunt tibi servi*, they will be thy servants for ever ; and so he might have preserved the Kingdom of *Israel*. And I have alwaies thought it, that if I made my self a servant unto my sheep, and be ready to do them any service that I could do, I should have my sheep to serve me : and so he might have thought ; for he might have under-

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understood by *Damascens* Parable, of the contestation between the Sun and the Wind, which of them was *most powerful* to cause the Traveller to throw off his Cloak, that what *Claudian* saith is very true,

— *Peragit tranquilla potestas,
Quod violenta nequit.* —

We may sooner win men by *persuasion* than by *compulsion*, by fair means and a sweet language than by foul waies and rough terms.

Secondly, It is not enough for the good shepherd to lead forth his sheep, but he must also *feed* them, as Christ saith to St. Peter, *Pasce oves meas*; feed my sheep; he must provide them *pasture*, and *watch* over them, to *protect* them from the Wolves, Foxes, and other ravenous beasts: So that *Civil Shepherd* must, before *Ephraim*, *Benjamin*, and *Manasses*, *stir up his strength and help them*. Where you may observe these two things: 2 Point.
To help them.
Joh. 21.16.
Two things
observable.

1. What the *help* is that they must yield them.

2. Who are they that are chiefly to be helped.

First, The *help* that Kings, Princes, and Magistrates should yield unto their People, is to *guide*, *govern*, and *protect* them; for otherwise, as *sheep* are a wandering kind of Creature, and soon lost, if they be not kept; so *turba*, which is *turbata multitudo*, the common people is very unruly and disorderly, and a wayward company of men; soon devouring and destroying one another, like the Fishes of the Sea, when every one would make his *strength* to be the Law of *Justice*, unless they were guided, and governed, and *bridled* by the Civil Magistrate, that must, as the Prophet saith, *stir up his strength* to do the same. 1 What is the
help that the
shepherd must
yield to his
sheep.

And this he must do two manner of waies:

1. By making good and wholesome *Laws* to guide, and to direct the people what they must do.

2. By appointing *Judges*, and other subordinate Officers, to see those *Laws* duly and justly *executed*.

The shepherds
help is twofold

First,

1 Help,
Good Laws.
Rom. 4. 15.

Hof. 1 3.

First, The Law is *Norma morum*, the rule of all our actions, and where there is no Law, there is no transgression; and therefore, as the Prophets Wife was *Gomer*, i.e. rottenness or consumption, that was the daughter of *Diblain*, that signifieth a cluster of grapes, which is the Emblem of plenty, her Issue and children were, *Jesreel*, *Lornhama*, and *Lo-ammi*, that is, a scattered people, denied of mercy, and estranged from God; so when our plenty, which is the daughter of peace, becomes *Gomer*, rotten, and produceth such Issue, as pride, oppression, and all kind of disorders and confusion, then the *Civil Magistrate* must provide good Laws to suppress all such disorders; and both Prince and People, Shepherd and Sheep, ought to be observant and guided by those Laws: for so *Cyrus* said, that the Law was the *School-mistress* both to the Prince and to the People: and *Xenophon* saith, that *Mandana* gave her husband *Cambyfes* this commendation, that he made not his will to be the Law, but ruled his own will according to the Law, which is the property of a just Magistrate, and a good King, whereas to make the will of the Judge to stand for a Law is the property of a Tyrant, as *Aristotle* saith.

Gen. 38. 24.

Indeed at first, while the golden Age did last, *Sine lege fidem rectumque collebat, nec supplex turba timebat iudicis ora sui*, there was no set positive Law, but *Semiramis*, the wife of *Ninus*, caused her Decrees to stand for Laws; and *Judah* judged his Daughter in Law, *Tamar*, unto death, which she had suffered, if himself had not in like manner deserved it; and *Polydor Virgil* saith, there were no Laws in *Homers* time; yet we find then certain traditions, that were equivalent in proportion to a Law, as of *Retaliation* and Retribution of like for like.

When Laws
began to be
made.

And afterwards, when iniquity began to be increased, *nec hospes ab hospite tutus*, but the one brother oppressed the other, then the good Governours, as *Draco*, *Lycurgus*, and *Solon* in Greece, *Romulus* and *Numa Pompilius* in Rome, and *Dunwallo* and *Mercia*, with us in Britain, were fain to devise Laws, to restrain the torrent and flowing stream of oppressions and wrongs.

And

And for the same end, God himself, long before their Laws, as *Josephus* proves it, had given unto the *Hebrews* his divine Laws, which *Pomponius Latinus* saith were *Caelo elapsas*; and the Prophet *David* calleth, *Undeiled Laws*, converting the *soul*, and giving wisdom unto the simple: and no wisdom is like the observing of this Law, for the same Prophet saith, that *he was made wiser than his Teachers, because he kept the Commandments*, that is, these Laws, which God had given them; because all other Laws, *dissentient* to this Law, can neither *imperare* nor *vetare*, command the observance, nor forbid the breach of them, *nec punire nec permittere*, nor justly impose any punishment for the transgression thereof; because indeed they are not Laws, which *St. Augustine* calleth, *Tranquilisatem ordinis*, but they are *atrazia*, disorders, & *corruptiones legum*, and therefore the Prophet *Isaiah* crieth, *Woe unto them that decree unrighteous decrees, to turn away the needy from judgment, and to take away the right from the poor of my people.* And such in my understanding are all the Laws that are made since *Henry* the eighth, to take away Gods right, and the *Revenues* of his Church, to the obstructing and the hinderance of his service, and the neglect of the instruction of his people. Psal. 19.7.

But all the other Laws, that are made by good Kings and Princes, *not dissentient* to this Divine Law, ought, nor only for fear, but also for conscience sake, to be observed; because the Civil Magistrate is obliged, for the suppressing of *Sin*, and the preservation of *Peace* amongst his people, to make such Laws, and to require that they be *observed*; and without those their Laws, we were scarce able to live in the Commonwealth. Isa. 10.1.

But I must confess, that although the Law be *just and holy*, and as lovely and beautiful as *Dina*, the Daughter of *Jacob*; yet as when *Dibri*, (that being derived of *Dabar*, that signifieth a word, or the Law,) bringeth *Shelomith*, signifieth *peaceful*, as *Pagninus* interprets it, and she marrieth an Egyptian, an alien from the Commonwealth of *Israel*, her Son will be a blasphemer, as you may see he was; So when our Law produceth *plenty* of wealth and honour, and this plenty be

joyned with a transmarine contempt of Justice and Vertue, the Issue will be oppression and wrong; and then, as beautiful *Dina* was ravished by *Shechem*, and so defiled; so our *Laws*, that in themselves are so excellent, are oftentimes by the Sons of *Hamor*, the cunning and corrupt Lawyers, ravished and defiled, and made as a nose of wax, to become, *tela aranea*, like a Spiders web, for the great and powerful men, to pass through it, but *rete vulcanium*, like Vulcans iron net, to catch the poor and needy when they please; and therefore,

2 Help.
To see the
Laws justly
executed.

2. The *supreme* Shepherd, Prince, or King, must appoint wise and just men, as subordinate shepherds, to be *Judges*, to see the Law justly executed, which is the second part of that help, which the Prophet prayeth the Shepherd of *Israel* to stir up his strength, and to bring unto them: for the Law being but a dead Letter, the execution of the Law is the life of the Law, and as good no Law, as a Law not executed: and better not executed, than unjustly executed.

But the Law is justly executed, when the *Judges* of the Law do give Judgment according to the true sense and meaning of the Law: and that Judgment is an Act of Justice, and Justice is an habit, by which we have an inclination, and a will to the performance of what is just: or as that excellent Lawyer *Ulpian* saith, *Est constans & perpetua voluntas suum cuique tribuere.*

And habits are the firmer, by how much the actions, from whence they flow, are more frequently used: for if, as the Poet saith, *Quo semel est imbuta recens servabit odorem testa diu;* The vessel that is once seasoned with any liquor will long retain the savour of that liquor, then certainly, *Quo sapinus est imbuta*, the oftener it is seasoned, the longer it will keep it.

And therefore the *Persians*, whose Laws were unchangeable, were so much in love with Justice, that they sent their children unto the School of Justice, to make the same habitual unto them; and God commands the *Israelites*, that they should diligently teach his Laws unto their Children, and should talk of them, when they sat in their house, and when they walked by the way, when

The Faithful Shepherd.

11

when they laid down, and when they rose up.

And no marvel that God should thus earnestly enjoin them to be *thus conversant* in his Laws, that they might be the more enflamed to embrace *Justice*, because, as *Theognis* saith, *ὁ δὲ διὰ τὸ νόμον συλλεβάνει πᾶς ἀνθρώπος*, and our Saviour likewise saith, that to do, as you would be done unto is the *Law and the Prophets*; that is, all that the *Law* requireth, and all that the *Prophets* urgeth: and all that all the Preachers of the world can preach, is *no more*, but to perswade men to do *Justice*, and to believe in Christ to be their Saviour for their *not doing Justice*; for, as Christ told the young man, that would needs know, what he must do to attain to *eternal life*, that, if he would enter into *eternal life*, he must keep the *Commandments*; and so live *justly* and honestly in *this life*; so should all those that look to have eternal life; because this *Justice* is a *Divine Virtue*, and as the Prophet saith, *God is merciful and just*; and God loveth *Justice*, and all just men: as he is said, *to have loved the man*, that had kept the *Commandments* from his youth: and all the commendation that God giveth to holy *Job* is, that he was a *perfect* and *upright* man, that feared God and eschewed evil. And *Plato* said, that God, by his *revenging justice*, doth execute *vengeance* upon the transgressours of his *Laws*: and *Moses* is said to have executed the *justice of the Lord* and his judgments with *Israel*; and King *Beco* told the Senate of *Rome*, that where *Justice* is not executed, let every man flee away from that Kingdom, or otherwise, the *Ire* of the Gods upon that Nation, or the *injustice* of men, will soon destroy him: And you may be *sure*, that the *injustice*, the oppressions, and wrongs, that are used, do bring *Wars*, *Famines*, and *all mischiefs*, and all the *Plagues* of God, upon any Kingdom that doth foster them; because, as the Prophet saith, God hath a *controversie* with that Nation that hath *neither truth, nor mercy, nor justice, nor knowledge of God in the Land*: and for lack of these things, I pray God, he hath not *too great* a Controversie with this Land.

And let no man wonder that I am so large and so *urgent* to perswade the execution of *Justice*; because I found such

injustice in the Courts of Justice, though not by the Judges, but by the Juries, and some others, in this Kingdom, as I believe the like *palpable injustice* can hardly be found among the Heathens.

But to proceed; the proper Office of Justice is, as I said, *Suum cuique tribuere*; and St. Ambrose adds, *Alienum non vindicare, propriam utilitatem negligere, & communem equalitatem custodire*; not to challenge another mans goods, to neglect his own profit, and to preserve a common equality; and it should be alwaies accompanied with these three special properties, as to be done,

Three special
properties of
justice.

1. To be done
freely.
Exod. 18. 18.

1. Freely. 2. Deliberately. 3. Speedily. For,

1. The just Judge is bound to do it, and give it, not to sell it; and therefore *Moses* saith, that the Judges should be men *hating covetousness*.

And I need not tell you how *Darius* fastened corrupt *Sandaces* to the corrupting Cross; nor how *Cambyses* caused *Sisamnes*, for his corrupt dealing, to be fastened to the Judge his Chair, and placed his Son in his room; nor how the *Thebans* painted their Judges without hands, to receive no gifts, because a gift *destroyeth the heart*, and *he that receiveth gifts overthroweth judgment*.

Eccles. 7. 7.
Prov. 19. 4.
Deut. 16. 19.
2. To be done
not too speedily.

2. Justice should not be done too speedily, with too much expedition; from which the *Persians*, as *Epiphanius* writeth, were very free; especially in all *Capital Offences*; because they conceived that to be willingly done that was too quickly done, and that to be half unjust, that was done half willingly; and it is observed by Rabbi *Jonathan*, that there were four causes brought before *Moses*.

Four causes
brought be-
fore *Moses*.

Two of a middle size and less consequence: and,
Two very great ones and very hainous.

Num. 9. 9.
Chap. 36. 10.

The first two were the *unclean persons* that were kept from the *Passover*, and the case of *Zelophehads* Daughter.

Lev. 24. 10.
Num. 15. 35.

The other two, that were cases of life and death, were the Son of *Shelomith*, the *Blasphemer*, and the *Sabbath-breaker*; and in all these, even in the least of these, *Moses* would not be too quick, but saith, *Non audivi vocem Domini*, stand

still,

still, and I will hear what the Lord saith; and he tells the *Israelites*, that before the *Idolaters* should be put to death, they should seek, and make search, and enquire diligently; and the example of *David* in the too speedy judgment of *Mephibosheth*, sheweth how prejudicial it is to Justice to be too quick in any case; and yet,

Num 9.8.
Deut. 13. 14.
1 Sam. 16. 4.
Chap. 19. 27.

3. Voluntary and unnecessary delays are more prejudicial unto Justice, than the too quick judging of any cause, because this may be just, but the other cannot be so; for the unrighteous Judge is so termed only for his delays: and therefore the Prophet *David* saith, He would soon destroy all the ungodly that are in the Land, i.e. without delay; and yet, the delays that are made in some causes do far surmount the benefit of their justice.

3. To be done without unnecessary delays, Luk 18. 6.
Psal. 101. 11.

And therefore it had been better for them to have been soon denied than so long delayed.

So you have seen what help the good Shepherd must afford unto his Sheep, to guide and to govern them by making good Laws, and causing them to be duly and justly executed amongst them; and when need requireth, to defend and protect them, as *David* did his sheep, from the Lion and the Bear, and his people from the Philistine, so must they save their sheep, *A vi Tyrannorum & a fraude Hæreticorum*: both from the force of Tyrants and the deceits of Hereticks, as St. Bernard speaketh. But,

2. Who are they, the sheep, that are thus specially to be helped? The Prophet tells you, *Ephraim, Benjamin, and Manasses*: And why they rather than *Reuben, Simeon*, and the other Tribes of *Israel*? *Tremellius* answereth, because the Relicks of these Tribes, like faithful Subjects, adhering to the Kingdom of *Judab*, *In Dei cultu iidem permanferunt*, continued likewise in the true Worship of God; as you may read it, to be done, after their return from *Babylon*, 1 Chron. 9. 3.

2. Who are they that are chiefly to be helped.

And therefore, as they were more faithful to their King, and more constant in Gods Service, than the others, that either started aside like a broken bow, and rebelled, or were newers, like

like *Laodiceans*, neither hot nor cold, so they deserved *more* especially to be helped and protected than the others.

This is true Doctrine, and I would it were well observed, both in this Kingdom, and in *England* too, where many men, that started aside both from their King, and their God, are said to be too much helped, and *Ephraim*, *Benjamin*, and *Manasse*, that stuck close to *Judah*, are not only said to be not helped, but also to be molested and oppressed by the other sort.

In such a case we can but cry to the great Shepherd of *Israel*, that sitteth betwixt the Cherubims, over the Mercy seat, that he will be merciful unto us, and stir up the strength of his under-shepherds to come and help us, that we may have justice done unto us.

ἵστησιν τὴν
δυναμὴν αὐ,

And it is not without cause, that the Prophet prayeth the shepherd of *Israel* to stir up his strength; because that without this strength no shepherd will be ever able to help us: because we have so many powerful Adversaries to oppose us: therefore *Moses* setteth down, how *Jeithro*, the wise Prince and Priest of *Midian*, would have all the Judges to be men of courage as well as men fearing God; because that otherwise, *simulatio Judicis est calamitas innocentis*; and a Judge should be no respecter of persons, good or bad, rich or poor, noble or ignoble: but he must do justice, not according to the quality of the person, but according to the equity of the cause; and therefore *Moses* saith, *Thou shalt not countenance the poor in his cause*, that is, against the rich; thy pity to the poor man should not cause thee to wrong the rich man, and so to wrest judgment, nor thy love to the good man should make thee do injustice to the bad man: but justice should be done equally and indifferently unto all, without pitying the poor, or favouring the rich, or fearing the greatest man: which cannot be done without courage, and our prayers to God, as the Prophet doth here, to stir up our strength. So you heard what the good shepherds are to do to their good sheep, to lead them and to help them.

3 Point.
To seek them,
and to heal
them.

3. For those straggling sheep that wander and are wounded and scratched by thorns and briers, they are not presently to leave them, as quite lost, but, as our Saviour sheweth in the

Parable

Parable of the lost sheep, they must *seek them*; and as the Psalmist saith here, *turn them again, and heal them*; and how can that be, but as our Saviour sheweth in the Parable of the wounded Traveller betwixt *Jerusalem* and *Jericho*, as we are all travellers from this Earth to Heaven, and are sore wounded by the way, by pouring Wine and Oyl into his wounds, or rather, as it is in the Text, first, Oyl and then Wine, that is,

First, By the Preachers of Gods Word to perswade them to forsake their wicked waies, and to turn to the Lord their God, and to suppress their inward lusts, before they come to outward acts. Or,

1. By the Preachers to perswade them.

Secondly, If they will not be perswaded *to be verinons*, by the smooth and oily Sermon of the Preacher, then the *sharp wine and vinegar* of the Magistrate must be poured into their wounds, and the *Sword of Justice* must force them *not to be vicious*; for as St. Bernard saith, *Qui non vult duci, debet trahi*: The sheep that will not be led must be haled forward; and they that come not being invited, must be compelled to come to the marriage feast: Or, if they will be vicious, and transgress the Law, *Justice* requires they should suffer and be punished, according to the *quality* of their offence, and the *heights* of their transgression; for you must observe that Justice is either,

Justice is twofold:

1. Commutative, *inter rem & rem*, and this preserveth our Inheritance, and our Wealth, when it giveth to every man his due, which, as the Schoolman saith, is, *Opus adaequatum alteri, secundum aliquem aequalitatis modum*.

1. Commutative, between matter and matter.

2. Distributive, *inter rem & personam*, between the deed and the doer; when it rendereth to every man according to his deserts, and as his works shall be: that is, praise and rewards to the virtuous men, that did any worthy works; and disgrace and punishments to the vicious, and the transgressors of the Laws.

2. Distributive, between the deed and the doer.

And *Aristides* commended the *Persians* for their distributive justice; because they requited not great deserts with small rewards, nor great offences with small punishments: but laid

laid

laid grievous torments upon the hainous offenders.

And Herodot.
saith, that at-
trocious flagitia
atrocibus penis
puniebantur.
Rcv. 18 7, 10.

And so God himself proportioneth his punishment according to the *quality* of the offence : For so, speaking of *Babylon*, he saith, *Quantum in deliciis fuit* ; how much she hath glorified her self and lived deliciously, so much torment and sorrow give her.

And the *hainousness* of the offence is to be weighed in respect of the *quality*, either

1. Of the *Sin*, or,
2. Of the *Sinner*, for,

1. The *quality*
of the sin.

1. Some sins, as Theft, Murder, Adultery, and the like, deserve death only to the *Parties* that are guilty of them ; and other sins, as Sacrilege, Idolatry, Rebellion, and the like far spreading sins do reach so far, as to the rooting out, not only of the *doers* thereof, but also of all *their posterity* : as the sins of *Corah, Dathan, and Abiram, Haman, Ahab*, and the Robbers of the Temples, in *Tolous*, and of *Diana, Ephesus*, and *Delphos*, and of other great Kings, that I could name ; whose *whole Posterity* God rooted out for no other *visible* sins than their Sacrilege.

Deut. 24. 16.

For, though the Lord saith, *The Fathers shall not be put to death for the Children, neither shall the Children be put to death for the Fathers ; but every man shall be put to death for his own sin* : yet this is to be understood, *de minoribus*, of the lesser sins, as I said before, and of the judgment of *men*, (that ought not to put to death the *innocent* Children of the most *Sacrilegious*, *Rebellious*, and most *wicked Parents*, unless they do imitate their Fathers in these sins,) but not of *God*, that oftentimes, (as in the Old World, the destruction of *Sodom*, the Sons of *Haman, Saul, Dathan, and Abiram*, and the like,) visiteth those *greater sins* of the Fathers upon the Children, unto the *third and fourth Generations*, and rooteth out their whole *Posterity* for those hainous and transcendent transgressions ; which are the greater sins, and of a far more spreading malignity.

And therefore though the life of such Children, whose Fathers have been Rebels, Idolaters, and Sacrilegious persons, be

be spared, that they are not, as they ought not to be, put to death for their Fathers sins, as the Law saith, yet I know not by what reason, nor by what pollicy, they should be suffered to enjoy the Lands and Inheritance of their rebellious Fathers.

2. The quality of the Offender doth very much aggravate the nature of the sin; for as St. Bernard saith, *Quæ in aliis nuge sunt, in Sacerdotibus sunt blasphemie*; those sins that are but trifles and venial in others, are *hainous* and mortal in the Priests and Bishops: so that injustice which seems but little in a Farmer or a Merchant, is most odious in a Judge or Jury: For *Quo quisque est major ceteris, eo majori sit exemplo, si peccet sane magnitudine*: saith Thucydides. 2. The quality of the sinner. Thucid. lib. 3.

And therefore, seeing that the chiefest way to suppress offences, and to heal the wandering and the wounded sheep, is to punish them (because, as St. Gregory saith, *Oculos quos culpa claudis pena aperit*,) and that the sins of the greater persons ought to have the greater punishment, according to the greatness of their sins, the prime Magistrates should take special care.

1. To see offences duly punished: for in vain do we preach against the Offenders, if the Magistrate beareth the Sword in vain, and punisheth not the Offenders; *Quia impunitas delicti invitat homines ad malignandum*; the sluggishness of the Magistrate, to punish sin, is the greatest cause of the encrease of sin: For the Wiseman saith, *That because sentence against an evil work is not speedily executed, therefore the heart of the Sons of men is fully set in them to do evil*; And if the deferring of their Sentence, doth so much encourage them, to continue in their wickedness, how much more will the total neglect of their punishment do the same? And it is a true Proverb, *That foolish pity spoils the City*; for the sparing of sin is *crudelitas parcens*, a sparing cruelty, and the punishing of it is, *miser cordia puniens*, a merciful punishment, for to prevent the wrath to come. And, Eccles. 8. 11.

2. Seeing, as the Wiseman saith, *Morey will soon pardon the meanest; but the mighty men shall be mightily tormented, and a sharp judgment shall be to them that be in high places*: therefore the Magistrate should take extraordinary care and courage, to

punish the faults of the *great Offenders*, that commit sins of *great consequence*; especially such as are the *Officers* of justice, and yet will do the greatest injustice; whereof *Verinus* saith,

*Nil iniustitia misera est infestius urbi;
Funditus hac muros vertit & ipsa domos.*

And of this sort of offenders I know none so nefarious and *pernicious* both to City and Country as *false Witnesses*, and the *perjured wicked Juries*, that, contrary to the truth, to their Oaths, to their consciences, will bring in their Verdict, many times to take away the Lands, the Livings, and the Life of those that are innocent, to their utter ruine and undoing, clean contrary to their Evidence. And I conceive, that *no punishment* is sufficient for such wicked offenders of the *Laws*, against justice, and that no man ought to *pity* them, but that every man should rather seek for the *severest* punishment to be laid upon them; because, as *Solon*, being demanded what City was best governed, answered, *That City, wherein they that are not wronged, do as eagerly follow after satisfaction and justice in the behalf of the party wronged, as if themselves had received the injury*; because that indeed, they that violate and break the *Laws*, especially the executioners of the *Laws*, (as are the *Juries* and the *Witnesses*,) do not offend and wrong *one man* alone, but the *whole City* and *Common-wealth*: and therefore every one should seek the punishment of them; that so wrong every one.

And therefore I do profess, that I did really intend, by the grace of God, if I should live, and get *Lawyers* that would prosecute the suit, to do my uttermost endeavour sufficiently to punish one false and wicked Jury for their unjust Verdict contrary to their evidence, to the extream damage of the Church of Christ, and dishonour of Almighty God; because this punishment of such great Offenders, is a most acceptable service unto God, as you may see, by comparing *Deut.* 33.8. with *Exod.* 32.27. when the Sons of *Levi* obtained the blessing of the everlasting Priesthood, for slaying their Brethren, that had

had worshipped the golden Calf: And in 1 Sam. 15. you may read how *Saul* was blamed by the Prophet, and rejected by God, for sparing wicked *Agag*: but I fear, by what I see, that the friends of Sacrilege, and the greatness of mine opposers, are able to evacuate mine endeavours, and to justify the greatest wickedness.

Yet, for them that can punish such high transgressors, and have ability without rubs to do it, it is a most acceptable service unto God, beneficial to the Offenders, to bring them to repentance, and most profitable to the Commonwealth by preventing the like sins, for fear of the like punishment, in all other men.

And therefore although the Magistrate ought wisely to temper *mildness* with rigour, as I shewed in the manner of leading the people: yet, because that *qui malis parcis bonis nocet*, and too pitiful a Judge makes the Offenders to contemn the Laws, the Magistrate, and the Prince, that makes both the Laws and the Magistrate, *Charron* saith, It is better for a Judge to be *Charron de severe than too mild*, especially, to such *transcendens* and publick *sapient. 13:* violators of justice, as I spake of before: for so, the *Lacedemonians*, by using such *severity* against the palpable corrupters of the Laws, and perjurers, that proceeded against all truth, procured such a *just Commonwealth* and publick safety among their people, that for a long time they used not to put either locks to their Coffers, or bars to their Gates; and you know that God himself, that is mercy it self, will not be merciful to them that offend of *malicious wickedness*, and the Prophet *David* prayeth him not to do it.

Peter de la Primauday
p. 395. c. 37.

Psal. 59. 6.
See Ezek 9. 5.
Deut. 13 8.

But to them that offend of weakness, ignorance, or simplicity, it is good to shew mercy, and pity, and compassion; because as our Saviour saith, *The Lord will have mercy and not sacrifice*, and they that are merciful *shall obtain mercy*: The which God of his infinite goodness grant unto us all, for Jesus Christ his sake, to whom, with the Father, and the Holy Spirit, be all honour and glory for ever and ever. *Amen.*

Jehovæ Liberatori.

The English are a people of great energy and enterprise, and their country is one of the most fertile and productive in the world. They are a people of great industry and commerce, and their country is one of the most powerful and influential in the world.

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1800-1801

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1828-1829
1830-1831



Imprimatur.

Ex Æd. Sab.
Jul. 1. 1663.

Geor. Stradling S. T. P.
Rev. in Christo Pat.
D. Gilb. Episc. Lond.
à Sac. Domestic.



THE
DESCRIPTION
AND THE
PRACTICE
Of the four most admirable
BEASTS;
Explained in four
SERMONS,

Upon REVEL. 4. 8.

Whereof the first three were preached before the
Right Honourable,

JAMES Duke of *ORMOND*,
And Lord Lieutenant of *IRELAND* his Grace,
And the two Houses of Parliament, and others,
very Honourable Persons.

By the Right Reverend Father in God, Gr. Lord
Bishop of *OSSORY*.

London, Printed by *Tho. Royscroft*, for *Philemon Stephens*, and
are to be sold at the *Golden Lion* in *St. Pauls Church-Yard*. 1663.

DESCRIPTION

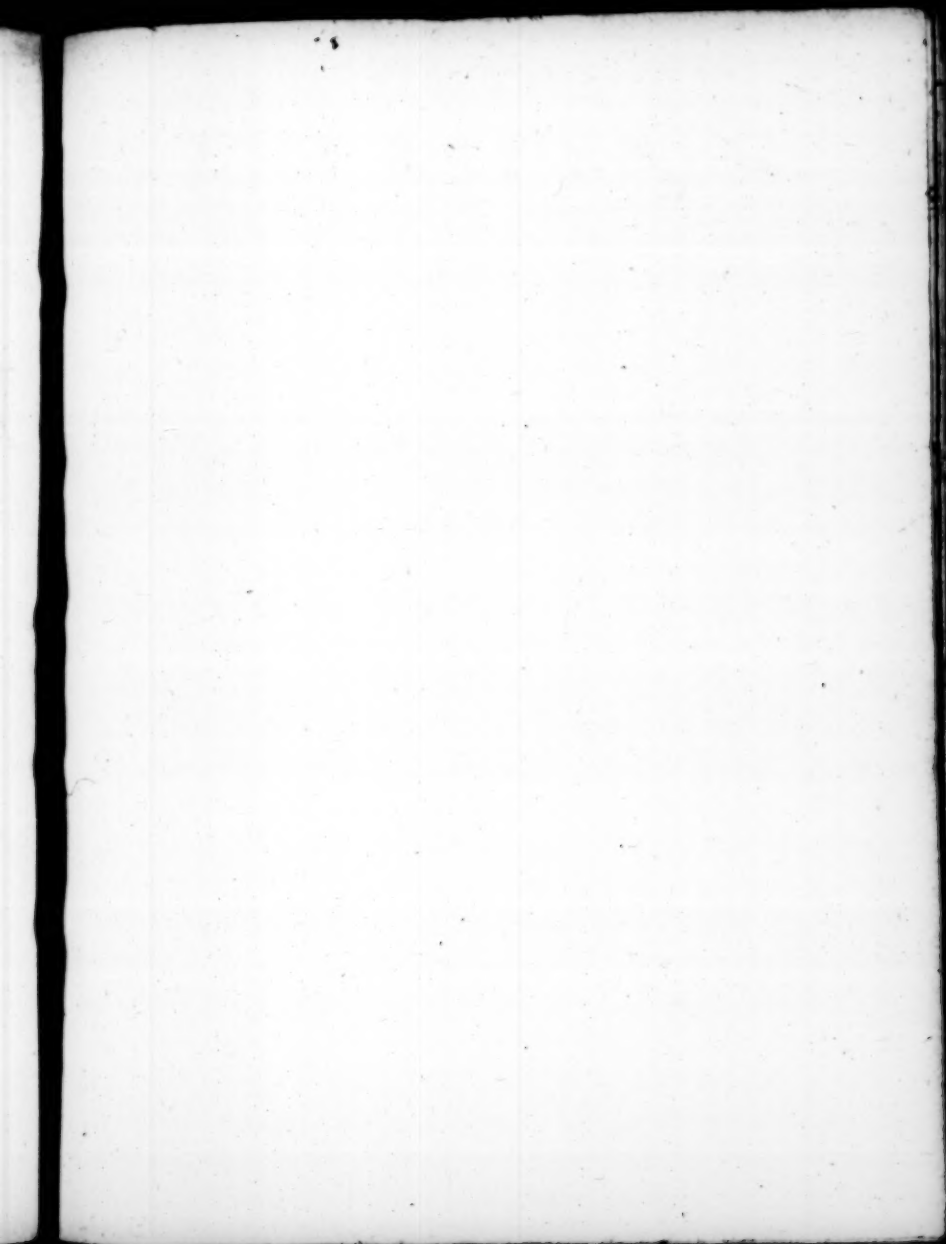
PRACTICE

Of the four most admired

the highest is for

NEW

JAMES H. O'CONNOR



EIGHT
SERMONS

DEDICATED TO THE
RIGHT HONOURABLE
HIS GRACE

The Lord Duke of Ormond,

AND

To the most Honourable of Ladies,
the Dutchess of Ormond her Grace.

Most of them preached before his Grace, and
the Parliament, in *Dublin*.

By the Right Reverend Father in God,
Griffith, Lord Bishop of *Offory*.

*The Contents and particulars whereof are set down in the
next Page.*

L O N D O N,

Printed for the Author, *Anno Dom.* 1664.

THE
SERMONS
DEDICATED TO THE
*The particular Sermons, and Contents of the whole
Book,*

THe description and the practice of the four
most admirable Beasts, *upon Revel. 4. 8.*
In four Sermons.

The only Way to the Kingdom of Heaven,
upon Matth. 6. 33. In one Sermon.

The Saving Serpent, *upon John 3. In one Sermon.*

The only Way to preserve Life, *upon Amos 5. 6.*
In one Sermon.

The ejection, or destruction, of Devils, *upon Mat.*
17. 21. In one Sermon, but prevented to be finished.

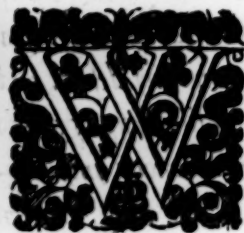
Whercunto is added, The persecution and op-
pression of two right Reverend Bishops of Ossory.

T O

143.
380.



TO THE
RIGHT HONOURABLE
THE
Duke of ORMOND
His GRACE.



When the Parliament, out of
their love to Christ, and re-
spect to the Reverend Bi-
shops his Servants, humbly
moved his Majesty for some
augmentation to be made to
the means of divers of them; and had omitted the
Bishop of Ossory out of their List, as a man that
either

The Epistle Dedicatory.

either needed it not, or cared not for it, seeing he never moved any man, as some others did, to seek for any augmentation for him : Your Grace was the only Advocate to put his Majesty in mind of the Bishop of Ossory, and to add four hundred pounds per annum for his augmentation, to the perpetual Obligation of the present and succeeding Bishops of that See, to your Grace, and to all your succeeding Family.

But what your Grace hath then so graciously begun, I humbly beg your Grace would be pleased, as graciously now to finish and perfect that pious work which you have so religiously begun ; not so much in regard of my self, who, (after I was cast down to the dust, and there lay wallowing a long while, and was at last, beyond my desert, and any certainty of expectation, lifted up again to mine Office, and restored to mine Honour and Dignity) have vowed and resolved to spend what God hath restored to me, for the Honour of God, and the service of the Church of Christ, that is, besides my necessities, to repair his Church, to re-
lieve

The Epistle Dedicatory.

live the distressed, to punish perjurers and such
high Malefactors, * and to do my best to hinder
any man that fought against that most Excellent
pious King, Charles the First, under the
Standard of the Beast, to carry away, and enjoy
any part of the inheritance of the Church of Christ
for his reward, for that transcendent wickedness.

** Which is e-
qual to the
relieving of
the distressed*

And therefore I spent already about four hun-
dred pounds in repairing the ruinous Cathedral,
and above three hundred pounds more in seeking
the right of the Church out of the hands of Huck-
sters, and the Adversaries of King Charles the
First: And I do profess, that having food and
rayment, and to defray my necessary occasions,
I weigh not one straw, either of mine augmentation,
or of any other supportation that I have: † God
is, El Shaddai, a God all-sufficient for me, as he
hath been hitherto.

*† I dare take
my oath, I
am not, to*

*this day, one
penny the
richer for
my Bisho-
prick: When
as the repa-
ration of the
Church and
Bishops
house,*

*I the Suits in
Law to re-
cover the re-
venues of the
Bishoprick,
and the prin-
ting of my
Books, for*

*the service of
the Church,
and the good
of Gods peo-
ple, hath con-
sumed all
that I recei-
ved.*

But I beg this of your Grace, in respect of the
poor See of Ossory, and the succeeding Bishops,
that perhaps shall not pass through so many storms
as I have done, and therefore shall not be so well
able

The Epistle Dedicatory.

able to abide the weather, and to endure the wants that I did, but will be most willing to do God that good service, which God and such good men as the King and your Grace will inable them to do.

And I doubt not, but as your Grace hath alwayes been so sweet a Friend, and so bountifull a Benefactor and Patron, both to my self, and many more of the Servants of Christ; so your Grace, without any motion of mine, will do far better things, and things far better then I can prescribe or imagine.

And therefore, craving pardon for my presumption, I rest,

Your Graces daily Orator,

Gr. Osborn.



T O T H E

Most vertuous and the
most honourable of Ladies,

T H E L A D Y

E L I Z A B E T H,

Dutches of

O R M O N D

Her Grace.

Elect Lady,



*Our dayly Orator, that
formerly hath written
Books and Epistles to
mighty Kings and most ho-
nourable*

The Epistle

nourable Princes, doth now
beg leave to dedicate these en-
suing Sermons unto your Gra-
ces view. I know many Scho-
lers expecting their preferment,
will not be wanting to express
the noble Acts, unparaleld Fi-
delity, and most justly deserved
Honours and Praises of the
thrice honourable your dear Hus-
band, the Duke of Ormond's
Grace; but my age bids me ex-
pect my dissolution, and not
worldly promotion: and there-
fore onely challengeth that pre-
sumption

Dedicatory.

*sumption to dedicate these few
Sermons unto your Graces view,
not as some others use to do, to
beg for any patronage or de-
fence, for any thing that I have
said therein; (for what is good
will justifie it self, and what is
amiss, let it be justly blamed,
I will never protect it) but to
shew unto the world how high-
ly I do honour your Grace,
and would needs finde out, by
what wayes I should propa-
gate and perpetuate your Graces
Worth, Piety, and Vertue to
the*

The Epistle

the indelible view and remembrance of all your Off-spring, for their glory and the glory of all their Posterities, for their example throughout all the remainder of these last Ages of the World : for I believe that I may truly say it, without error, that neither Gorgonia, nor Trafilla, nor any other of those glorious Stars, that in their times shined in the Firmament of the Church, and which are registred to Posterities for their everlasting praise by Saint Nazianzen,

Dedictory.

Nazianzen, Saint Jerome,
and other Fathers of the Church
were comparably so blessed
in the choicest of the blessings
of this life,* nor were they so pa-
tient in their afflictions, so pi-
ous in their conversation, so
humble and so meeke in their
demeanour towards the worthi-
est of Gods Ministers, as your
Grace hath alwayes shewed your
self to be unto all even the meanest
of Gods servants, and espe-
cially to me, when in a very
mean condition, I came to wait
a upon

* *Id est*, in
their Hus-
bands and
Children.

The Epistle

*upon your Grace in Donmore,
before the King came into the
Kingdome; and I must passe o-
ver your wise, discreet, and
most prudent carriage of
great affairs, and in such des-
perate times, to the benefit and
preservation of many good men
and faithful Subjects to his
Majesty, in the midst of a fro-
ward, subtle, and perverse Ge-
neration, without which they had
been utterly destroyed: And I
pass over these things and ma-
ny other most eminent vertues
and*

Dedicatory.

and endowments of your Ladyship; because I am not sufficiently able to characterize and delineate the same, so sweetly and so commendably as your Grace hath shewed, to the full measure of your deservings: but though mine ability reacheth not to express your worth, yet this my devotion shall never be wanting to shew my desires with the best of my prayers, and all the faculties of my soul, to be your Orator unto God, and to make your name and

The Epistle &c.

*memorial in the World, like
the remembrance of Iosias, fair
as the Lilly, and sweet as the
pretious oyntment that is
made by the art of the Apothe-
cary: So I rest,*

Most honourable Lady

Your Graces most faithful

Orator and Servant

while I am

Gr. Ossory.



TO THE
CHRISTIAN READER.

My dear Brother,

MY onely aim and desire hath al-
ways been, to promote the glory
of God, the honour of my King,
the benefit of the Church of
Christ, and the good of all my Neighbours :
To those ends I have laboured, I have preach-
ed, I have printed many books. And the
best way, that I conceived to do good unto
my Neighbours, was, to teach them to ob-
serve, and never to depart from the society
and practice of Justice, Obedience, and Charity ;
Justice among themselves, and towards all
men ; Obedience to their King, and to all
their superiour Governours ; and Charity or
mercy

To the Reader.

mercy to the *poor* and *oppressed*. These were the *main* marks I always *shot* at ; and to *fur-*
ther these exercises, I thought my self ob-
liged to do it with all my *might*, without ei-
ther *fear* or *flattery*. And therefore let nei-
ther *Kings*, *Princes*, nor *Magistrates* frown at
me, when I *reprove* them, if they be *unjust* ;
for the *great men* doe the more *usually*, as be-
ing the more *able*, commit the acts of in-
justice : and let not the *rebellious Subjects*, nor
the *seditionous Sectaries* rail at me for painting
out the *ugly shapes* and *loathsome visages* of their
Treasons and *Wickednesses* against their *Kings*
and *Governours*, whom God hath *set* over
them, and *commanded* them to obey : neither
let the *rich*, *covetous*, and *wretched worldlings*,
whose hearts are as *hard* as stones from yield-
ing any the *least drop* of relief unto the *poor*
and *needy*, and those that are *ready* to starve
in the streets, blame me, if for these *unmer-*
ciful cruelties, and *cruel neglect* of mercies, I
shall thunder out God's *judgements*, and pour
forth the vials of God's *wrath*, that are pre-
pared against them ; for as *Nehemiah* said,
when his friends perswaded him to *fly away*
for

To the Reader.

for fear of his enemies, that sought to destroy him, *Is it fit that such a man as I should fly?* So *Neb. 6. 11.* I conceive, it is not fit, that such a man as I, (that am a *Bishop*, and an *aged man*, ready for my *dissolution*, and no other translation, but to be translated unto *my fathers*) should now *flatter* any person, or be *afraid* to speak the *truth*, or to reprove *sins*, worthy to be reproved, for fear of the *crowns*, *threats*, or *malice* of any man. And therefore, as the *Poet* saith,

Me, me, adsum qui feci, in me convertite ferrum.

And as I said with *Pilat*, in the *first Sermon* that ever I printed, *ὁ γέγραφα, γέγραφα*, what I have written, I have written, *Nec poterit abolere vetustas.*

Jehovæ Liberatori.

To the Honorable
The Senate of the
State of New York
In Assembly
Resolved, That the
Commissioners of the
Land Office be and they
are authorized to sell
the land of the State
of New York, and to
grant leases of the
same, and to do all
things necessary and
proper to be done
in and about the
premises.

And it is the will of
the Senate, that the
Commissioners of the
Land Office be and they
are authorized to sell
the land of the State
of New York, and to
grant leases of the
same, and to do all
things necessary and
proper to be done
in and about the
premises.

T

A



de
fin
kno



The Description and the Practice of
the four most admirable Beasts.

R E V E L. 4. 8.

*And the four Beasts had each of them six wings
about him, and they were full of eyes within,
and they rest not day and night, saying, Holy,
holy, holy, Lord God Almighty, which was,
and is, and is to come.*



Have begun to treat of these words in this
place *long ago*; and let no man marvel, that
I intend by Gods help to *prosecute* the ex-
plication thereof at this time; because *this*
Text seems to me, like the *Ocean sea*, so
large, that it cannot be *measured*, and so
deep, that it cannot be *fathomed* by any humane wit; the
same being *omnia in omnibus*, all in all: I or

First, Here is God the *Creator* of all things, and all that is
knowable or may be known concerning God; as that in-

B

effable

The description of the

effable mystery of the *Trinity*, or three persons in the *one* only Essence of the Deity; and therefore appointed to be read for the Epistle on *Trinity Sunday*; and all the *chiefest Attributes* of God, as

1. His *Purity* and sanctity in the words Ἄγιος, ἅγιος, ἅγιος three times repeated, to shew the *three persons* of the Deity, the Father, Son, and Holy Ghost.

2. His *Power*, authority and dominion, in the word κυρις that is set down in the *singular* number, to shew the *Unity* of the God-head.

3. His *Wisedome*, knowledge and providence, in the word ὁ θεός, which is derived ἀπὸ τοῦ θεοῦ τὰ πάντα, because he seeth all things, and all things are *patent* to his eyes, & attingit a fine usque ad finem, & disponit omnia suaviter.

4. His *Omnipotency*, in the word ὁ παντοκράτωρ, Almighty, quia voluntas ejus potestas ejus, because he can do whatsoever he would do, he needs but say the word and it is done.

5. His *Eternity*, in the words, ὁ αὐτός, ὁ ὢν, ὁ ἔρχομενος, which crowneth all the rest of Gods Attributes, that otherwise would be of no such value, if it were not for this *Eternity*, that makes him to be whatsoever he is for ever.

Secondly, Here are the *creatures* of God, and the *chief* of all Gods creatures; as

1. The *Lion*, which is the *King* of all the Beasts of the field.

2. The *Calf* or the *Oxe*, which is the most *painful* and most *useful* creature for the *service* of man, and the most *acceptable* in the *sacrifices* of God.

3. The *Eagle* which is the Lord and *Master* of all the Fowles of the Air; and,

4. *Man* which is the *Prince* and Ruler of all those, and of all the Beasts of the field, the Fowles of the air, the Fishes of the sea, and whatsoever walketh through the pathes of the seas.

Thirdly, Here is *Religion*, and the *best* of all Religions, the *Christian Religion*, most amply, though *enigmatically* and *mystically*, set forth unto us; for,

I. Here

four most admirable Beasts.

3

1. Here is both the *natures* and the *offices* of Christ, and the *chiefest* things that he did, and that we are to *understand* and *believe* for our salvation; they are all here exprest unto us; as,

1. His *divine nature*, under the notion of the *Eagle* and her lofty flight.

2. His *humane nature* is noted unto us, by *him* that had the face and appearance of a *man*.

And as his *natures* and the *quality* of his person are here thus *mystically* exprest; so his *offices*, that he was to discharge, are here likewise in the *same manner*, of the *Egyptian Hieroglyphicks*, set forth unto us; as,

1. His *Regal* and *Kingly office*, whereby he was to *rule* and govern his Church, is here to be understood by the *Lion*, which is the *King* of all the Beasts.

2. His *Priestly office*, whereby he was to *teach* and to instruct his people, and to offer *sacrifice* unto God, to appease his *wrath* and so to take away the *sin* of the world, is here most aptly exprest by the *Oxe* or *Calfe*, that was deemed the *most acceptable sacrifice*, that could be offered unto God: as you may see by the sacrifice of *Balaam*.

Num. 23. 1.

And, as his *natures* and his *offices* are here *thus* to be understood; so the *chiefest* things that he was to do, and the *chiefest* points that we are to *believe*, are likewise here fairly exprest under what is signified by these *four Beasts*; as,

1. His *Incarnation*, by *him* that had the *face of a man*.

2. His *Passion*, by the *Oxe*, or *Calf*.

3. His *Resurrection*, by the *Lion*.

4. His *Ascension*, by the *flying Eagles*.

Fourthly and lastly, not onely the foresaid *particulars* concerning Christ and these *main* points of Christian Religion are hereby to be observed, but also all the *whole duty* of man, and the *chiefest points* that every Christian ought to *discharge*, if he looks for eternal happiness, are here exprest unto us, under the *qualities*, *conditions*, *description*, and *prælice* of these Beasts, as hereafter I shall more *fully* declare unto you.

The description of the

And so you see, here is *sententia brevis*, a short speech, but *materia uberrima*, an Ocean of matter to sail over. And do you think that I can passe through such a world of most weighty points within the compasse of *one inch* of time, lesse then one little houre? that cannot be, by a far better head then mine.

Therefore I must crave *leave* onely to go as far as I can, untill I shall have your *Grace* and this honourable audience *leave* to proceed at some other time unto the rest of these points.

And for our more *orderly* proceeding at this time, I shall *humbly* desire you to observe these three points :

- | | | |
|---|---------------------------|----------------------------|
| { | 1. The <i>number</i> | } of these <i>Beasts</i> . |
| { | 2. The <i>description</i> | |
| { | 3. The <i>practise</i> | |

1. The number of the *Beasts* four. Gen. 31. 7.

1. For their *number*, it is said they were *four Beasts*. And you must remember, that sometimes a *certain* number is put for an *uncertain*, as when *Jacob* said unto *Laban*, *Thou hast changed my wages ten times*; that is, *several* times. But here I take this number to be as it is set down, to signifie *four Beasts*, and neither *more* nor *less*.

2. The description of the *Beasts*.

2. The *description* of these *Beasts* is two-fold;

- | | |
|---|---------------------------------------|
| { | 1. Particular and proper to each one. |
| { | 2. General and common to them all. |

1. The proper and particular description of the *Beasts*.

1. Touching their *particular* description: we are to consider.

1. *Who* and what they are that are *thus* exprest by these *Beasts*.

2. *Why* each one of them is so exprest, as they are here described unto us.

Aug. de civit. Dei l. 8. c. 3.

For the first, I may truly say with *St. Aug.* *Alii atque alii aliud atque aliud opinati sunt*, several men have had their *several*

four most admirable Beasts.

5

ral interpretations of them; and I finde *four* expositions of them to be most of all respected,

- 1. Of the *Papists*.
- 2. Of the *Puritans*.
- 3. Of some latter Writers of the *Protestants*.
- 4. Of the *Ancient Fathers*.

1. The *Papists*, interpreting *this vision* of the Militant Church, do understand the same by *Heaven*; and by the *seat* that was set therein, they understand the *authority* of the Church of *Rome*: by the *Lamb* or him that sate on the seat, their *universal* Bishop the Pope: and by *these four Beasts*, they would have us to understand the 4. *Patriarchships*,

- 1. Of *Antioch*.
- 2. Of *Ephesus*.
- 3. Of *Jerusalem*.
- 4. Of *Alexandria*.

Which have always had the *greatest power* and cheifest authority next after the *Church of Rome*. And by the 24. *Elders*, that sate upon the 24. seats, they understand the *six Arch-Bishops* that were in every Patriarchship, as 1. in *Antioch*. The Arch-Bishop, 1. of *Mesopotamia*, 2. of *Ninivee*, 3. of *Babylon*, 4. of *Assyria*, 5. of *Parthia*, 6. of *Media*.

2. In *Ephesus*. The Arch-Bishop, 1. of *Smyrna*, 2. of *Pergamus*, 3. of *Thyatira*, 4. of *Philadelphia*, 5. of *Sardis*, 6. of *Laodicea*.

And so the rest of *Jerusalem* and of *Alexandria*. But *this exposition* seemeth furthest from the truth.

1. Because they interpret it of the *Priest-hood*, Church and Government thereof, altogether *externally*. Whereas indeed the *Kingdom* and Priest-hood of Christ is altogether *spiritual*, *Non quod hoc etiam temporaliter non possideat. sed quod in caelis habeat imperium*, as St. Chrysost. saith.

Chrysost. homi.
82. in c. 18.
Johan.

II. For

The description of the

*In Regist. ejus-
dem Gregorii.*

II. For that the Church of *Rome* was not as then *Empresse* and cheif Lady of all other Churches, nor afterwards, till the time of the Emperour *Phocas*, as it appeareth by the Epistles of *Gregory* Bishop of *Rome* unto the Emperour *Mauritius*.

III. Because that if this exposition were true, the Arch-Bishopricks of *Italy, Spain, France, Britany, Germany*, and the like, should be excluded, which were too great a wrong from this vision; or they could not tell under which Patri-archship they should be comprehended.

2. *Expositi-
on.*

The second *Exposition* is of *Brightman* and his followers, that say, these four *Beasts* do signifie the four-fold state, quality, and condition of the *Ministers* of the Church of *Christ*, from the time of our Saviours *Ascension* to his coming to judgment. As,

1. Age.

*Euseb. l. 8. c. 11
& 12.*

1. In the infancy of the Church they were bold and stout like *Lions* to preach the Gospel of *Christ*, so that although, as *Eusebius* saith, *Alii flammis exusti, alii ferro perempti, alii patibulo cruciati, & alii flagris verberati*, Some were burn'd to ashes, some slain with the sword, Some hanged, and others whipped to death; yet they ceased not to publish the truth of *Jesus Christ*, because they knew, that as *S. Bern.* saith, *Vere tuta pro Christo & cum Christo pugna, in qua nec vulneratus, nec occisus frandaberis à vittoria*; To fight for *Christ* and with *Christ* is very safe, when neither wounded nor killed, we should not be deprived of the victory.

2. Age.

2. In the next age of the Church, after *Constant.* the Great, that closed up the *dayes* of Persecution, the *Ministers* of *Christ* were as painfull and laborious in their vocation of Preaching the Gospel of *God*, as the *Oxen* are in tilling our ground or treading out the Corn for us. And so their voluminous works and pious devotions left behind them, do sufficiently testify what pains they took: so much, that it made the Emperour *Maximinus* to wonder, to see how sedulous they were in doing good, and propagating the Gospel of *God*.

3. In the *third age* of the Church, and this last *Century* of 3. Age. years, they are said to have *faces like men*, because that now since the time of *Wiclef, Luther, Melancton*, and the rest of our Protestant Writers, the people, and divers of the *Priests* that formerly (by reason of the Latine Liturgy) understood *no more* what they *prayed*, or what was *said* unto them, then *Balaams* Ass understood her own voice, were now made to become *like men*, so rational, that they understand both the *Sermons* and the *Service* of the Church.

4. In the *last age* of the Church, the *Ministers* of the fifth 4. Age. *Monarchy* so much dreamed of by the *Phanatick* Sectaries of our time, are expounded by them to be *here understood* by this *flying Eagle*; because that by reason of their *swift*, extemporary and *undigested* sudden Meditations and Sermons; they will most *speedily* pour out their words into all Lands, as *Lucilius* did his Verses, *Horat. Serm. l. 1. p. 212*. And send forth their voices to the *ends of the World* for the converting of the *dispersed Jewes*, and all other *Pagans* and worldlings to the faith of Christ, and to bring them back again out of *Scythia* into *Palestina*; which is *easier* said then done, and is far enough from the *meaning* of the Holy Ghost in this place, as I have fully and amply shewed the vanity of this fiction in the sixth Book of my true Church. Therefore to proceed, I find the *third exposition* to be of some of the *best* 3. *Exposition*. Protestant Writers, whereof notwithstanding each several one hath his *several exposition*: as some interpret them to signify the *four Elements*, others, the *four special faculties* of the soul; others, as *Bullinger* interprets them, to signify the *four great Monarchies* of the world; and others, as *Baconthorp* and *Albertus apud Balaam*, by these *four Beasts*, do understand the *four great Prophets*, *Esay*, *Jeremiah*, *Ezekiel*, and *Daniel*.

Bullinger in Loc.

But *Aretius* and *Maier* do with *Rupertus* interpret them to signify the *four greatest Mysteries* of our Christian Religion. As,

I. The *Incarnation*. II. The *Passion*. III. The *Resurrection*. And IV. The *Ascension* of our Saviour Christ: and

it

four most admirable Beasts.

it cannot be contradicted but that *these things* are thereby signified. As,

I, His *Incarnation* which is the assuming of the *nature* of man unto the *person* of God, and that, as *Nazianzen* speaketh, *Permanendo quod erat, & assumendo quod non erat*, by still remaining *what he was*, and taking upon him *what he was not*, is here understood by him that had his *face like a man*.

2. The *Passion*. II, His *Passion* is signified by the *Calf*; because all the *Sacrifices*, that were offered unto God, were

either { 1. *Zebach*, which they properly termed *Sacrifices*, or,
2. *Mincha*, which they called *Oblations*.

And the first sort was of *living Creatures*, and the second sort was of *dead things*, as the *first fruits* of Corn, Wine, Oyl, and the like.

And the first sort also, was either { 1. Of the *Heards*,
or,
2. Of the *Flocks*.

And of the *Heards* were offered, { 1. *Oxen*. } and of these,
2. *Cows*.
3. *Calves*.

Heb. 9. 19.
Virgil. Eclog. 3.

The *Calves* were most *usually* offered, both among the *Jews* and *Gentiles*; for *Moses* took the *blood* of *calves* and *sprinkled both the book and the people*: and *Virgil* saith,

Cum faciam vitula pro frugibus ipse venito.

And therefore *Christ*, being to offer up himself a *sweet-smelling Sacrifice* for our sins, his *Death* and *Passion* could not be better signified by any thing, then by the *Calf*.

3. The *Resurrection*.

III, His *Resurrection* is understood by the *Lion*; because

cause that he, *Qui agnus existerat in passione, factus est leo in resurrectione.* For though by *Esay's* Prophecie, he should be led as a *sheep* to the slaughter; yet by *Jacob's* Prophecie, he should come from the *spoil* like a *Lions* whelp, and so declare himself mightily to be the son of God by his *resurrection* Bern. De resurrectione. *Rom. 1.4.* from the dead.

IV, His *Ascension* is understood by the *flying Eagle*, IV, The *Ascension*. which mounteth up on high; according as the Prophet saith of *Christ*, *Thou art gon up on high, thou hast led Captivity captive, and received gifts for men.*

The fourth Exposition is of the ancient Fathers, as *Irenaeus*, 4. Exposition. *Venerable Bede*, *St. Hierome*, *St. Augustine*, *St. Gregory*, *Lyra*, and almost all of them did agree, that by these four Beasts are understood the four *Evangelists*, *St. Matthew*, *St. Mark*, *St. Luke*, and *St. John*. Iren. l. 3. c. 2. Beda in hunc loc.

But to reconcile all or most of these Interpreters, I say, that,

1. *Primarily* we may and ought to understand the four *Evangelists* by these four Beasts. The reconciling of the Interpreters.
2. All the *Magistrates* of the Commonwealth, and all the *Ministers* of the Church and *Preachers* of God's word.
3. And lastly, All *Christians* whatsoever they be, ought to be like unto these four Beasts, both in their *description* and in their *practise*.

First then, I say, that by these four Beasts we are to understand the four *Evangelists*.

1. Saint *Matthew* by the *Lion*, though Saint *Gregory* would have Saint *Mark* understood by it.
2. Saint *Luke* by the *Calf*.
3. Saint *Mark* by him that had the *face of a man*.
4. Saint *John* by the *flying Eagle*. For,

I finde two special things that may well confirm and make good this Exposition; as first, the manner of their description; and secondly, the general practice of the four. For if you mark it, they are described two manner of wayes.

The description of the

- §1. Generally.
 §2. Particularly.

And first in their *general* and common description, they are *all alike*; for they had all *six wings* about them, and they were all *full of eyes*. And secondly in their *Practise*, they all sung the *same song*, saying, *Holy, holy, holy, Lord God Almighty, which was, which is, and which is to come*.

But in their *particular* or proper description, each one of them *differeth* from the other, as you see. The first was like a *lion*, the second like a *calves*, &c.

So the *four Evangelists* in *general* aimed at the *same thing*, to set forth the *life and death* of the *Messiah*, and to bring us all to *believe*, that *Jesus Christ* is the *Son of God*, the *Saviour* of the world; and that in *believing* on him, we shall have *eternal life*.

But if we look into their more *special end* and aim, we shall finde, that each one of them *differeth* very much from the others. For,

1. St. Matthew
 proves Christ to
 be a King.

1. St. Matthew seemeth *principally* to aim at the declaration of the *Regal* or *Kingrick* office of *Christ*, and to prove him to be that *Lion of Judah* which the *Jews* long expected for to come to be their King, to sit upon the *Throne of David*, and to govern the *people of God*: and this he proveth by many Arguments. As,

1 Argument
 from his *Pedegree*.
 Ambrosius in
 Luc. 3.

1. *A Prosapia*, from his *Progenitors*; for he deriveth him *lineally* from King *David*, and he reckoneth fourteen Kings in his *Pedegree*: and after that, he brings him from *Zerobabel* in the *bloud royal* unto *Joseph*. Whereupon Saint *Ambrose* saith, that St. Matthew deriving his generation by and from *Solomon*, and St. Luke by *Nathan*, they seem to shew, *Alteram regalem, alteram sacerdotalem Christi familiam*, the one family to be from the *Kings*, and the other from the *Priests*; *Quia fuit verè & secundum carnem regalis & sacerdotalis familia*, because he was both of the *Royal* and

four most admirable Beasts.

11

and of the Priestly family: *Ecce Rex ex Regibus, & Sacerdos ex Sacerdotibus*, and so both a King and a Priest.

2. Saint *Matthew* proves him to be a King *ab adoratione Magorum*, from the doings of the *Wise-men*; for the *Star* of the *Messias* being prophesied of by *Balaam*, and left as a Tradition among the *Gentiles* by *Zoroastres* King of the *Bactrians*, (that was excellent in all learning) that it should appear to shew the birth of this King of Kings; though *Virgil* flatteringly and falsely applied it to *Augustus*, saying,

2 Argument
from the doings of the
Magi.
Numb. 24.

Ecce Dionæi præcessit Cæsaris astrum.

Yet these *Magi* being, as St. *Chrysostom* writeth, upon the Mountain *Vittorialis*, worshipping their God, a *Star* did appear unto them in the likeness of a little childe, and they rejoycing thereat, conceived that, as *Fulgentius* saith, *Puer natus, novam stellam fabricavit*, the long-expected childe being now born, did create this fore-prophesied star, to testifie his birth unto the world; and therefore they did forthwith begin their journey to *Jerusalem*.

Fulgent. fol.
657. in serm.
de Epiphm.

And how they came so great a journey in thirteen dayes after his nativity, *Rhemigius* answereth, *Puer, ad quem properaverunt, potuit eos in tam brevi spatio temporis ad se adducere*, The child, to whom they hastned, was able to help them in so short a space to come unto him: and St. *Augustine* saith, that *Tres Magi iter unius anni in tredecim diebus peregrinunt*, They performed in thirteen days the journey that might well require a whole year to finish it; especially if you consider, that these *Magi* were Kings themselves, as St. *Cyprian* delivereth from the tradition of the Church, and St. *Chrysost.* dissenteth not much from his opinion: when as the Prophet *David* saith to intimate the same thing, *The Kings of Arabia and Saba shall bring gifts*

How the Magi
came so speedily
to Jerusalem.

Cypr. in serm.
de Baptismo.
Chrysost. hom.
6. in Math. 2.
Pf 72. 10.

And now, when these *Magi*, these three Kings, had found out this King, they fell down and worshipped him; for though, as St. *Chrysost.* saith, *Viderunt puerum hominem*, They saw this

The Description of the

What the *Magi*
did.

childe to be a man; yet *Agnoverunt redemptorem*, they acknowledged him to be their Redeemer. And though he was, *In gremio pauperis matris positus, & pannis vilibus involutus, & nullum regia dignitatis humana signum habens*, lying in the lap of his poor mother, and wrapped in vile clouts, and without any sign of royal Majesty; yet, as both *Chrysoſtom* and *Fulgentius* say, *Ex stella didicerunt eum esse regem*, They were taught by the *Star*, to understand that he was a King: and therefore they did homage to him as to the king of kings, and they offered to him gold, myrrhe, and frankincense, the gold, to shew his regal dignity, the frankincense, his deity, *quia thus ad honorem divinum concrematur*, and myrrhe, to shew his mortality, because they use to put myrrhe to the bodies of the dead.

And so by this their action, they shewed,

1. Their humility, *quia prociderunt*, because they fell down.
2. Their Faith, *quia adoraverunt*, because they worshiped him. And
3. Their Charity, *quia munera obsulerunt*, because they offered these their gifts unto him.

Why the
Magi do neg-
lect Herod and
adore Christ.

But how cometh this to pass, *quod volunt adorare regem nuper natum, & infantem lactantem, & non adorant regem ante annos aliquot ordinatum & populos imperantem*? That they will worship the King newly born, and an infant sucking on his mothers breasts, and worship not the King that was ordained long before, and was ruling and commanding all the people? What is this, *quod ille natus in palatio contemnitur, & iste natus in diversorio quaritur*? that he which is born in the palace, and laid in a bed of silver is neglected, and he that is born in the stable, and laid in the manger is enquired after and adored?

It is answered, because that this child which is but *parvulus in praesepio est immensus in celo*, small in the cratch is great and immeasurable in heaven; and he whom these *Magi* call King of the Jews, is the Lord and Creator of the Angels. And so you see how Saint *Matthew* by the testimony of these *Magi*, and the worship that they doe unto him, doth prove him to be a King.

The

The third Argument that he useth to prove him to be a King is drawn *ab Herodis timore*, from the fear of Herod; for when the *Magi* came near unto *Hierusalem*, *abscondita est stella*, saith Saint *Chrysostom*, & *quod ante apparuit, rursus disparuit*, and that which appeared before was vanished again, saith Saint *Basil*. And that for three speciall reasons.

1. That the *Star* being hid, they should be forced to enquire concerning Christ: that as they were first moved to seek him by a celestial sign, so secondly, they should be confirmed by the propheticall saying, and the answer of the Hebrew Doctors, saith Saint *Chrysostom*.

2. That the testimonies of Christs enemies might be, *longe prestantiora fideque digniora*, saith Saint *Basil*, received without question.

3. That they, (that is, the *Magi* enquiring after him, that they might first honour him) the *Jews* should be justly condemned, *qui illum cruci affixerunt, quem alieni adoraverunt*. Strange that his own Countrymen should crucifie him, when these strangers came to adore him. Therefore the *Star* was obscured, and they enquired, *where is he that is born King of the Jews?*

Whereupon *Herod*, though it should have moved him to cast his *Crown* at his feet, yet was he vexed with grief at the heart, and troubled with horrible fear which the *Magi* brought to this King of the *Jews*, by their enquiring after another late-born King of the *Jews*. And therefore being full of fear, least this spiritual King should take away his temporal Kingdom, as he had formerly slain *Hircanus*, *Aristobulus* and his three Sons in his furious rage: so now, being more incensed with ire, through this *Frankie* fear, he put to death his own wife *Mariamne*, his mother *Alexandra*, and fourty of his chiefest noble men of the tribe of *Juda*, and he slew all the great *Sanhedrim*, that is, the 72 Senators of the *Jews*, and fourteen thousand infants in and about *Bethlehem* (as some do think) and among the rest he slew his own infant born of a Jewish woman, as *Philo* writeth, which made *Augustus* say, That he had rather be his pig than his son; And all this he did

3 Argument
From the fear
of Herod.

*Chrysost. supra
Mat.
Basil. Se m. de
humana Christi
generatione.
fol. 138.*

*Joseph. l. 15.
c. 9. & 11.*

*Philo Judaeus
in l. de tempore
in*

The description of the

in hope to root out and destroy all the royal blood of *Juda*, least this King and Lion of *Juda* should deprive him of his Kingdom. And what insinable, incurable madness is this? and how vain is the thought? For this King, which is now born, doth not come, saith *Fulgentius*, *reges pugnando superare, sed moriendo mirabiliter subjugare*, not to overcome them by fighting, but wonderfully to subdue them by dying, and therefore he is not born, *ut tibi succedat, sed ut in eum mundus fideliter credat*, That he should succeed thee, but that thou and all the World should believe in him, and so be saved by *Sermon de Epiph.* him.

Innaniter ergo invidendo timuisti successorem, quem errando debuisti querere Solvatorum. *Fulgent.* *Sermon de Epiph.* fol. 652.

And therefore it was but a vain thing for *Herod* to fear where no fear was, and to foster fear where he should have faith: but this fire of anger and this fear of heart, doth sufficiently shew that *Herod* knew the *Messias* should be a King, though he understood not what manner of King he should be, and so saint *Matthew* setteth down this his fear and cruelty for the third argument, to prove the kingrick office of Christ, and Christ to be a King.

4 Argument.
From Christ
riding to *Hierusalem*
upon
the asse.

Matth. 21. 4, 5.
Chrysostom.
67, in *Matth.*

Bedalib. 5. in
Luc.

The fourth argument that Saint *Matthew* useth to prove Christ to be a King is, from his riding to *Hierusalem* upon an asse; and he tells us plainly, that Christ did this, to shew that he was the King of the *Jews*; for he saith, that all this was done, that it might be fulfilled which was spoken by the Prophet, saying, *Tell yee the daughter of Sion, behold thy King cometh unto thee meek, and sitting upon an asse*, and ask the *Jews*, saith Saint *Chrysostom*, *quis non regum a sine vetus Hierosolymam intravit*, which of all their Kings entred *Hierusalem* upon an asse, and they shall never be able to name any other besides Christ. For the other Kings rode in Chariots, to shew their pompe, and this King onely rode upon an asse, to shew his humility, and yet, *neque amittit divinitatem, nec regiam dignitatem, cum nos docet humilitatem*, by teaching us humility, he neither looseth his divinity, nor abateth any thing of his royal dignity: when as clemency and humility in Majesty do shine like a precious diamond well set in the purest gold. And Saint *Ambrose* saith, that when Christ rode to *Hierusalem* upon

upon an *ass*, the people that followed him, did three speciall things. What the people did.

1. They repeated the Prophecie, to shew that they were not deceived.
2. They acknowledged his *Deity*, in saying, *Hosanna, Salvum fac*: save Lord.
3. They called him their King, because he was the *Son of David*.

And all was to shew, that this *meek* and humble *King* was the promised *Messias*, the *glory* of *Israel*, and the *expectation* of the *Gentiles*.

The fifth Argument that Saint *Matthew* useth to prove Christ to be a *King* is from the *marriage* of the kings son; for venerable *Bede* demandeth who is the *Kings son*, but he, of whom the Prophet speaketh, *homoe est & quis cognoscit eum?* And the *marriage* of this son is the *union*, and *joyning* together of the God-head with our *humane* nature *in uno supposito*, in one person. The *servants* that he sent to invite the guests, were the *Prophets* and *Preachers* of the Gospel: those that were *first invited* were the *Jews*: the three sorts of *refusers* are.

§ Argument.
Math. 22. 1, 2
From the marriage of the kings son.

Beda super Luc.
l. 4.

I. *Rich Worldlings*: that say *villam emi*, and do love the things of this *World* better then the things of God.

Who were the refusers to come to the Wedding.

II. *Sensual men*, that have 5 *yoke of Oxen*, and doe follow the lusts of their 5 *Senses*: the lusts of the eyes and pride of life.

III. *Lascivious wanton men*, that cry *uxorem duxi*, and are led away with carnal pleasures
Or as Saint *Ambrose* saith, we may understand.

I. The *Gentiles*, by him that said *villam emi*, I bought a farme.

II. The *Jews*, by him that said, I bought 5 *yoke of Oxen*, because they were under the heavy *yoke of the Law*, and the 5 books of *Moses*, that were such a *yoke* as that neither they nor their *fathers* could bear it, and therefore they cried out

The description of the

Psal. 2.

out, *dirumpamus vincula*, let us break these bonds asunder, and cast away these cords from us. And

III. The *Heretiques*, *Schismaticks*, and the like *Fanatique* Sectaries, that are wedded to their own obstinate and foolish opinions, which like *Eva* tempteth them, and as another *Dalilah* destroyeth them, may be understood by him that had married a wife, and therefore neither could nor would obey the truth, and so come unto the marriage of this King, which is here shewed unto us by the Evangelist, but tell us flatly, they neither can nor will do it: their wife (which is their obstinate opinion) will not suffer them.

4 Argument.

Beda in L. c

The sixth Argument that Saint *Matthew* produceth to prove Christ to be a King, is, from the inscription of *Pilate*, *Jesus of Nazareth, King of the Jews*. Whereupon *Beda* saith, that because he was both King and Priest together, when he offered up that invaluable sacrifice of his flesh upon the Altar of his cross unto God his Father, he fully challenged (and it was rightly given unto him) the title of his royalty, which did belong and was so due unto him, and that title was written in *Hebrew*, *Greek*, and *Latine*, which were and are the three most special languages of the World, that all the World might read it, and believe it, that Christ by his cross *non perdidit sed potius confirmavit & corroboravit imperium*, hath not lost, but rather strengthened his right unto his kingdom: So that although God suffered them to take away his life, yet they could not take away his kingdom from him, but when he was dead upon the cross, yet still the title remained, that he was *Jesus of Nazareth king of the Jews*. And it was written in *Hebrew* in respect of the *Jews*, that gloried in their Law, and in *Greek*, in respect of the *Gentiles*, that boasted of their wisdom, and in *Latine* in respect of the *Romans*, which then ruled and domineered over most and almost all the Nations of the World; that the *Jews*, will they, nill they, may see, that *omne mundi regnum, omnis mundana sapientia, & omnia divina legis sacramenta testantur, quia Jesus est Rex*, every kingdom of the earth, all the wisdom of the World, and all the sacraments of the divine law, do bear witness, that Christ is

King

King, and this *Lion* here spoken of in this Text. And the difference betwixt this *Lion* and all other *Lions*, is, that, as *Franciscus Vallesius de sacra Philosophia*, c. 55. saith, *Mos Leonis est sibi tantum pradam capere, & non Leana*: but Christ took the prey for his Church, and not for himself.

And we finde that his *kingdome* by three special *prerogatives* excelleth all other *kingdomes* of the world; that is,

1. Preheminence of Christ's kingdome three-fold.

- { 1. *Eternity*;
2. *Purity*;
3. *Largity*;

1. The Prophet saith, *thy Throne, O God, is for ever and ever, and thy Dominion shall endure throughout all Ages*: but *transibit gloria mundi*, all other Kings within so many years shall not govern, and after so many dayes they shall not be; for death spareth none, but *sceptra lignonibus aequat*. And as *Nazianzen* saith, *Constantinus Imperator & famulus meus, esset Agamemnonis & Thyrsitis*, death makes no difference betwixt the bones of King *Agamemnon* and base *Thyrsites*, the Emperour *Constantine* and my servant; but when their race is run and their glass is out, we may say of each of them, as *Horace* saith of his Friend *Torquatus*.

psal. 110.

* *Non Torquate genus, non te facundia, non te Restituet pietas.* —

Horat.

But this King hath a *prerogative* above them all, for he was, *Rex à seculo*, a King from everlasting, and he shall be a King in *secula seculorum* world without end; for so the Angel *Gabriel* testifieth, that of his *kingdome* there shall be no end.

Luke 1. 33.

And this should batter down the pride of Tyrants, that say with *Nebuchadnezzar*, *Is not this great Babel that I have built?* For *mene, mene, tekel, peres*, their glory is but as the grass of the field; or otherwise, if they were immortal, they were intolerable. And this should teach us to labour, to become the *Subjects* of this King, in whose *kingdome* there shall

The description of the

Aug. l. 1 c.
10. de Trinita-
te.

shall be, as Saint *Augustine* saith, *requies sempiterna, & gaudium quod nunquam auferetur a nobis*, An everlasting rest, and joy that shall never be taken from us.

2. Prehemi-
nence.

The second *preheminance* of his kingdome is *purity*; for of this King the Prophet speaketh, *thou hast loved righteousness and hated iniquity*, and the *scepter of thy kingdome is a scepter of righteousness*. For this King is not like *Ahab*, that would take away *Nabuths* Vineyard, nor like *Rehoboam*, that would oppress his Subjects with over-grievous Taxes, but he is a righteous King, and a most just Judge, far unlike some Judges of former dayes, that for a word have made a man a *transgressor*, and for a syllable or one letter, have quite overthrown a mans cause and right, and so have made the Laws a nose of wax, to bend and turn as they pleased, and to be rete *Vulcanium*, like *Vulcans* iron net, to catch the poor and friendless: but *tela aranea*, like the spiders web, so easie for the rich and powerful to passe through it. But blessed be God for it, we have few such now, and we hope we shall not provoke God so far, as to send such amongst us; for if you suffer oppression and wrongs, when as the poet saith,

Mensuraque juris vii erit.

Sap. 1. 1.

Then surely, peaceable men shall not be able to live in the Common-wealth. But the equity and justice of this King should perswade all other Kings to follow his Example, and as the wise man saith, *to love righteousness, all they that are Judges of the earth.*

3. Prehemi-
nence.

The third *preheminance* of his kingdome is, that God appointed this King with the oyle of gladness in all things above his fellows; for their time hath an end, their dominion a limitation, but his time is not limited, and his rule hath no marches; but *exiit in omnem terram*, it hath gone forth into all Lands, because he is the King of all the earth: and when as all other Kings are but *Reges Gentium*, Kings of some few Nations, he is *Rex Regum, & Dominus Dominantium*, the King of all other Kings, and the Lord of all Lords.

And

And therefore *Eusebius* saith, that the distinction or difference betwixt this true *Christ* and the other imaginary Christs, that were anointed Kings before him, may truly and very easily be discerned; *quia illi priores Christi nulli penè nisi genti propriae cogniti sunt*, those former Kings were scarce known to any, but to their own proper people: but not onely the name, but also the rule, power and kingdome of this true King is extended over all Nations, & per uniuersum orbem terra, and through the compasse of the round world.

Euseb. l. 1. c. 1. Eccl. Hist.

And though, when the Jewes would have crowned him King, *Rex fieri noluit*, he refused the same; yet to shew that this *Dominus Angelorum*, was also *Rex Iudaorum*, as *Beda* *Beda l. 5. in* speaketh, when he rid to *Ierusalem* upon the Ass, he willingly permitted the people to cry *Hosanna*, and to intitle him King of the Jewes, and he confessed as much himself unto *Pilate*, that he was a King.

c. 19. Luc.

And what meaneth this, saith the *Venerable Bede*, that he now willingly embraceth, *quod prius fugiendo declinauit*? that which before he declined, and fled from it; and the kingdome, that while as yet he lived in the world, he would not accept, he now denieth not to take it, when he is by and by ready to go out of the world.

He answereth, that he formerly refused it, because of the gross imagination of the Jewes, that conceited him to be a temporal King like unto others; but he doth now accept it, to shew, *quod non temporalis & terreni, sed aterni in caelis Rex esset imperii*; that his kingdome was not of this world, as himself said unto *Pilate*, but as the King of Heaven he ruled all the world.

Beda l. 3. in c. 11. S. Mar.

Well then, seeing Saint *Matthew* doth by so many inanswerable arguments prove *Christ* to be a King, and that he is a perpetual, universal and principal King, and here expressed by the *Lion* in this Text, we may collect and draw matter both of comfort and fear, both of joy and of grief. For

What we may learn from this Doctrine, that *Christ* is our King.

1. Seeing *Christ* is King, then, as the *Psalmist* saith, *exultet terra*, let the earth rejoyce; for if we will obey him, and

Psalm. 97. 1.

be ruled by him, he will appoint over us such *Viceroyes* and under-rulers, that will lead us, *sicut oves*, gently and lovingly, like sheep, as he did the *Israelites* by the hands of *Moses* and *Aaron*. And

Psal. 99. 1.

2. Seeing Christ is King, then as the same Prophet saith, *contremiscat populus*, let the people tremble; for if they fall to be unruly, as we were of late, let them be never so impatient, this King can as easily gather unto himselfe the spirit of his under-Princes, as we can slip a cluster of Grapes from a Vine, and he can send them a *Rehboam* without Wisedome, or a *Jeroboam* without Religion, or *Ashur* a Stranger, an *Usurper*, as we have had, to be our King, or *nullum Regem*, no King at all, but a disordered *Anarchy*, which is the worst of all; and all this, *quia non timuerunt Jehovam*, because they cared not for God, neither was God in all their thoughts.

Psal. 10. 4.

But to end this Point, seeing Christ our King is this *Lion* here mentioned, we need not fear our spiritual enemies; for though he be a *Lion*, and a roaring *Lion*, that is against us; yet you see we have a *Lion* with us; and as Saint John saith, *he that is in us is greater then he that is in the world*, and is stronger then the strong man armed, and able, as the Apostle saith, *to tread and bruse Satan under our feet*; and therefore we ought to stand fast in the Lord without fear, because as Saint Chrysostome well saith, *non debet timere hostem fortem, qui habet Regem fortiozem*, he need not fear the strongest enemy that hath a stronger King: as our King is, blessed be God for it.

1 John 4.

Rom. 16. 20.
Vide the abridgment of the Gospel, fol. 26. & 27.

2. Saint Luke is understood by the Calf.

2. as Saint Matthew is here understood by the Lion, (*quia solet res qua significat ejus rei nomine quam significat nunchu pari*, as the bread, that signifyeth the body of Christ, is termed the body of Christ) because he proverth Christ to be the King of the Jews, and that *Lion of Juda*, which was so long expected to come into the world: so, for the like reason, Saint Luke is here to be understood by the Calf, because he principally aimed to prove Christ, that is signified by the Calf, to be that Priest, of whom the Lord sware, *thou art a Priest for ever after the order of Melchisedeck*.

For

For I told you before, that of all the *sacrifices* of the four footed Beasts of the Herds, which the *Hebrews* called *bakar*, that is, *maiores bustias*, the greater sacrifices, the *Calf* was most acceptable unto God, as the Prophet sheweth, *when they offered young bullocks*, id est, goodly Calfs upon his altar. And the reason is, because the *Calf* is meeker and more gentle then either of the rest; in regard of which *meekness*, the quiet and peaceable man is metaphorically called a *Calf*. Psal. 51. 19.
Heb. 9. 19.
Exod. 24. 8.
Ezay. 11. 6, 7.

And therefore by the *Calf* is here signified the *Priestly* office of Christ, whereby he offered up himself as a meek and immaculate *Calf* unto God, that by the *blood of this Calf*, we might be sprinkled and purged from all our sins; because that *without shedding of blood there is no remission*, as the Apostle speaketh. Heb. 9. 11.

And of all the rest of the Evangelists, Saint *Luke* onely doth most specially aime to prove Christ to be a *Priest*, and to shew his *Priestly* office; for both the *Alpha* and *Omega* of his Gospel is concerning the *Temple* and the sacrifices thereof, when as he beginneth the same with the *Priesthood* of *Zacharias* and his sacrifice of incense, and endeth the same with the sacrifice of the Christians that were continually in the *Temple* praying and blessing God. Luc. 24. 53.

For though that before the birth of this *Priest*, the other *Priests* were to burn incense in the Temple of the Lord, as *Zacharias* did; yet this *Priest* being now born, and ascended up to heaven, the sacrifice that the Christians are to offer unto God, is to be continually praying and lauding God in the Temple, as Saint *Luke* saith the Apostles did. For the true propitiatory sacrifice being exhibited, the *Types* and *Figures* thereof must now cease and be abolished, and in the place thereof, the gratulatory sacrifice must be established. And therefore Saint *Luke* beginneth his Gospel with the propitiatory sacrifice of *Zacharias*, because Christ was not as yet incarnate: but he endeth the same with the gratulatory sacrifice of the Apostles, because that now the word was made flesh, and Christ had ascended into Heaven. John 1.

And

The description of the

S. Luke proveth Christ to be a Priest by 3 special Arguments.

And lest this should not be sufficient to demonstrate Christ to be a Priest, he proceedeth to prove him to be that Priest which was after the order of Melchisedech, by three other special Arguments.

- {
1. *A Prosapia*, from his *Pedegree*.
 2. From the true *qualities* and *properties* of a Priest.
 3. From the performance of the *duties* and *office* of a Priest.

1 Argument from his Pedegree.

Beda l. 1. inc.
3. Luc.

1. In that St. Luke deriveth his Genealogy by *Nathan*, S. Ambrose saith, it was to shew his *Priestly* office; and Venerable Bede saith, that because Saint Matthew intended to shew the *Regal* office of Christ, and St. Luke his *Priestly* office, therefore St. Matthew derives his person from King Solomon, and St. Luke from *Nathan*: and so, saith he, in the Chariot of the *Cherubims*, the *Lion* which is the strongest of all Beasts, designs his *Kingly* office; and the *Calf*, which was the sacrifice of the Priest, denotates his *Priestly* function: and saith he, *Eandem uterque sui operis intentionem in genealogia quoque salvatoris texenda observavit*, And both the *Evangelists* in like manner observed the *same* intention of their work in setting down the *genealogy* of our Saviour. And then immediatly he addeth two excellent Observations to confirm the same point. As,

1 Observation.
Beda *ibid*.

1. That in the *manner* of setting down his genealogie S. Matthew descended from *Abraham* to *Joseph*, to note his *Kingly* office, and to shew that he partaked with us of our *mortality*: but S. Luke by ascending from *Joseph* unto *Adam*, and so to God, doth rather design his *Priestly* office in expiating our sins, and so bringing us to *immortality*. And therefore, in the descending generations of S. Matthew, the taking upon Christ *our* sins is signified; but in the ascending genealogies of S. Luke, the abolition of *our* sins is noted unto us. For so the Apostle saith, *God sent his Son in the similitude of sinful flesh*, there is the acceptance and the taking of our sins upon

upon him; and for sin, or by the sacrifice for sin, condemned Rom. 8. 3.
 sin in the flesh; there is the expiation of our sins. And,

2. To the same purpose he observeth, that S. *Matthew* in 2 Observation. his genealogie descended from *David* by *Solomon*, with whose mother *David* sinned: but S. *Luke* ascended by *Nathan* unto *David*, by a Prophet of which name God absolved him from his sin.

The second *Argument*, whereby S. *Luke* proveth Christ to be a *Priest*, is from the quality of a Priest, what manner of man he should be; and that is, to be endued with knowledge and uprightness, or judgement and righteousness: for which cause the Prophet prayeth, Give the King thy judgement, O God, and thy righteousness unto the Kings son: For who is this King, and this Kings son, but this Priest, the Messias of the world? And so *Moses* prayeth in like manner, Let thy Urim and thy Thummim be with thy holy One, or as some read it, upon the man of thy mercie: for who is this holy One, or this man of his mercie, but this our true high Priest, called the man of his mercie,

2 Argument from the quality of a Priest which should be 1. knowledge. 2. uprightness. Ps. 72. 1.

Deut. 33. 8.

1. Because he is the man that is full of mercie.
2. Because that God out of his meer mercie did give this man unto us.
3. Because by this man onely and none else, we obtain mercie.

And according to these two mens prayer for those two things to be given unto the high Priest, God gave them most amply, without measure, unto the *Messias*, that is, our high Priest: For, I have put my Spirit upon him, saith the Lord, there is knowledge; and he shall bring forth judgement unto the Gentiles, there is uprightness.

Esey. 42. 1.
 Jer. 23. 5.

And S. *Luke* sheweth, that Christ had *Urim* and *Thummim*, knowledge and uprightness without measure. For,

1. Christ his knowledge. Luke 11. 49.

In regard of the first, he plainly calleth him, the wisdom of God. And his wisdom appeared,

1. In his wise, unreprouable and unreplicable answers to Satan,

The description of the

Luke 10. 7.

Satan, that subtil Serpent; to the *Herodians*, that feigned themselves to be *just men*, and were sent to intrap him in his speech; and to the *chiefest Doctours* of the Jews, to whom he did so *wisely* answer, that they durst not *ask him* any thing at all: and if he asked *them* any question, they answered, *They could not tell* how to answer him.

Luke 4. 10. 22.

2 His uprightness.

Mark 7. 37.

1 Pet. 2. 22.

2. In his *heavenly teaching* of his followers, so *truly* expounding the Prophecies of the Prophets, so *profoundly* speaking to them in *parables*, so *plainly* delivering the Law unto them, and so *sweetly* comforting all that came unto him, that *the eyes of all were fastened upon him*, and they wondered at the *gracious words* that proceeded out of his mouth. And,

In regard of the second, that is, his *uprightness*, S. *Mark* saith, that the people testified *he did all things well*. And S. *Peter* saith, *There was no guile found in his mouth*. And S. *Luke* confirmeth the same throughout his *whole Gospel*.

3 Argument from the office of a Priest, threefold.

The third *Argument* whereby S. *Luke* proveth Christ to be a *Priest*, is from the *duty* and *office* of a Priest, which is specially threefold:

1. To *exponnd* the Law.
2. To *pray* for the people.
3. To offer *sacrifice* for their sins.

Mal. 2. 7.

Hieron. *super* Hagg.

1. The Prophet *Malachy* saith, *The Priests lips should keep knowledge*, and *the people should seek the law at his mouth*. And S. *Hieron* saith, It is the *duty* of the Priest, to *answer* all that ask him concerning the Law; and therefore if he be the Priest of the Lord, let him *know the law* of the Lord: or if he be *ignorant* of the law, he is *no Priest* of the Lord.

And therefore S. *Luke* sheweth, That Christ taught the people most *diligently*, expounded the Law most *truly*, and answered all questions that were asked of him, most *readily*. And,

Luke 22. 32.

2. He sheweth, That he *prayed* for S. *Peter*, that his *faith should not fail*: And S. *John* sheweth, how he *prayed* for all those

those whom his father gave him; and for all them also, which should believe on him through the word. And,

John 17. 11.
& 29.

3. How, as a Priest, he offered sacrifice for the sins of the people (which he did both in the Garden and upon the Cross.) S. Luke sheweth it more amply then any of all the Evangelists; for though S. Matthew and S. Mark do tell us that he was in heaviness, or exceeding sorrowful, when he came to the garden: yet S. Luke expresseth the matter more fully and more lively then both of them: for he saith, that he fell into a sweating agony, that is, a perplexed fear of one that is entering into a greivous conflict, as both Aristotle and Saint Basil testify. And such a perplexed fear is a most acceptable Sacrifice in the sight of God, as the Prophet saith, *The Sacrifice of God is a troubled spirit, a broken and a contrite heart O God shalt thou not despise*; and such a broken heart was the heart of this Priest at this time, for here is both *Agonia* and *Agonia*, a combate and a Sacrifice, a troubled Spirit and a fresh bleeding Sacrifice.

Matth. 26. 38.
Marc. 14. 35.
Aristot. 1. 1.
11. probl. 30. et
Basil. in c. 17.
Isaia.

Pf. 51. 17.

1. He offered up his soul while he was in the Garden in a fervent Prayer to God, and that Prayer, saith Pope Leo, was in omnibus perfecta, in all things perfect, and for all men. And it consisted like a faithfull Prayer *plus gemitibus quam sermonibus*, rather in sighs then in words; for it was saith Saint Augustine, very short, but very pithy, few words but full of fervency, and therein his intention was earnest, for he went a stones cast from his Disciples; his love was great, for he often ingeminated, *Father, Father*; his faith was stedfast, for he said *my father*; his affection was vehement, for he cried, *O my father*; his humility was unfeigned, for he kneeled down, and with great reverence he fell groveling upon his face, as Saint Matth. witnesseth; his constancy was apparent, for he prayed three times; his obedience was unreprouable, for he said, *Not my will but thy will be fulfilled*; and his fervency was admirable, for every word drew drops of blood: and therefore this prayer was directed as an incense in the sight of his father, and the lifting up of his hands as an evening sacrifice. And as the Apostle saith, he was heard in that which he feared; and he

1. He offered up his soul in prayer.
Leo Serm. 7. de pass.
The quality of Christ his prayer.
Brevi oratio penetrat caelum.

Pf. 14. 2.

The description of the

Hilarius l. 10.
de Trin.

had all that he desired; for whereas S. Bernard demandeth, *Quid oras domine, quid sudas, and quid sis?* for what dost thou pray O Lord, and why dost thou sweat? Saint Hilary answereth, *Pro nobis oratio, pro nobis sudor est,* his prayer and his sweat, and his thirst and all, was for us, and he obtained all for us. And then,

Esay 53. 10.

2. He offered up his body to be broken, and his blood to be shed for our sins.

Levit. 17. 11.
Heb. 9. 22.

2. As he *thas* offered up his *soul* in a fervent prayer for us; so, when it pleased the Lord to bruise him, as the Prophet saith, he offered up his *blond* in a sweating fervour, and his *body to be broken* for our sins; and as the Angel *whose name was secret*, kindled the fire upon the Altar, and at length the flame increasing, himself also ascended in the same: so here in this agony of Christ, our Saviour kindled the fire of his love, and then as a faithful high Priest he offered up himself, as a sweet smelling sacrifice unto God. And seeing blond must make an attonement for the soul, and as the Apostle saith, *Without shedding of blond there is no remission*; therefore this our Priest shed his own blond, to procure the forgiveness of our sins: the blond of his head when he was crowned with thornes, the blond of his heart when he was pierced with a speare, the blond of all parts when he was whipped, and the blond of his whole body when he sweat the drops of blond, not a watry dew, but *nimbus sanguinis*, a bloody showre, when as *totus sudore destitit*, it passed through and through his garment and trickled down to the ground, as Saint Luke testifieth; that there might be, as the Psalm. saith, *plenteus redemption*. And as Eleazar the high Priest was to take the blond of the heifer with his finger, and sprinkle of her blond directly before the Tabernacle of the Congregation seven times; so Christ our Priest shed his blond seven times to purge away our sins.

Ps. 130. 7.

Num. 19. 4.
Levit. 8. 11.

That Christ shed his blond seven times to cleanse us of our sins.

1. In his Circumcision, 2. In the Garden, 3. When he was crowned with thornes, 4. When he was whipped, 5. When his hands were nailed, 6. When his feet were fastened to the Cross, 7. When his side was pierced with a speare. And then as the sin of man was *maledictio terra*, the curse of the earth; so this blond of Christ is *medicina terra*, the medicine

dicine of the world. And therefore the Apostle saith, that the blood of Christ speaketh better things than the blood of Abel; for by the shedding of Abels blood, Gods wrath was kindled, but by the shedding of Christs blood, Gods wrath was appeased; the blood of Abel gave life onely to himself, but the blood of Christ gives life to all beleivers; the blood of Abel cryed for vengeance against his brother, but the blood of Christ cryeth for mercy unto his enemies, and the blood of Abel cryed a while, and then ceased, and then it was no more available, but the blood of Christ still cryeth and never ceaseth, and is available for us for ever.

And so you see how Saint Luke proveth Christ to be the Priest, which is to be the Priest for ever, after the order of Melchisedeck, and therefore he is here understood by the calf, that was the chiefest sacrifice of the Priests.

3. By him that had the face of a man, the fathers do understand Saint Mark, because his principal aime was to shew that Christ was a true and perfect man, the son of a poor Carpenter, and in all things like unto us, sin onely excepted. And this truth was so manifest that his very enemies confest it, and would have stoned him because that he being a man made himself a God: for their eyes saw that he had flesh and blood like other men; and that he did hunger and thirst and was weary, and touched with all the blamelesse passions and affections of other men, and therefore Saint Mark is very short in his Gospel, not above sixteen Chapters in all; because he needed not to use many Arguments, when as all that saw him did readily confest it.

4. By the flying Eagle all the old Interpreters do understand Saint John, because that when Ebion and Cerinthus, two Jewish Profelites, denied the Deity of Christ, he purposely wrote his Gospel for that main end, to confute that damnable error, as Eusebius and others testifie; and therefore in the very Frontispiece of his work, he mounteth up like an Eagle, and saith, in the beginning was the word, and the word was with God, and the word was God: and so throughout his whole Gospel you may easily perceive his chiefest aime is to prove

Heb. 12. 24.

3. St. Mark is understood by him that had the face of a man, Mark. 6. 3. John 10. 33.

4. Saint John is understood by the flying Eagle.

John 1. 1.

The description of the

that the son of *Mary* is the son of the *eternal God*, coeternal and coequal with his father, and especially because he *proveth* him,

1. To be the *Creator* of all things, c. 1.
2. To be *καρδιωγνους*, the knower and searcher of the secrets of our hearts, c. 2. 25.
3. To be the worker of such *miracles*, as the raising up of *Lazarus*, and the like, which none could do but *God*.

And it was *requisite* that the *mediator* betwixt *God* and *man*, should be *God and man*; *Man*, because *man* had sinned, and therefore *meet* that *man* should make satisfaction, and not *Ziba* make the fault, and *Mephibosheth* bear the punishment, which should be very unjust; and *God*, because our nature *should*, but *could* not bear the *burthen*, which was the *weight* of *Gods* wrath for our sins. But *God*, as *God*, *could*, but *ought* not; and therefore, seeing the one *ought* but *could* not, and the other *could* but *ought* not, *God* and *man* must be joyned together in *one person*, that *man* *might* do what he *ought* to do, and *suffer* what he *ought* to *suffer*; and so goe thorough the work of our redemption.

And therefore, as *Saint Mark* had proved *Christ* to be a *man*: so *Saint John* proveth him to be the *true* and *eternal* *God*. And so you see that by these *four Beasts* we are *primarily* to understand the *four Evangelists*.

Secondly, all the good *Magistrates* and *Ministers* are understood to be like these four beasts.

1. Like the *Lion*.

Jos. 1. 7.

Secondly, As the *four Evangelists* are in the *first place* to be understood by these *four Beasts*, for the reasons before shewed; so likewise all *Magistrates* and all *Ministers* ought to be like these four Beasts. As,

1. Like the *Lion* for courage, without fear, *Confidens ut leo absque terrore*; for so the Lord commanded *Joshua* to be strong and of a good courage, saying, *Only be thou strong and of a most valiant courage*: and so *Jethro* tells *Moses*, That his Judges should be *men of courage* and undaunted, *Quia timiditas iudicis est calamitas innocentis*. So when the *Jews* told *Pilat*, if thou lettest this man go, *Thou art none of Caesar's friend*, he was afraid; and through that fear he condemned the *Son of God*. And so doth fear cause many others

thers to wrong the *Innocents*. And therefore to you that are the *Judges*, to settle the *disturbed Estates* of this Kingdom, I say, that it cannot be, but that *many*, and *many great men* will fret and chafe, and be *discontented* at your doings, though you do never so *justly*: but it is your *duty* to do that which is *just*; and in doubtful cases, when evidences on both sides are in *equilibrio*, to encline to that which tendeth to the service of God's Church, and the honour of the King's Majesty: and you ought *always* to remember what the *Wise man* Sap. 1. 1. saith, *Love righteousness see that be Judges of the Earth; for righteousness exalteth a Nation.* And this *righteousness* Proverb. you cannot preserve, unless you be like *Lions*, without fear, either of *threatnings* or of *dangers*.

And as the *Magistrates*, so the *Ministers* and *Preachers* of God's word should be like *Lions*, to do their duties without fear; for so the Lord saith unto *Ezekiel*, I send thee to a rebellious Nation, but thou son of man, be not afraid of *Ezech. 2. 6.* them, neither be afraid of their words, nor dismayed at their looks, *Quia timiditas Predicantis est calamitas Audientis*, Because the fear of the Preacher is the calamity of the Hearer, when the fear of reproving mens sins hardeneth them in their sins, and encourageth them to sin more and more. And therefore I say, that we should remember what the Lord commandeth us, *Cry aloud, and spare not, lift up thy voice* Esay 57. 1. like a trumpeter, and shew my people their transgression, and the house of Jacob their sins. And if the great men of the world threaten us to rob us of our lands, or deprive us of our liberties, let us look what the Lord saith, *I, even I, am he that* Esay 51. 12, 13. *comforteth you; and who art thou, that thou shouldst be afraid of a man that shall dye, and of the son of man which shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day, because of the fury of the oppressor, as if he were ready to destroy?*

And it is well that he saith, *I, even I am he that comforteth you*, seeing it is with us as it was with *Ezekiel*, that *Bryars* Ezech. 2. 3, 4. *and thorns are with us, and we dwell among scorpions, a rebelli-*

The description of the

our Nation, that are impudent and stiff-hearted; for I must humbly crave leave to tell you a story of truth and no fiction. When I came first to lie in the Bishops house in Kilkenny, I dreamed, that the Bishops Court was full of people, Citizens, Souldiers, and Gentlemen, with Drumms, Swords and Muskets, and being affrighted with the sight of them, before they had entred the house, or done any hurt, I presently awaked, and looking out at the window for them, I saw none: then for many dayes I often mused, what this meant, at last I found that the Citizens of Kilkenny on the one side, the Souldiers on the other side, and the Knights and Gentlemen round about, came about me like Bees, to rob God of his honour, and the Church of her right, by dividing her Revenues amongst themselves, as the Souldiers did the Garments of Christ. And I neither fear nor care what any man thinks of what I say, my duty telling me what I should say.

But though they threaten to be my ruine, and to cause me to spend what I intended to the repair of the flat-fallen Church, to preserve the Revenues of the Bishoprick, yet seeing the Lord saith, *I, even I am he that comforteth thee*, and that have delivered thee from so many dangers, and so many times from the hands of most mercyless Rebels, and bids me not to fear, I must not be dismayed; but as *Elias* told *Ahab*, and *J. Baptist* told *Herod* of their faults without fear: so I, and all others, that are *God's Ministers*, ought to be bold as *Lions*, to reprove the sins of the people, and especially those sins, that are most frequently committed, and are most prejudicial to the service of God, and most pernicious to their souls; least as *Lucian* saith, *κατὰ τοὺς οὐρανούς τις τὸ πῦρ μέγιστον*, by escaping the smock of mans anger we shall fall into the fire of God's fury, when we fear men more then God. And therefore, my dear brethren, I had rather you should blame me for my boldness, then that God should punish me for my fearfulness; and I know, that as the Drunkard cannot endure to be told of his drunkenness, or the proud man of his pride, or the Rebel of his rebellion: so no more can these sacrilegious persons abide to hear of their sacrilege. And must we therefore

fore hold our peace, for fear of their sayings, jeeres, or threats? By no means.

2. As we should be bold as *Lions* without fear; so we should be *diligent* and *painful* in our places, like the *Oxen*, without laziness, to pray continually, and to preach constantly, and as the Apostle saith, *in season and out of season*; that is, not so frequently, as our late *Fanatiques* would have us, to preach Sermons full of words without substance: but as St. *Augustine* expounds it, *Valentibus & nolentibus*, For to the willing hearers it comes in season, and to the unwilling it comes out of season, whensoever it cometh.

And when we do this, then, as the mouth of the *Ox* that treadeth out the corn should not be muzzled, so ought not we to be molested, nor detained and held with vexatious suits, to binder us, to discharge our necessary duties: lest the punishment of our neglect should fall upon the heads of them that cause it. For we are sure, that our God is so just, that he will not punish any one for not doing that, which he is not suffered to do; as, for not going into his Church, when the wayes are so stoppt, that he cannot possibly pass it,

2. That the Magistrates and Minist. should be like the Ox, painful and diligent to doe their duties.

3. We should be, not like the *horse* and *mule*, that have no understanding, and whose mouths must be holden with bit and bridle, lest they fall upon thee; but we should be endued with reason, like unto rational men, that, as *Cicero* saith, *Agere quicquam nunquam debent, cuius non possunt rationem probabilem reddere*, ought never to do any thing, whereof they could not yield a very probable reason. And God knows, how many things we do, for which we can yield no reason at all. For what reason had we to wax weary of our peace and of our happiness, and to rebel against a most gracious King to destroy our selves? And what reason have we to expect God's blessing, and yet to continue sacrilegious to rob God of his dues? Or is there any reason, that any Common-wealth should keep Souldiers to protect them, and not regard them, nor countenance them, nor pay them their wages? Surely they are very necessary to preserve our peace, and they ought not to be slighted; and *John Baptist* saith, *They should be*

3. The Magistrates should be like men, sober and rational, and not voluptuous, like Beasts.

content

The description of the

content with their wages: but they should therefore have their wages: and how should they have their wages if the *Superiour* officers defraud the *inferiour* Souldiers, or the *close-banded* people detain their taxes? I know not where the fault is, if there be any; but I know his *Majesty* and his *Immediate Governours*, would have all things done with *uprightness*, and according to the Dictate of *right reason*.

But to leave *these* and the like *unreasonable men*, that do these and the like things without reason.

4. They should be endued with the properties of the Eagle.

4. We should all be like the *flying Eagle*, and the chiefest properties of the *Eagle* are,

- 1. A *sharp sight*.
- 2. A *lofty flight*.

Job. 39. 31.

1 The sharp sight of the Eagle.

How sharp our sight should be in spiritual things.

Exod. 3. 2.

Dan. 3. 25.

3 Reg. 6. 17.

Rom. 8. 18.

The worldly mans quick sight.

And both these are expressed in the Book of the *Righteous*, where the Lord demandeth of *Job*, *Doth the Eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the Rock, upon the crag of the Rock And the strong place, there is her lofty flight; then he proceedeth, and saith, From thence she seeketh the prey, and her eyes behold afar off, there is her sharp sight: and of this sharpness of sight, Saint Augustine saith, that, being aloft in the clouds, she can discern, Sub frutice leporem, & sub fluctibus piscem, Under the shrubs an hare, and under the waves a fish.*

Even so should we that profess *Religion*, especially we that are the *Ministers* of God, should have *Eagles eyes*, to see the *Majesty* of God in a *bramble-bush*, like *Moses*; to discern the presence of *Christ* with us in the *fiery furnace*, like *Abednego*; to behold an *Army* of Angels ready to defend us in our *straightest siege*, like *Elizans*; and to consider the assistance of God to help us when we are *molested* and compassed with the *greatest heaps of afflictions*, like the holy Apostle *St. Paul*.

But this the children of this *Generation* cannot doe; for though the understanding of the *worldly man*, which *Nazianzen* calleth, τὸ ὕψιστον λαμπρόν, the eyes and lamp of reason, be *pi* reing, *sharp*, and cunning enough to make a large

socket

socket and a small Ephra; and very well able to discern the alterations of the skyes, as our Saviour witnesseth; yea, and to enter, like Aristotle, into the secrets of nature, and the deepness of Satan, to finde out the plots and practices of his craftiest instruments: yet being but a meer natural man, he cannot perceive the things that be of God, as the Apostle sheweth, neither can his understanding reach any further then τὸ ἀεὶ ὄντως, such things, as may be manifested by demonstration, as St. Clement saith. For,

If you talk of *Christ's conception* in the wombe of a pure Virgin, without the help of a man, then the Heathen, like Sarah, laugheth at it; and the wise Philosopher, as being in darkness, stumbleth at it, and cannot conceive how this thing can be. If you talk of *Christ's death*, and say, that our God should dye, and by his death procure to us eternal life, then the Jews will storm at our folly, and the Grecians count it a meer madness, and a great reproach to our Religion. And if you talk of his glory and power, that being dead and buried, he should raise himself again, and now reign as a King of Kings in Heaven, then the children of infidelity deem it ὄνειδος, a feigned thing. And the reason thereof is rendred by St. Augustine, that as the eye of man, if it be either blinde or purblind, cannot thereby discern the clearest object; even so saith he, *animus pollutus, aut mens turbata*, a soul defiled with sin, or a minde disturbed with worldly cares, can neither see God, that is present with him, nor understand the things of God, that belong unto him.

Yet the spiritual man, that hath the Eagles eyes, which Philo calleth *fidem oculatam*, saith enlightened by Gods spirit, can discern all the deep things of God, even the most excellent mystery of godliness, which is, as the Apostle saith, God manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world, and received up into glory. For in the unspeakable birth of Christ the Eagles eye doth behold a divine miracle, in his accursed death it seeth a glorious victory, and in his return from death it conceiveth an assured hope of everlasting life.

Amos 8. 5.
Luke 12. 56.

1 Cor. 2. 14.

His dimness
and blindenes
in spiritual
things.

The reason of
the worldly
mans blinde-
ness.

The spiritual
mans quick
light.

1 Tim. 3. 16.

1. The lofty
flight of the
Eagle.

Esay. 40. ult.

Jerem. 49. 16.

Ezech. 17. 3.

Ephes. 2. 6.

Esay 58. 14.

How to deem
of all worldly
things.

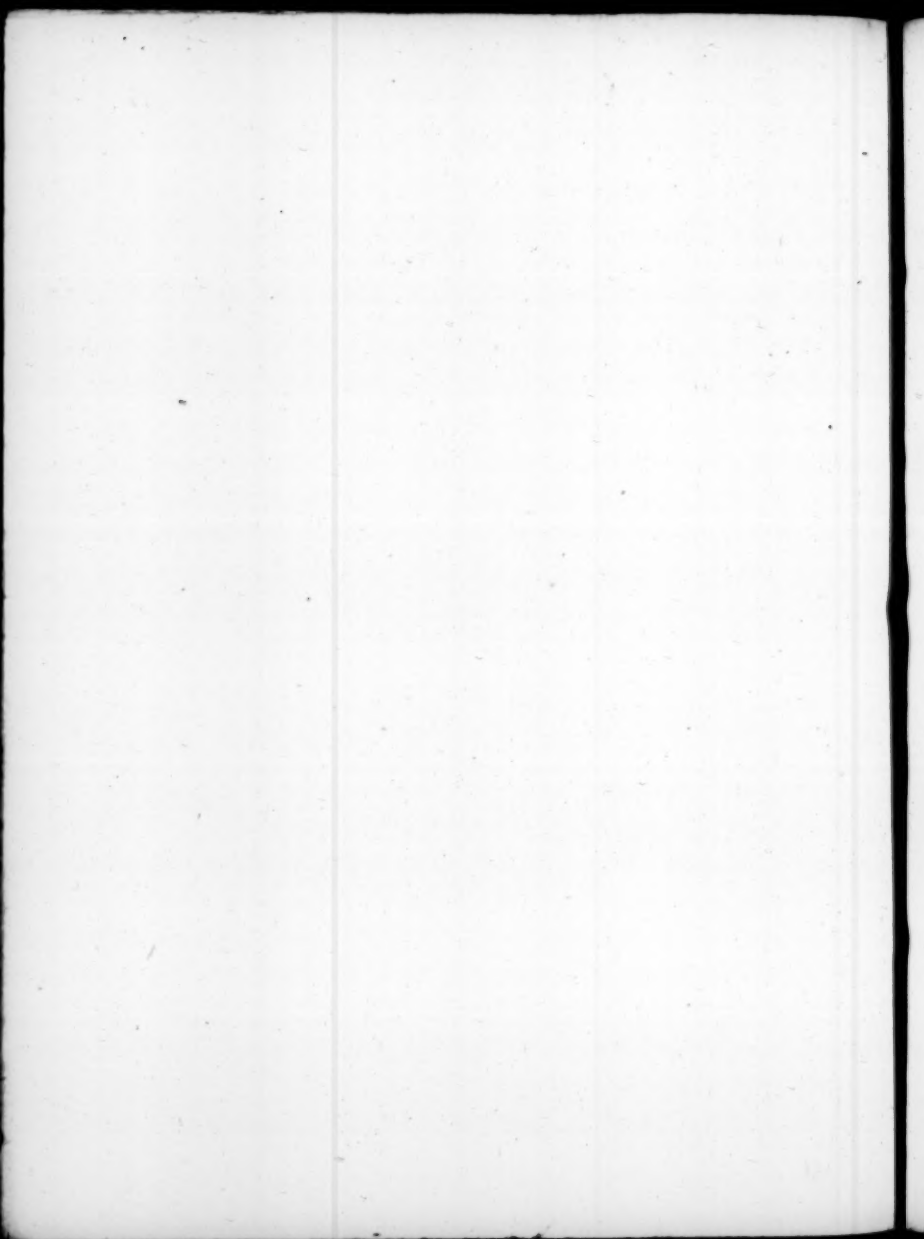
What the spi-
ritual men that
are like the
noble Eagle
should doe.

2. The next Property of the Eagle is her *lofty flight*, for the Poets feign, that the Eagle fled up to Heaven, and laid there her eggs in Jupiter's lap; and the Prophet Esay alludeth to her *lofty flight*, when he saith, that those which wait upon God shall renew their strength, and shall lift up their wings as the Eagles; but Jeremiah goeth on further and saith, that the Eagles do build their nests on high: and yet Ezechiel goeth beyond them both, for he saith, that the great Eagle with great wings, long-winged, full of feathers, which had diverse colours, came unto Lebanon, and took the highest branch of the Cedar, where you see, she takes first the highest tree, and then the highest branch of that tree. I know it was a Vision that shewed the state of Jerusalem; but yet you may see thereby the lofty flight of the Eagle. So St. John flew as high as Heaven to begin his Gospel; and so we, *considerare debemus in cælis*, ought to have our mindes set, not on the fooleries and vanities of this world, but on heavenly things and heavenly places, that, being mounted up, *super altitudines terra*, above all the high places of the earth, as the Prophet speaketh, we may behold all the things of this world to be *tanquam muscas*, but as gnats and flies; or like the spiders web, that though it be never so curiously woven, yet will it make no garment for us; and so all the titles of honour to be, but *folia venti*, the windy blasts of a flimsy pair of bellows, too weak an air to carry up a noble Eagle; all the pleasures of this world to be, but *lilia aëris*, like the lilies of the field, that are more delectable in shew then durable for continuance, and all the allures under heaven to be but *vanity of vanities*, and altogether vanities. For thus by a contemplation and continual consideration of heavenly things, it would appear unto us, *quam abjecta sunt, quam alta videntur*, how base are all the things of this world, in our judgements rightly informed, which now seem so precious in our imaginations, being corrupted.

And therefore if we would be like the noble Eagles, mounting up to Heaven; then, as Moses builded his tent without the hoste, and far from the hoste: so should we build our habitation out of this world, and far above the world; and as Elias when he

he journeyed towards Heaven in his fiery Chariot, and was flying up in a whirlwinde, bestript himself of his *mantle*, and threw it down to the earth, lest the weight of it should presse him downward, and so hinder his ascent to Heaven: even so, if we desire to ascend to Heaven, we must bestrip our selves of all worldly impediments, that are as heavy as a talent of lead, and do not onely hinder us from ascending upwards, but do press many men down to the bottomless pit. And as the Prophet *David*, in all distresses, comforted himself with that pious meditation, saying, *Whom have I in heaven but thee, and what is there on earth that I desire in comparison of thee?* so do all those, that make their *unum necessarium*, their chiefest purpose and design to go to *Christ* to have an everlasting house and lands, satisfy themselves with the hope of obtaining their desire.

And this is the reason, that seeing God hath given them all that they have, they weigh not a straw if they be driven to spend all that they have, for the benefit and good of the Church of *Christ*, and to promote the service of God. And if the wise men of the world laugh at our folly, and say, we shall spend ten times more then we shall ever get. We may answer, that for our losses and expenses they are but as feathers, and that shall never trouble us; but our hope is, that we shall attain unto our desire, which is, to mount up with the rest of God's *Eagles* unto the Kingdom of Heaven, and that will countervail all our losses. And so much for the peculiar and proper Description of these Beasts.





THE SECOND
S E R M O N.

REVEL. 4. 8.

*And the four Beasts had each of them six wings
about him, &c.*

2. **E**OR their *general* and common description, it is said, *they had each one of them six wings about him, and they were all full of eyes.* Touching which you must observe.

1. Some things about their wings.

2. Some things about their eyes. And,

1. About their wings. These two things are to be noted; 1. Of their wings.

{ 1. What *are* these six wings.

{ 2. To what *end* they had these wings, or what *use* they made of them.

1. *Rupertus*

1. What they
are.

Matth. 25. 35.

1. *Rupertus* and others say, these six wings are the six works of *mercy, visito, poto, cibo, redimo, tego, colligo fratres*, that is, as our Saviour sets them down, to give meat unto the hungry, drink unto the thirsty, lodging to the stranger, cloathe to the naked, and to visit the sick, and those that are in prison: others understand hereby the six spiritual works of piety and mercy, which are to correct the offender, to instruct and counsel the ignorant, to comfort the afflicted, to bear patiently all injuries, to forgive all trespasses, and to pray for our enemies and persecutors: but *Balaus* and *Lambert* say, that these six wings are *faith, hope, charity, justice, mercy and truth*; and I think they come nearest unto the truth, for by those six we shall be able to *shun* and *fly* away from all the mischiefs of the world; and these six wings are able to *mount* us up unto our father in Heaven. And they that have not these six wings are rightly said to be like the *Ostrich*, which often spreads her wings but seldom flies.

But they that have these six wings are most happy, and need not fear the greatest dangers, nor the malice of their greatest enemies. For,

1. Faith is *radix omnium virtutum*, the root of all virtues; and you know what mightie things Saint Paul setteth down, to have been done through faith.

2. *Spes alit afflictos*, hope preserveth the afflicted, and maketh not ashamed, saith the Apostle.

3. Charity covereth a multitude of sins; and of all the three divine graces, *μείζων ἡ τῶν ἄλλων*, the greatest of them all is charity.

4. Justice is such a cardinal virtue that *Theognis* a Heathen saith, *ἡ δὲ δικαιοσύνη συλλέγει πᾶς ἀρετὴν ἔτι*, justice comprehends all virtues.

5. Our Saviour saith, *blessed are the mercifull*, for that they are sure to obtain mercy. And,

6. Truth as *Zorob.* proveth, is so great, that it will prevaile against all oppositions, for though that by the tricks and delays of sly heads, it may be clouded for a time, yet at last it will bud forth and appear.

But

But I fear the Lord hath a *controversie* with the Inhabitants of this Land, because as the Prophet saith, there is *no truth*, nor *mercy*, I may add, nor *justice*, nor *knowledge* of God in the Land; or if these be, then I am sure you will not *build up Zion* with bloud, and *Jerusalem* with iniquity, because the Lord loves neither *House* nor *Lands* that are *unjustly* obtained. I cannot stand to *examine* it, or to handle the *particulars* that might be said concerning *these six points*; for that might require *six houres* to do it at least: but I will proceed and say,

2. If you would know to what *end* they had these wings, ^{3. What use} or what *use* they made of them, the Prophet *Esay* tells you in ^{they made of} the practice of the *Seraphims*, that it was for these *three speci-* ^{their wings.} *al ends*: That is,

- { 1. To cover their *faces*.
- { 2. To cover their *feet*.
- { 3. To *flie* about.

For he saith, that *with two of their wings they cover'd their faces*, and *with two they covered their feet*, and *with two they did flie*. *Esay. 6. 2:*

And this they did for these *three ends*: That is,

- { 1. To check our *curiosity*.
- { 2. To shew our *misery*.
- { 3. To teach us *industry*.

1. It is the *nature*, and the *foolish* disposition of man to be alwayes prying and searching into every thing, the *secrets* of God, the *mysteries* of state, and the *obscurities* of nature. And yet the *Seraphims* that stand in the *presence* of God are fain to cover their *faces*, not to hide their sins which they had not, but because they are not able to behold the *brightness* of Gods glorious *Majesty*; and if the *Angels* hid their *faces* from the *brightness* of Gods Glory, how dares *sinfull man* prie into it? because, as the Apostle saith, *he dwells in the light* that

1 Tim. 6. 16.
Exod. 34. 20.

light that no man can attain unto it, and the Lord saith him: self, that no man could see his face and live; for though we walk in the chearfull light of the Sun, yet we are not able fully and directly to look upon the Sun when he shineth in his full strength and brightness, but it will dazle our eyes, and make them to see a thousand colours. And as a pure chrystal glass cannot indure the strong working of the fire, but it will break all to pieces; even so the weakness of mans mortal nature, though it liveth by the enjoying of Gods presence, yet it cannot bear, nor comprehend the glory and brightness of Gods Majesty; but that, in looking upon so clear an object, the eyes of his understanding shall be dazled, and he shall fall and be swallowed up into a thousand errours. For seeing, as the Apostle speaketh, our knowledge of God in this life is but in part, like the beholding of a man suddenly passing by us, when we can look upon nothing but onely his back parts, it is impossible for any man in this mortality to know perfectly and exactly the being and wayes of the most highest.

1 Cor. 13. 12.

Eccles. 1. 2.

Danans. Isag.

Gregor. in Job.
c. 9.

And therefore this checketh the curiosity, and reproveth the boldness of those men that like Phaeton will flie and mount up too high to search into the Heavenly mysteries: for as the wise man saith, who can number the sand of the sea, the drops of rain, and the dayes of time? who can measure the height of Heaven, the breadth of the Earth, and the depth of the Sea? Who can find out the wisdom of God which hath been before all things? For if we consider either the nature and essence of God, or if we look into the counsels and works of God, we shall easily perceive that they are all incomprehensible. *Et si quid facit Deus natura nobis assueta repugnans, nihil tamen facit rationi repugnans*, And if God doth any thing that seemeth repugnant to our accustomed nature; yet we may be sure he doth nothing that is repugnant to reason. And though all that God doth be exceeding good, yet we cannot always perceive many of them to be good; and yet this makes them not to be unjust, because we understand them not to be just: for as St. Gregory saith, *Qui in factis Dei rationem non videt*, He that

seeth not the *reason* of Gods doings, let him consider his own *infirmity* and *blindness*, & *ratiocinem videat cur non videt*, and he shall soon see the reason, why he seeth it not : and if we seek to know more then we are able to *understand*, we shall understand less then we do : And therefore *Solomon* gives good counsell to these *Gnosticks*, saying, *be not thou just Eccles. 7. 18 overmuch, neither make thy self over-wise*. For the mystery of the Lords commanding *Adam*, that he should not eat of the tree of knowledge, was very great, because the knowledge that he should get thereby, would not onely cause his *present fall*, but also make both *him* and all his *sons* for evermore to fall.

And therefore the *subtle Serpent* that ayimed at the readiest way to destroy them, promised unto *Eva* (and he kept his promise) that if they would eat of the tree of knowledge, their eyes should be opened and they should be as Gods, knowing good and evil, and so it was ; for the text saith, that *their eyes were opened* and they had the knowledge both of good and evil, the good that they had lost, and the evil that they had fallen into, for they knew that they were naked.

And so this knowledge did but direct them a way to run away from God, and teach them the art to sowe fig-leaves together, to cover their shame, and to hide their wickedness and themselves from the sight of God, which they could never do : And therefore happy *Adam* hadst thou been if thou never hadst had this knowledge, for this knowledge made thee to fall, and so the Prophet *Esay* saith of *Babylon*, *thy wisdom and thy knowledge have caused thee to rebel, or to turn away ; and so Esay 47. 10. Ovid* saith of himself.

Ingenio perii qui miser ipse meo.

My wit and my knowledge hath undone me. And I fear that many other men will cry out, that their too greedy desire *insuccessa scientia*, of unlawful knowledge, and prying too far into *hidden mysteries* hath hurried them into most desperate conclusions ; for though it be very true, that no other creature upon earth hath *reason* and *understanding* but onely man : yet

G

it

That we ought not to be too curious to search into divine mysteries.
Gen. 3. 5.
P. 7.

The description of the

it is as true, that no other creature goeth so far from reason as man alone. And therefore I do not say, happy are the beasts that want reason; but I say unhappy is that man, *qui cum ratione insanit*, that runneth mad with the reason that God hath given him, and by aspiring to get unlawful knowledge, doth fall into unavoidable mischief.

And therefore the Devil could wish that all his servants were as knowing as *Berengarius*, and as subtile as *Duns Scotus*; because he hath more excellent execrable service from one of them, then he can have from a thousand others: for it is a true saying, *That inferiour conceits have inferiour sins, & non nisi ex magnis ingenii magni errores*, and the great errors never came but from great wits, such as *Arius*, *Pelagius*, and the rest of the great Hereticks had. And as it was the Giants and *Lucifer* that highly rebelled and warred against God, and as it was the Princes and the Kings of the earth, that stood up and took counsel against the Lord and against his Anointed; So it is the great Lords that were the great rebels, and the mean men that were *infirmiores in exercitu*, are but as the tayle of the Dragon which the great men drew after them. And so it is the curious wits, the pryvers and searchers after unsearchable knowledge and secret mysteries, that hatch the cockatrice eggs, and produce the most desperate errors.

Dani, 12, 29.

The Seminary Priests and Presbyterians, the most dangerous people in the Church of God.

And therefore, seeing the ambitious desires of attaining more knowledge then becometh us, and the knowledge of those secret things, that as *Moses* saith belong unto the Lord our God, are the Devil's *splendida peccata*, his glistering sins, & *generosa scelera*, his noble projects, his jewels, and most honourable stratagems which have caused many men not onely to fall away, but also to run away from God, we ought to take the counsel of Saint *Augustin*, *Magis metuere cum in intellectu habitat diabolus quam cum in affectionibus*, to fear more when the Devil dwelleth in the understanding then when he corrupteth our affections, when as a Pestilent Heretique, or a Seminary Priest, or a Fanatique Non-conformist, doth more mischief then either a dissolute drunkard, or a covetous merchant. And when we cannot comprehend the Majesty of
God

God, we should say with our selves, it is no marvel; because he dwels in the Light, *that none can attain unto it*: so when we can not understand his ways, nor dive into the depth of his counsels, and his decrees of election and reprobation and the like, we should say with the Prophet David, *thy way is in the sea, thy pathes in the great waters, and thy footsteps are not known.* And so when we can not see the reason of his judgments, why this man prospereth, and that man is punished, and as Homer saith

Τὸ δ' ἔτερον ἰδὼν ἱδὼνα πατὴρ, ἔτερον δ' ἀνίδου.
Annuit hoc illi divinum pater, abnuat illud.

Homer Iliad
π.

Why he giveth this thing, and denyeth that thing, why he raiseth this man, throweth down that man, we should cry out with the Apostle, *O the deepnes of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out?*

And therefore, least (as they say) Pliny burnt himself in Mount Aetna by searching too far into the cause of its continual burning, and Aristotle drowned himself in the sea of Oseria, by diving too deep into the causes of its extraordinary flowing; So our eyes should be dazzled with the brightness of Gods presence, and our selves swallowed up in his bottomless counsels, we should not presume to look too fully upon so glorious a Majesty, we should not dive too far into the depth of those bottomless mysteries: but, as these heavenly beasts, and the holy Cherubims did cover their faces with two of their wings, So should we; because we are no ways able to dive into the depth of them.

But as the Poet can say to every boy

Mitte arcana Dei calumque inquirere quid sit;

So you must know, that besides *arcana Dei*, there are also *mysteria imperii*, secrets of State, which we must not search into but with these beasts cover our faces with two of our

That the secrets of State ought not to be pried into by the vulgar wings people.

The description of the.

wings; for if there were no government both in the Church and Common-wealth, but *Anarchy*, and as the Poet saith

Totaque dis'cors :

All things in confusion ;

We were in a worse condition then the bruit beasts. For they are governed by the law of strength, when the weakest must yield and obey the stronger, as all the beasts unto the Lion, the fowles unto the Eagle, and the fishes unto the whale : But God ordered that men, indued with reason should be guided and governed by Lawes, not onely those that he delivered himself, but also those that are made by the wisest of men, as *Moses*, *Solon*, *Lycurgus*, and the like, *Kings* and *Princes*; and their *under-Magistrates* to rule and to govern the people according to their Lawes : and this government is a matter of great weight and moment. And therefore the Prophet saith, that Christ his government is upon his shoulders, not in his hand, or at the armes end, but upon his shoulders, which are the bearing members of all heavy things : and government requires not onely strength and strong shoulders to bear it, but also wisdom, and a good head, to guide it ; because it is *ars artium gubernare populum*, it is one of the hardest things in the World, and the chiefest of all arts, to govern the people, especially when *turba* begins to be *turbata multitudo*, that is, wayward and froward. And therefore the prophet *David* compareth the government of the unruly people, to the appeasing of the raging seas, saying unto God, *Thou stillest the rage of the sea, and the noise of his waves, and the madness of the people.*

How hard a thing it is to govern the unruly people.

And this madness of the people requires grave Judges, and wise Lawyers, that can truly interpret the Lawes, and judg all differences according to Law, which otherwise would be made like a nose of wax, to be turned which way you will.

And least their madness should stop the current both of the Law and Religion too, and so destroy both the learned Lawyers that preserve our right, and without whom we were not able to live in the Common-wealth; and the Preachers of the Gospel

Gospel that maintain *Religion*, without which we were most miserable (as of late years they intended to do) The Kings and Princes that are the *governours* of the people, must maintain *soldiers* and *Captaines* to suppress their madnes, and to preserve *peace* and *religion* both in the Church and Commonwealth. And therefore the soldiers as I shewed not long since, are not to be slighted, but to be cherished and satisfied for their wages, that, as *John Baptist* saith, they may be contented therewith, and not forced through want to oppress the people.

And seeing all these things and abundance more of like sort, that are requisite for the government of the people, can not be done without a great deale of counsel, and wisdom, and policy, and strength, and power, and the like; it is not for the common *vulgars* to steale fire out of Heaven, to search out the reasons, and to prie into the causes and all the actions of their superiours: but as the *maxime* of all wise men is, *cura-bit pralia* Conon, let the secrets of the Prince be to the Prince; and as the *Aedes* said to *Deioces*, when they chose him to be their King, do thou what thou wilt about the government of us; both in war and peace, and we will obey thy commands and follow our husbandry, our trades, and our occasions; and *Job. 1. 16.* as the *Jewes* likewise said to *Joshua*, All that thou commandest us we will do, and whithersoever thou sendest us we will go, and whosoever he be that doth rebel against thy commandment in all that thou commandest him, he shall be put to death: so should we and all other people, study to be quiet, as the Apostle speaketh, and to follow their vocation, and to learn obedience, which is better then sacrifice, and never to be so curious and censorious, as to prie into the secrets, and to condemn the actions of their Governours, but rather with the *Cherubims*, and these *Beasts* to cover their faces with two of their wings.

And as they ought to do this about the secrets of State, so they should do the like about the Church affairs, which they should leave to *Aaron* and the *Priests* to dispose of; and not with the men of *Beth-shemesh* to prie into the Arke of Priests.

The Church
affairs ought
to be left to
the disposal of
Aaron and the
of Priests.

The description of the

1 Sam. 6. 19. of the Lord : lest they suffer as they did, when the Lord smote fifty thousand, threescore and ten men for their *curiosity* in prying into the *secrets* of the Church. For what have *Laymen* to do with the ordering of *holy things*, that the Lord God hath committed unto the *Priests*? *Ne Sutor ultra crepidam.* said Apelles

The Shoemaker must not touch the thigh
Unless his art duth reach so high,

And will they order things in the Church of God, that have so much disorder in their own house, and can not tell how to mend it: therefore they ought rather to *hide their faces with two of their wings*, then to prie into the Government of the Church.

For as I told you even now, that the Government of the Common-wealth was a matter of *great moment*, and to be borne upon the *shoulders*, which are the *best able* to bear it: so the *Arke* of God, wherein all the Government of the Church was included, was to be carried upon the *shoulders of the Levites*, 1 Chron. 15. 15. To shew that this Government of the Church is no wayes of *less moment*, then the Government of the civil State.

Therefore when this *Arke* was put, not upon the shoulders of the *Priests*, according to the first institution, but to be carried upon a *new cart*, the Lord made a *breach* upon his people, and smote *Uzza* that he died; and so they may well fear the *anger* of the Lord will be *kindled* against those that take this *Arke* of God from the shoulders of the *Priests*, and put it, as it was of late, into the hands of *those* that had nothing to do with it.

2. Why they covered their feet. Secondly, As the *Cherubims* and these *Beasts* did cover their *faces* with two of their wings, to check our *curiosity*, because we are not *able*, and therefore ought not to prie into secret mysteries: so they covered their feet with two of their wings, to shew our *miserie*, because we have *defiled* our selves and *fouled* our feet by our walking in the wicked wayes and the *dirty pathes* of sin and iniquity. And so we are no wayes

wayes able to stand and to justify our selves in the sight of God: for we are all become *abominable*, and there is none that doth good, no not one, But in all men there is *corruption*, in the best men there is *defection*, and in the Angels *unfaithfulness* hath been found.

What the best of all our actions are.

And therefore God hath shut up all in *unbelief*, that every mouth should be stopped, and all the world *culpable* before God; for if you looke into the best of all our actions, and the choicest wayes that we walk in, you shall find that the *righteousness* which we have by nature, is but *justitia Gentilium*, *splendida peccata*, as Saint *Augustine* calls them: or the wisdom of the flesh, not sanctified by faith, as Saint *Paul* calls it. The *righteousness* that we have by the Law is but *justitia Phariseorum*, which as Saint *Chrysostome* saith, was in *ostentatione non in rectitudine intentionis*, in *locutione non in opere*, in *corporis afflictione non in mandatorum observatione*, and so it was but *sericia obducta*, sin guilded and *unprofitable*, because never perfectly performed, no not by the strictest Pharisee. And the *righteousness* which we have by grace, is but *justicia viatorum*, inchoated and imperfect, and at the best but as *menstruous cloaths* full of stains; but *Jehova justitia nostra*, the Lord is that *righteousness* which must save us.

And therefore we should never exalt our selves with high conceits of our own worth, like the proud Pharisee; but rather fall down upon our knees with the humble Publican, and say, Lord be merciful unto me a sinner: and to cry out with the Prodigal Child, we have sinned against Heaven and against thee, and we are no more worthy to be called thy Sons. For if God should enter into judgement, and be extreme to mark what we do amiss, O Lord, who could abide it? For no flesh living could be justified. And therefore we should not stand to justify our selves and our wayes before God, but rather with these Beasts and those holy Cherubims to cover our feet with two of their wings.

That we ought not to hide and cover our sins.

But by this covering of our feet, we must not understand the hiding and covering of our sins, as most of us use to do; for Solomon tells you plainly that he which hideth his sins shall

not

Prov. 28. 13. *not prosper, but who so confesseth and forsaketh them shall have mercy; and Saint John saith if we say we have no sin we deceive our selves and the truth is not in us: but if we confesse our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

1 John 1. 8. And therefore though we ought to cover our feet, that is, not to justify our wayes before God: yet we must not cover our sins, but confess them with an humble, lowly, penitent and obedient heart, if ever we look to obtain forgiveness of the same.

3. Why they did flie. 2. As they covered their feet with two of their wings, so with the other two wings they did flie; and that was to shew the readines of their obedience to do the service of God, and to teach all others to be industrious and diligent to do their duties: for here you see the *Cherubims*, and these holy *Evangelists* do not onely go or run, but flie very swiftly to do the work of God, and to execute his will; and therefore the Prophet saith, *he rode upon Cherub and did flie, he came flying upon the wings of the winde*, that is, his Messengers, that he sent to perform his commands, were as ready and as swift as the winde. He needed no more but say to this man *go* and he goeth, and to another *come* and he cometh, and saith, *in me mor*

How ready and diligent we should be to do the works of God.

Lucan. Pharf. lib. 1.

ra non erit ultra, as *Curio* said unto *Cesar*.

So we should all be swift to hear, and diligent to do our duties; not lazily to go about them, like the *Snail*, of whom the Poets fain, that when *Jupiter* invited his Creatures unto his Feast, the *Snail* came last of all, which admonisheth us, saith *Alciat*.

— *Secunda gradu convivium tardo,*

To come slowly to revellings and pleasures, but to the *Lords Table*, and to other holy exercises we should not be like the *Snail*, or the *Sluggard* that crieth, *yet a little sleep, a little slumber, a little folding of the hands to sleep*, but we should go nimble like those that have wings to flie to do their business, because as *Saint Chrysostome* saith, *sicut in unoquoque mater est*

est diligentia, ita universa doctrina & disciplina noverca est negligentia: diligence is the mother of every good act, and sloth or negligence is the step-mother or setters that entangle and choak all learning and discipline.

And as we ought to use *diligence* in all that we take in hand; so we ought more specially to use it in the *service* of God, and to go to our Saviour Christ, that bids his Church and every member of his Church to *make haste*, or to *fly away*, as the original word imports, and to be like to a *Roe*, or to a *young Hart upon the mountaines of spices*, where she runneth and skipketh for very haste to get away: so *Abraham* made haste to make provision for the Angels that came unto him; and so *David* saith, *O God, thou art my God, early will I seek thee*: and so the women that sought Christ came early, while it was yet dark, unto the Sepulchre.

And so all worldlings are diligent enough, and have wings like *Pegasus* to fly about the affairs of this world,

Sloth and negligence the hinderance of all good things.
Canonic. 8. 14.

— *Currat mercator ad Indos* :

The Merchant runs to get Commodities unto the *Indians*, and the *Oppressors* are most greedy to rob both God and man, and the malicious man hath his feet swift to shed blood, and the *Fanatick* *seismatick* flieeth about, and compasseth *Sea and Land* to make a Profelyte; and yet we that professe to journey towards *Heaven*, do walk as it were upon leaden feet.

For you may see the *Citizens* of this World, how diligent they are and spare no cost to repair and beautifie their own houses in the fairest manner, and how slow they are, and how backward to do any thing to set up the houses of God upon their feet. But are like the *Dog* in the manger, that will neither eat hay himself, nor suffer the *Oxe* to eat it; so they will neither raise the Church themselves, nor suffer those that would, to enjoy the *Revenues* of the Church to raise the same.

But you know how heavily the Lord complaineth of those that dwell in *filed houses* themselves, and suffer the house of

1 Chron. 29.
1. 2, 3.

Hag. 1. 4.

The description of the

God to lie waste; and that use their wings to flie about their own worldly affairs, and have scarce any feet to walk in Gods wayes.

How diligent
the vworldlings
are about their
ovvn affairs.

And therefore our Saviour tels us, that the children of this World are *wiser in their generation then the children of light*; because they omit *no opportunity* to gain their *wicked ends*; and we neglect all the furtherances that may *help us forward* to the Kingdome of Heaven.

For so you see how *Judas* watched and walked unto the High Priests, and from the *High Priests* to the *Garden*, and from the *Garden* to the High Priests again, and from the High-Priests to the *gallowes*, and most of this while Saint *Peter* and the rest of the Disciples slumbered and slept.

But the reason why we are so *slow* in our *flight* towards heaven, is, because our wings that should carry us, are *bird-lim'd* and entangled with abundance of cares about worldly wealth, or *drowned* in the vain delights of sinful pleasures, or *pressed down* with the weight of those vanities, whereof the least is *heavy enough* to sink a ship; that being *burdened* with such hinderances, and hindered with such burdens, we cannot serve God with that *readiness* as we ought to do. For is it not *strange* to consider, how many mens *hearts* are filled with the *cares* of this World, and their *heads* loaded with a world of vanities? and how should they *fly* about Gods service, that are thus *fettered* with such obstacles?

What hinder-
eth our readi-
ness to serve
God, and our
diligence in
his service.

And therefore, as we see the *birds* that flie, will carry no more *weight* upon their backs, but what necessity doth require: And as the runners of a race, will ease themselves of all *heavy burdens*; so we being to flie up to Heaven, and to run our *race* towards the spiritual *Canaan*, should cast away both *deliciarum putredinem & curarum magnitudinem*, our *worldly cares* and our sinful delights, and all other things that may *binder us* to run *readily* to do the Lords service, and to flie with the *Cherubims* and these *Beasts*, about the Lords affairs.

Which if we do, we shall be crowned not with a *garland* of flowers, as the *Romans* used, but with a crown of *eternal glory*;

glory, as the Apostle speaketh. And if this cannot allure us to be ready and diligent in Gods service, but still to load our selves with the *garbages* of the earth, then I must turn from the Apostles promise to the Prophets threatening, and say, *Cur- Jerem. 48. 10.*
sed shall all those be that do the work of the Lord negligently: cursed in this life, and cursed in the life to come, cursed for a time, and cursed for ever.

And therefore if we desire to avoid this *curse*, let us with these *beasts* use two of our wings to *flie* about the service of God with all *readiness*, and rather strive to be the *first* in the Church of God then the *last*; for so we shall gain the blessing for ever. And so much for the wings of these *beasts*, and the *use* that they made of them.

2. You must observe about the next part of their general description (which is common to each one of them) that they are said,

^a The next part of their description is, that they were full of eyes.

{ First, To be full of eyes. And
 { Secondly, More particularly, that they were full of eyes.

{ 1. Within. v. 8.
 { 2. Before. } v. 6.
 { 3. Behind. }

For so it is in the 6. v. that they were full of eyes *before and behind*, and here in this verse, that they were full of eyes *within*.

First then you see, that they were full of eyes, which sheweth their *illumination*, that they could see like *Argos* every way; and our Saviour saith, that *the light of the body is the eye*; and those *beasts* being full of eyes, they are rightly said to be the *light of the World*. *Matth. 6. 22*
c. 5. 14.

And here I might *Philosophically* dilate unto you the *nature, quality, and excellency* of this little part of the body, which is, *the eye*, and the *inestimable* benefit of our sight, which is the *chiefest* of all the five senses, but to explain all these, my *time* will not permit me.

The description of the

And therefore I will onely say, that as these *beasts* were full of *eyes*, to see *all things* and to enlighten all others: so should all *Christians* be like unto them, full of *eyes*; and especially,

{ 1 All *Magistrates*.
2 All *Ministers*.

1 That all the *Magistrates* and *Ministers* of justice should be full of eyes.

All the *Magistrates* and all the *Judges* of the earth should be full of eyes; because they are not onely to look unto themselves, and to see to their own ways, but they are also to guide and to lead many others. And if they be blind, & yet undertake to lead the blind, the blind *Magistrates* to lead the blind people, they both shall fall into the ditch, as of late amongst us both have done; because both wanted their eyes, and so both were blind, and he is blind, saith Saint *Chrysostom*, that hath not both his eyes in his head.

And these two eyes in a *Magistrate* and a *Judge* are,

What are the two eyes of the *Magistrate*.

- {
1. The eye of *Knowledge* and understanding of the Law, and of all cases and causes that shall come before them.
 2. The eye of doing justice and executing judgement according to the truth and merit of every cause.

1 The eye of knowledge and understanding the truth of the cause that is brought before them in every circumstance thereof.

And for the first point, the understanding of all things aright, one eye will scarce serve the turn; but they must be like these beasts full of eyes: one eye to look to the *Complainants* charge, another to mark the *Defendants* answer, and another to observe the quircks and subtleties of the *Pleaders*: and all this they must behold and see, not without a great deal of patience, and a great deal of circumspection; for as *Seneca* saith, *Qui parte judicat inaudita altera, aequum licet statuerit, ipse haud aequus est.*

And therefore though the crie of *Sodom* and *Gomorrha* was great,

great, and their sin very grievous; yet the Lord would not destroy them, but he saith, *I will go down now and see whether they have done according to the cry of it: and if not, I will know.* Gen. 18. 21. So there is another cry amongst us, that the power and priviledge of Parliament doth many ways wrong men, and against many poor men stop the current of justice. It were well to do as God did, to see whether it be altogether according to the cry of it; for you may be sure, that priviledge is *accursed*, and woe be to that power that maintains *wrong*, and stops justice: and it will be a great deal more for your honour to lay aside that power, and to suppress such a priviledge then to support it. And I think few but such as never were in power afore would use it.

So when the report came, that the men of any City became *Idolatrous* and the seducers of the people to idolatry, as now our *Anabaptists* and *Quakers* withdraw their neighbours to their *faction* and *rebellion*, the Lord saith, *then shalt thou enquire, and make search, ask diligently and behold if it be truth, and the thing certain, that such abomination is wrought:* Then for the second point, *If thou findest it true, that thou seest they have done it, thou shalt surely smite the inhabitants of that City with the edge of the sword, and destroy it utterly.* For, Dent. 13. 14.

2 when with these eyes they do see the offence, they should not let the offender escape, *quia impunitas delicti invitatur homines ad malignandum*, because the leaving of sin unpunished is the chiefest encouragement to invite other men to sin; for by favouring one, you hearten many: and as Saint *Augustine* saith, *Illicita non prohibere consensus erroris est*, not to restrain sin when you see it, is to maintain sin in them that do it; and 2 The eye of doing justice, that offences should not be suffered to go unpunished. Aug. Epist. 181. ad Boni- he that *suffereth* it, which should hinder it, is as *culpable* as he that commits it. And *Solomon* saith, He that *justifieth* the wicked, or saith unto him, *thou art righteous*, and so let him go unpunished, and *quasheth* all that shall be proved against him, *him shall the people curse, and Nations shall abhor him;* and such a Judge *deserveth* very well to be *accursed*.

And it is most certain, that the suffering of oppressors, intruders, and the like malefactors to pass away unpunished, will

Prov. 24. 24.

The description of the

will bring the curse of God upon any Nation, and especially upon them that should hinder it and will not do it. For, *nisi doctores nisi doctores*, the Ministers of mercy can do no good though we preach never so well, except the Ministers of justice will maintain that good, because we can but forbid the corruption of the heart, and they must prohibit the wickedness of the hand; when as we onely have the words of exhortation, and they onely have the sword of correction.

And therefore seeing the eye of justice should not wink and connive with the transgressors, the false-hearted subjects and traytors, the oppressours and plunderers of their brethren, be they of what Nation you will, Jew or Gentile, and of what condition you will, high or low, which might think it favour enough to have their wickedness pardoned, though they be not honoured and magnified, when the same deserves rather to be severely punished, then any wayes to be connived at; but I will pass from this point, that is too hot to be held long in my hand. And yet I must tell you that this should no ways countenance the condemning of any man that is innocent; for the Scripture is very plain, that *justum & innocentem non condemnabis*, neither is it any justice to punish Mephibosheth for Ziba's fault, but as every horse should bear his own burthen, so should every man suffer for his own faults: so let the rebels that were murderers and traytors suffer and spare them not, but let the innocent go free.

2. I say, that as the *Magistrates* and *Judges* should be like these *Beasts*, full of eyes; so should the *Ministers* and *Preachers* of Gods word be likewise full of eyes: For otherwise it were to no purpose either for the *Judge* and the *Magistrate*, or for the *Preacher* and *Minister* to be like *Lions*, full of courage, unless they were also full of eyes, and their eyes should be sharp and quick-sighted like the *Eagles eyes*: for the blind *Lion* may soon fall into the *snare* or *ditch*, and then his strength and courage will avale him nothing. And therefore as well the *Minister* as the *Magistrate* should be like unto these *Beasts*, full of eyes, and especially to have two eyes at the least.

- § 1. The one of *famous learning* and knowledg. And,
 § 2. The other of a *blameless life* and conversation.

2. That the Ministers and Preachers should be full of eyes.

And if the Minister wanteth either of these, he is but *monachus*, an one-ey'd Priest, not fit by the *Law of God* to serve at Gods Altar, that would have his Priests *without blemish*.

1. The eye of Learning. The eye often signifies the understanding.

1. The Priests lips should preserve knowledge; and the eye by the *idiome* and customary phrase of the Hebrewes is often put for the *whole minde* and understanding of a man, *quia oculi sunt praecepti mentis indices*, because the eye is the most principal index and declarer of the minde; so *impudicus oculi impudici cordis est nuntius*, an unchast eye is the witness of an unchast heart, saith St. Hierom, and a *pitifull eye* is the testimony of a good *mercifull* man.

Ezech. 3. 20.

Therefore the *eye* put for the minde and signifying the *understanding*, the Ministers that ought to be *full of eyes*, ought to be full of *knowledge* and understanding; for if they *want* knowledge, how shall the people get the *knowledge* of Gods Lawes from them that know *nothing* themselves? The people must needs *perish*, and they shall be *liable* for their destruction; for when they perish through the Preachers fault, *I will require their blood* at the Preachers hand, saith the Lord. And therefore those *Ministers* that have taken upon them the charge of *souls*, and do either want the eye of *learning* and the light of *understanding*, or else keep it in *themselves* like the fire that is in the *flint stone*, and warms no man, or the candle that is put *under a bushel*, and lights no part of the house, are in a *fearefull* case, because that as our Saviour saith, *when the salt hath lost his savour*, it is thenceforth good for *nothing* but to be *cast out* and to be trodden under foot; so when the crier hath lost his *voice* by being choaked with *junkates*, and the watchman hath lost his *eyes* by too much sweating after worldly *wealth*, and the Minister cannot *preach* either through *ignorance* or *negligence*, they are thenceforth good for *nothing* but to be *cast out* and thrown into the *bottomless pit*. But,

Math. 5. 13.

The desperate condition of ignorant and negligent Ministers.

2. As the Ministers of Christ should have the *quick sight-*

2. The eye of a blameless ed life.

The description of the

ed eye of learning and knowledge, so they should have the clear eye of a blameless life and conversation, otherwise as *Penelope* to delude her woers, is said to untwist in the night what she spun in the day: so by the darkness of their evil life, they pull down all that they built by the light of their preaching.

Exod. 10. 26.

The Lord saith, that the Priest shall not go up by steps unto his Altar, that his nakedness be not discovered thereon: and Saint Bernard saith, there are four things necessary for every Priest *ne quid nuditatis appareat*, that his nakedness may not appear. And they are,

Four things
necessary for
every Priest.

1. *Capiti velamentum*, a vaile for his head; and that is prudent discretion which covereth all his folly and imbecillity, and is not onely a virtue but the guider and *moderatrix* of all vertues.

2. *Corpori vestimentum*, a garment for the body; and that is fervent devotion, because it is the office and duty of the Minister to pray for all;

1. For the good men, that they may continue good and not fall.
2. For the evil men, that they may rise from their fall. And prayer without devotion, is like the body without a soul.

3. *Manibus munimentum*, a covering for the hands, and that is good works; because that as our works are strengthened through our prayers, so our prayers are available through our works, saith Saint Jerome.

Hieron. in La-
meus. c. 3.

4. *Pedibus fulcimentum*, propps and shoes or sandals for the feet; and that is a pure and an upright life and conversation, because bad Ministers do not dispense but dissipare bona Domini, and rather dishonour then honour their Lord and Master Christ: And therefore the Heathen Priests at their sacrificial solemnities, were wont to say,

*Innocui veniant, procul hinc, procul impius esto ;
Casta placent superis, pura cum mente venise.*

And as the *Magistrates* and *Ministers* should be full of eyes, That all good
so all *Christians* in like manner should be full of eyes, to look Christians
unto themselves and to their ways; for though, as the A- should be full
postle speaketh, they were once darknes, while God winked at of eyes.
the time of their ignorance: yet now they are light in the Lord,
even as the Prophet shewed they should be, *The people that*
walked in darknes have seen great light, and they that dwell in Esay. 9. 1
the Land of the shadow of death, upon them hath the light shined,
because it cannot be denied but that as *Daniel* saith, *knowledge*
is increased, and as our Saviour saith, *light is come into the*
world.

And therefore the people should take heed that they love
not darknes more then light, or that they be not like the fool
Harpaste that was as blind as a beetle, and yet would not be
perswaded, as *Seneca* saith, that she was blinde but that the
room was dark. For I fear that we have too many men that
think they want no eyes, but that the house of God is dark and
wants light; but that is because they are bleere-ey'd like *Leah*,
and look a squint and cannot see the truth.

There be many others that are full of eyes, but their eyes are Many are full
oculi nequam evil eyes, such as Saint *Peter* speaks of; and o- of eyes, yet not
thers have eyes far worse. My time will not give me leave like these
to discover them. beasts, but of
all evil eyes.

But if the Lord should say unto me, as he said to his Pro-
phet *Amos*, *what seest thou*: I must answer, I dare not tell Amos. 8. 1.
what I see: and if the Lord replies, should they that are to
be like *Lions* become as fearfull as the *Hares*, that run away
from the noise of the Hounds? Have I not often delivered
thee as I did *Elisha* after he had delivered his message unto 2 Reg. 9. 3 &
Iehu, when he presently shut the door and fled? therefore I v. 6.
command thee to tell me, what seest thou.

Why then, if thou commandest me, I must tell; and I must
say with the Prophet, that *I have seen unrighteousness and*

Eccles 3 16.

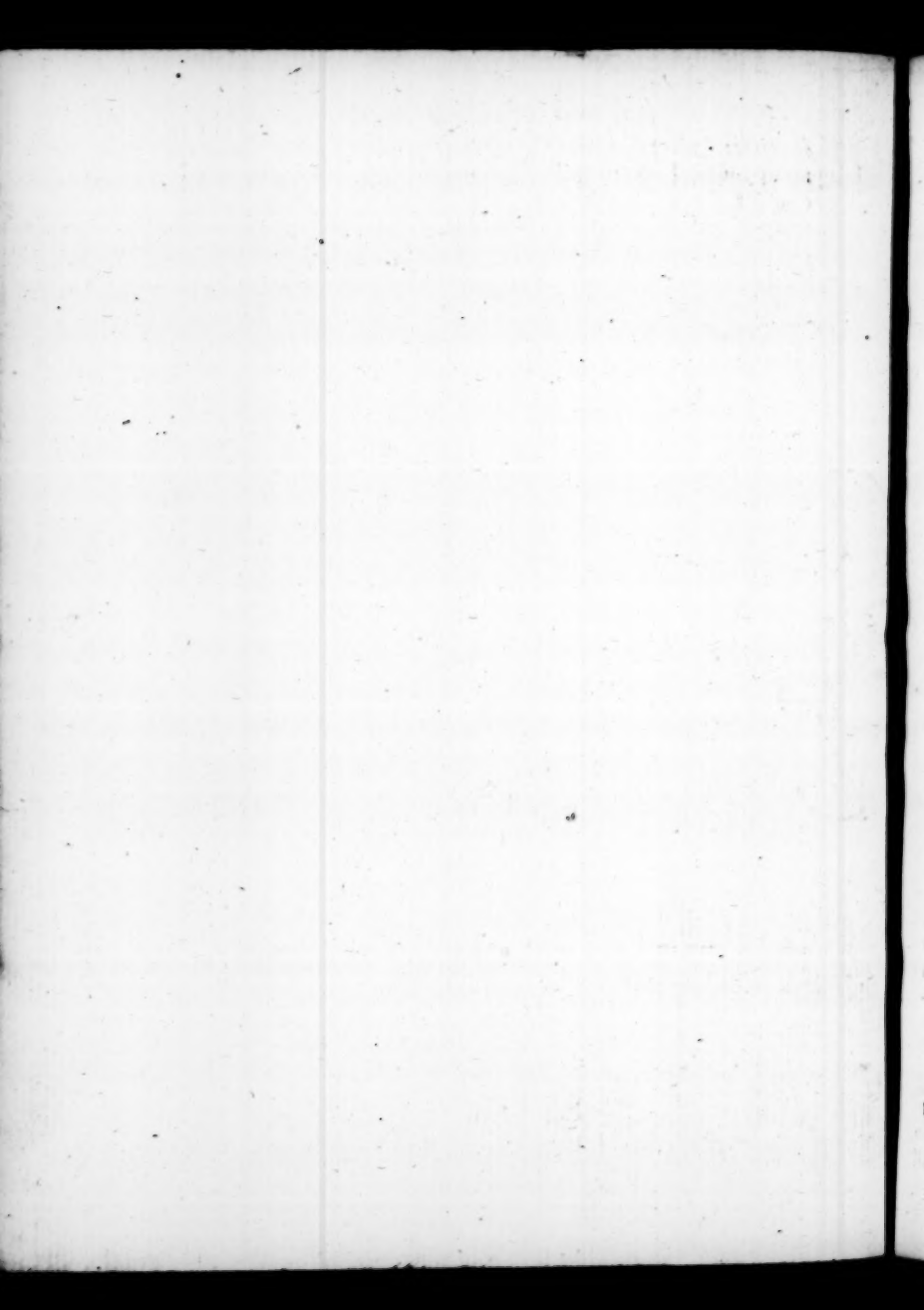
c. 4. 1.

strife in the City ; moreover I saw the place of judgment, and wickedness was there, and the place of righteousness, and iniquity was there. and I saw the tears of such as were oppressed, and they had no comfort because power was on the side of their oppressors. And worse then the parable of *Menenius Agrippa*, when all the members conspired against the stomach, I have seen a monstrous ill-shap'd body cutting off his own most excellent and unreprouable head ; and the worst Parliament that ever *England* saw, rebelling and warring, and doing far worse to the best King that ever *England* had. And I have seen the Commons-house of that Parliament encroaching by little and little upon the rights and priviledges of the Lords, as the *Plebeians* did upon the nobility of *Rome*, till at last they had quite supplanted them : *felix quem faciunt aliena pericula cautum*, I hope, O Lord, that I shall never see the like again.

Yet I see one thing more that troubles me much, many men that say (excepting the conscience of their religion, that should not undo them) they are innocent from any offence done either against their King or against their neighbors, and yet to be driven out of house and home, and those that were known to be rebels & to have fought against their King to enjoy their Lands and Livings, and to become great men, and to hold in their fingers the Lands of Innocents, of the King, of the Church, and of God himself, which can as hardly be pluck'd out of their fingers, as it was to pluck the club out of *Hercules's* hands ; for they have got possession of them, and possession being as they say eleven points of the Law, twelve Juries cannot dispossess them.

But for the trial of the truth hereof, his Majesty hath most graciously appointed, and his Grace here doth most favourably countenance these wise and religious men that shall justly and religiously determine these things. And I am confident that being wise men as they are, they will shew themselves men of courage, bold as the *Lion* to do justly, and to stand for the right Interest, be it of the Jew or of the Gentile, without fear of the greatest, and not caring what the meanest or the vulgar say of them ; *quia nec meliores si laudaverint, nec deteriores*

deteriores si vituperaverint, because their praise makes them never a whit the better if they do unjustly, nor their dispraise one jot the worse when they do right, which is the onely thing that all men ought to do without fear. And by their just and impartial dealing betwixt party and party, I doubt not but they will as they have *hitherto*, shew themselves to be full of eyes to see to every thing, to search into every cause, and to find out the truth of every matter and every change that shall be brought before them.






THE THIRD S E R M O N.

REVEL. 4. 8.

And the four Beasts had each of them six wings about them, and they were full of eyes within, &c.

2.  FTER that they are said to be full of eyes, the Evangelist tells us more particularly that they were full of eyes *within*; and in the precedent 6. v. it is said, that they were full of eyes *before* and *behinde*, so they were

v. 6.

Full of eyes, } 1. *Within.*
2. *Before.*
3. *Behinde.*

1. They were full of eyes *within*, and that was to look into their *own hearts* and consciences, for *the heart of man is deceitfull* Jer. 17. 9.

1. Why these beasts were full of eyes within.

Hugo l. 3. de
anima.

ceitfull above all things: It is but a little member, *vix ad unius milvi refectiorem sufficere possit*, scarce sufficient to serve one Kite for his break-fast; and yet as Hugo saith, *magna cupit, & totus mundus ei non sufficit*, it affecteth great things, and as Juvenal saith of Alexander, the whole World will not suffice that Pellaean youth.

Pro. 23. 26.

And it is very true, that *In omni creatura, qua sub sole vanitatibus mundanis occupatur, nihil humano corde sublimius, nihil nobilius, nihilque Deo similis reperitur; quapropter nihil aliud quarit a te Deus nisi cor tuum*. In all the creature which under the sun is occupied in these worldly vanities, there is nothing more sublime then mans heart, nothing more noble, and nothing more like to God himself; and therefore God requireth nothing of thee but thy heart, when he saith, *My son, give me thy heart*.

S. Aug. in Jo-
han.

Matth. 5. 8.

But then the heart must be pure and sincere, free from all vanities, and void of all iniquity; for otherwise, *qui de sua partem faciunt Deo, & partem diabolo, iratus Deus quia sit ibi pars diabolo, discedet, & totum diabolus possidet*; They that give part of their hearts to God, and part to the Devil, God being angry that any part is left for the Devil, departeth and leaveth all unto the Devil, as St. Augustine speaketh.

Quod ingratum
est ad beneficia,
insidum ad con-
silia, seivum ad
judicia, invere-
cundum ad tur-
pia & impavi-
dum ad pericula.
Bernard. l. 5.
de considerat.

And therefore the Scripture saith, *blessed are the pure in heart, for they shall see God; quia Deus non exterioribus oculis sed puro corde videtur*, saith Saint Augustine, because God is not seen with our outward eyes, but with a pure and upright heart. But *Va duplii corde*, woe to him that hath a double heart, which saith one thing with his tongue, and thinks otherwise in his heart; and woe to him that hath a wicked heart, which speaketh friendly unto his neighbour, but meaneth mischief in his heart; and woe to him indeed, which hath a hard heart, which as St. Bernard saith, *nec compunctione scinditur, nec pietate mollietur, nec precibus movetur*, which is neither broken with compunction, nor mollified with piety, nor moved with prayers, nor terrified with threatnings, nor yet yielding with any judgements: but is unthankfull for all benefits, regardless of all counsell, and senseless of all dangers, and so

still

still growing worse and worse, untill like *Pharaoh*, he be quite destroyed.

And yet how many men have we that are double hearted and false hearted, and more deceitfull then the wilie *Greeks* that lurked in the belly of the *Trojan Horse*, or the subile Serpent that beguiled *Eve*? And that which is worst of all, which do deceive and betray their own souls? For as of all murders *selfe de se* is most impardonable, so of all deceits, he that deceives his own soul is most desperate, and in the most wofull condition. And yet as *Apollodorus* the tyrant dreamed that he was taken and slead by the *Scythians*, and his heart thrown into a boyling Caldron, should say unto him, *I am the cause of all this my self*, because I have deceived thee in all thy wayes, and in all thy plots and projects: so how many simple, foolish, and beguiled souls are in the world, that in all their wicked plots and practices, and in all their covetous designs and mercyleles oppressions of the poor, do beguile themselves and betray their souls unto the Devil? When, as our Saviour saith, they shall put his servants out of the *Synagogues*, out of their places and offices, as they have done of late, and out of their means and maintenance, as you do still amongst us, and shall kill them and put them to death, and think that they doe God good service, and believe that they have the *Eagles* wings to mount up the readiest way to Heaven, when as indeed they ride Post upon *Pegasus* the broad way to Hell.

John, 16, 2.

And therefore, seeing the heart of man is so deceitfull, as many times to perswade him he holds God by the hand, when the Devil hath him fast fettered by the heeles, it is requisite that we should be like these Beasts full of eyes within, to look into our own hearts, that they do not deceive us, and to examine our own wayes, that we be not mistaken in them; lest, while we aim to go to *Jerusalem* the City of God, we shall with the Army of the King of *Syria*, that he sent to *Detham* to fetch *Elisba*, be carryed blindfold into the midst of *Samaravia*, the City of our greatest Enemy; for so the Prophet *David* saith, he did commune with his own heart, and his spirit

2 Reg. 6. 19.

ps. 77. 6.

made

The description of the

1 Thes. 4. 4.

made a diligent search, that is, into his actions, lest his own heart should deceive him: and so he adviseth us to doe the like, saying, Stand in awe and sin not, commune with your own heart, that is, to examine diligently, whether the things that you doe be sins or not: and do not trust the suggestions and suppositions of your hearts, until you make a search, and a diligent inquisition into the true nature of them, because many men do think, they doe not sin at all, when they doe most highly offend the Lord.

Why men deceive themselves.

And the reason is, because they have no eyes *within*, to look into their *own hearts*, and to examine their own actions; but they are onely full of eyes *without*, to pry into the doings, and to censure all the *acts* of all others, which is the *humour* of them, that take delight to spy out the least *mote* that they see in the eyes of others, but never look into the *beam* that is in their own eyes, those *horrible sins* that lurk in their *own hearts*.

And this multiplicity of eyes *without*, and the want of all eyes *within*, when those that should be within are turned out, is the cause that there are so many reformers of our Church, and censurers of our State, *Etiam opifices quorum res fidesque in manibus sita sunt*, Yea, that even meer *Mechanicks*, Handicrafts-men, and Ploughmen, whose credit, wealth, and wit lyes in their hands, as *Salust* speaks of the seditious *Plebeians* of Rome, do so *impudently* prate and censure the Government both of the Church and Common-wealth.

1 Thes. 4. 11.

But as our Saviour said to St. Peter, when he would needs know what should become of St. John, *Quid ad te? What is that to thee? Do thou follow me: so I say to these men, Quid ad vos? What have you to doe with the mysteries of State, or the matters of the Church? It becomes you to doe as the Apostle adviseth you, To study to be quiet, and to meddle with your own business; and, as my Text saith, to be full of eyes within, to look unto your own actions, and not immitere falcem in alienam messem, and to do as many Gentlemen use to do, that is, to travel over France, Italy, and Spain, to understand the customs and fashions of other Countryes.*

and to be altogether ignorant of the Lawes, customs, and conditions of their own Country. But,

2. These Beasts are not onely said to be full of eyes *within*, but in the sixth verse they are also said to be full of eyes *before and behinde*. And that was to this end.

1. They were full of eyes *behinde*, to look *backward*, and to behold the times and things that are past.

2. They were full of eyes *before*.

- { 1. To consider the times and things that are present.
2. To foresee the things, and to provide for the times that are to come.

And *Moses*, the man of God, that was faithful in all God's house, thought that this *threefold sight* and consideration of the times *past, present, and to come*, would surely make the children of *Israel* to fear the Lord their God, and to walk in his wayes; or if these things would not do it, he knew nothing in the world that could do it: and therefore a little before his death, in his *last farewell*, and in the chiefest and most affectionate Sermon that ever he made unto this people, this is the chiefest wish that ever I found exprest therein, *O utinam saperent & intelligerent, ac novissima providerent!* O that they were wise, that they understood this, that they would consider their *latter end*! that is, *Utinam saperent praterita, intelligerent presentia, & providerent futura*, I would to God, that this people did remember and call to minde the things *that are past*, that they understood the things *that are present*, and that they would consider the things *that are to come*, and shall inevitably fall upon them.

Deut, 32. 29.

And as *Moses*, so do I wish to Almighty God, that all and every one that heareth me this day, would do as *Moses* here desireth, and would be, as these Beasts are here described, that they might do what is here required. And that is,

1. To be full of eyes *behinde*, to behold the times, and to consider the things *that are past*; for the want of this sight and consideration is a main cause of so much wickedness among

Deut. 32.

the people, and so much ignorance and impudency in our late *Fanatique Leaders* of their seduced followers: for if they would have done, as *Moses* adviseth us, *To remember the days of old*, and read the *Ecclesiastical Histories*, *Councils*, and *Canons of the Church*, and other *Histories*, the *Records of time*, both of the *Greeks* and *Latines*, I perswade my self they would never have been so *disloyal* and *rebellious* against their *Civil Governours*, and so *averse* and *refractory* to the *Prelates of our Church*, *Quia ignorantia mater inobedientia.*

And therefore with *Moses*, we have great reason to wish that our men were, like these *Beasts*, full of eyes *behinde them*, to behold the times and things *that are past*; and especially; for I will name no more at this time, but,

- § 1. God's dealing towards man.
- § 2. Man's requital unto God.

What God did
for Adam in
Paradise.

1. It is a true saying of St. *Augustine*, *Antequam conditi essemus, nihil boni merebamur*, Before man was made he could deserve no good, he could merit no favour; and yet if sinful man had any eyes *behinde him*, to see what *great things* God hath done for him, he should finde *cause enough* to cry out with the *Psalmist*, *O God, what is man that thou art so mindefull of him*, and so exceeding *gracious* unto him? for thou madest him a man, when thou mightest have made him a beast: and he made him *in his own image*, and after his own likeness, in *righteousness* and true holiness, and he placed him in *Paradise*, the sweetest place of all the world, in a garden of God's own making, and an orchard of his own planting, that brought all *manner* of fruits, and all *kinde* of pleasant flowers, at all times of the year: and he made him *Lord* and *Master* over all his creatures, the *beasts of the field*, the *fowles of the air*, the *fishes of the sea*, and *whatsoever walketh through the pathes of the seas*: and these he needed not to run after them, and take *pains* to tame them as we do, but they were to come unto him, and to be obedient to him of their *own accord*. And
because

because that among all these there was not a mate found meet for man, God made him *an helper fit for him*, a Lady more excellent then *Helen*, whom he loved, and delighted in her at first sight.

And were not these, *Beneficia nimis copiosa, multa & magna, privata & positiva*? Blessings and benefits, for *number* beyond *number*, and for *excellency* beyond *expression*; for as the *Psalmist* saith, *Who can express the noble works of the Lord, and shew forth all his prayse*?

But how did man requite all these benefits? God gave him but *unum breve, leve, & utile mandatum*, one short, easie, and most profitable Precept if he had observed it; no positive injunction of any hard work, but that which is far easier to be kept, a *negative* inhibition, that *he should not eat of the tree of knowledge of good and evil*, this was all, and no great matter, how *easily* might he have done it? Yet this man *sold* his God, that had done such *great* things for him, and brake his Commandment for an *Apple*. And what moved him to doe this, but that which moveth *all his children* ever since, to destroy themselves and all the Kingdoms of the earth, *Ambition*? That he might be as *Lucifer* desired to be before him, *similis Altissimo*, like Gods, knowing good and evil.

How *Adam* required God.

What moved *Adam* and *Eve* to offend God? *Ambition*.

And this *infernal* weed, that first took life in *Lucifer's* breast, hath *poysoned* all his Posterity ever since, and especially all the *great men* of this world, that desire to be greater, and affect and contend for *honour* and *greatness* above measure. For as *Endoxus* the Philosopher desired of the Gods, that he might behold the Sun *very near*, to comprehend the *forme*, *greatness*, and *beauty* thereof, and afterwards be burnt of it, as the *Poets* say; *Phaeton* was: so *Ambition* is the boldest and the most *disorderly* passion of all those desires, which trouble mens mindes, and fills their heads with an *unsatiable* greediness of obtaining those things, which they should no wayes desire; and by that means, as *Adam* did, they undoe themselves and many thousands more: for so *Mar. Crassus*, the richest man in *Rome*, burning with *ambition* and an excessive desire of new triumphs, presumed at

M. Crassus.

The description of the

C. Marius.

sixty years of age to undertake the warr against *Arsaces*, King of the *Parthians*, and therein his whole *Army* was discomfited, himself miserably slain, twenty thousand of his men killed, and ten thousand taken Prisoners: So *Caius Marius* weakened with old age, but strengthened by *Ambition* to continue in *sovereign* authority, would undertake the warr against *Mithridates* King of *Pontus*; and thereby he was the cause of his own utter overthrow, and of that great slaughter, which imbrued all *Italy* and *Spain* with the deluge of blood, that *Sylla*, by his extreme cruelty, brought upon them.

Spurius Melius.

Marc. Manlius.

Hen. 5.

And the like may be said of *Spurius Melius* the Roman Senator, of *Marc. Manlius*, of *Henry the Fifth*, whose ambition deprived his own father from the Empire, and caused him to dye miserably in Prison; and indeed of those threescore and thirteen Emperours, that, within the space of one hundred years, dyed all of them (excepting three that dyed of sickness in their beds) by violent deaths. And as the ambition of the Triumvirate *Octav. Antonius*, and *Lepidus*, had well-nigh ruined the Roman Empire; so *Peter de la Primauday* saith, that the ambition of the *Dukes of Orleans* and *Burgundy* had almost utterly consumed the Kingdom of *France*, and was the occasion, that more then four thousand men were slain within *Paris* in one day: and so I may say, that this wilde plant and bitter root of *Ambition*, that first sprang up in *Paradise*, and afterwards grew worse and worse in the accursed earth, was the cause that moved the late *Usurper*, and many others of those *Traytors* and *Rebels* that followed him, to bring all the calamities, that we have both seen and felt in these Dominions.

Pet. de la Primauday. fr. acad. pag. 123.

And therefore we ought to detest this cursed Plant, that brought forth such bitter fruits of unthankfulness, and rebellion to be rendred unto God for all the great good that he had done for man.

But now, after that man had fallen, and thus distastefully sinned against God, *Non dignus est peccator pane quo vescitur, nec lumine caeli quo illuminatur*, The sinner, even the best of us all that are *Adam's* seed, is not worthy of the bread that

he

he eateth, or the light of the Sun that shines unto him; for if before his being, he deserved no good; how much evil doth he now deserve, when he hath so *fooly* defiled himself, and so *highly* offended his God?

And yet, *Utinam saperent*, I would to God we would cast our eyes *behinde us*, to behold and see the *goodness* of God, and what wonders he hath done for the children of men; for he pittied *Adam* when he was naked, and made them coats of skin to hide and cover their *nakedness*, and to preserve their bodies from the *storms* of winter, and the scorching heat of summer. And when all the World had corrupted their wayes before God, he saved *Noah* and his family, when the deluge *destroyed* all other flesh: and afterward he snatched away *Abraham* out of the very flames of *Idolatry*, that was begun to be kindled in his father *Terah's* house, and then he delivered him out of *Egypt*, and preserved him out of all his troubles: And for the seed of *Abraham*, the children of *Israel*, *Moses* tells you what God hath done for them; for, when he divided to the Nations their inheritance, he took *Jacob* for the lot of his own inheritance; and though he found him in a desert land, and in the waste howling wilderness, yet he led him about, he instructed him, and kept him as the apple of his eye, and he made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oyl out of the flinty rock, butter of kine, and milk of sheep, fat of lambs, and rammes of the breed of *Bassan*, and goats with the fat of kidneys, of wheat, and to drink the pure bloud of the grape.

And the Prophet *Ezekiel* doth amplify the *great goodness* of God towards this people more at large, saying, that their birth and their nativity was of the land of *Canaan*, their father was an *Amorite* and their mother an *Hittite*, (*i. e.*) an accursed people; and in the day that thou wast born, thy navel was not cut, neither wast thou washed in water, nor salted, nor swaddled at all, no eye pittied thee to have compassion upon thee; but thou wast cast out in the open field to the loathing of thy person: and when I saw thee polluted in thine own bloud,

I said

How graciously God dealt with *Adam*, after he had sinned.

And with the seed of *Adam*.

The Israelites.

Dent. 32. 8, 9, 10, 11, 12, 13, 14.

The description of the

I said unto thee, live; and I washed thee with water, and anointed thee with oyl, I cloathed thee also with broydered work, and shod thee with badgers skin, and I girded thee about with fine linnen, and I covered thee with silk, I decked thee also with ornaments, and I put bracelets upon thine hands, and a chain on thy neck, even as our fine Ladyes have in these dayes, and I have put a jewel on the forehead, and ear-rings in thine eares, and a beautiful Crown upon thy head, and thou didst eat fine flower, and honey, and oyl, and thou becamest exceeding beautiful and perfect through my comeliness which I had put upon thee, saith the Lord God.

*Ezech. 16. 3.
ad v. 15.*

How unthank-
ful and undu-
tiful they were
to God.

And what reward did this people render unto God, and what requital have they made unto him for all these great benefitts, that this good God had done unto them? First *Moses* tells you, *They waxed fat, and then they kicked, as we lately did, and forsook God that made them, and lightly esteemed the rock of their salvation; They provoked him to jealousy with strange Gods, and moved him to anger with their abominations: They sacrificed to Devils and not to God, to Gods that they knew not, that came newly up, whom their fathers feared not, which was and is the fruit of every new Religion, as of late dayes we have fully seen amongst us.*

And then, as they forsook God that formed them, so presently they rebelled against his servants, they muttered and murmured and rejected all their Governours; and as the *Psalmist* saith, *They angered Moses in their tents, and Aaron the Saint of the Lord: for these two, to forsake God, and to rebel against their Governours, do always go together. And if you look into the foresaid sixteenth Chapter of Ezekiel, you shall see how the Prophet sheweth their wickedness, and how they have multiplied their abominations above measure, and as many of us, over-wickedly and unjustly seeking to make our children great in this world, do bring them unto the*

Ezech. 16. 21.

Pf. 106. 37;

Devil in the world to come; so did they slay their children, and cause them to pass through the fire, and as the Psalmist saith, They offered their sons and their daughters unto Devils: and the Lord himself assureth us, that Sodom had not done so

so wickedly as they had done, and *Samarita* had not committed half of their sins. Ezek. 16. 48.
51.

And what an intolerable ingratitude was this? The most monstrous thing that ever was; not possibly to be described, *quia dixeris maledicta cuncta, cum ingratum hominem dixeris*; because thou sayest all the evils that can be said, when thou namest an ungrateful man; especially to God, that hath done such great things for us.

For we read of many brut beasts, that for small benefits, have been very thankful unto men, as of the *Dog*, that for a peice of bread, will follow and be ready to die for his Master, and the *Lion* that for pulling a thorn out of his foot, preserved the slave that did it, from all the beasts of the Forrest, and afterwards his life on the Theatre in *Rome*; and *Primanday* tells us of an *Arabian infidel*, that, being taken prisoner, and afterwards set at liberty by *Baldwin King of Jerusalem*, in token of his thankfulness for that favour, he went to him by night, into a Town where he was retired, after he had lost the field, and declared to him the purpose of his companions, and conducted him, until he had brought him out of all danger. Pat. Prim. x. 40.
p. 431.

And when brut beasts and Pagans are thus thankful unto us, shall man be unthankful unto God? No, no: He should be truly thankful.

And *Seneca* saith there be four special conditions of true thankfulness.

1. *Grate accipere*; to receive it thankfully.
2. *Nunquam oblivisci*; Never to forget it, for he can never be thankful that hath forgotten the benefit.
3. *Ingenue fateri per quem profecerimus*; ingeniously to acknowledge by whom we are profited.
4. *Pro virili retribuere*: to requite the benefit received in the best manner that we are able.

Four conditions of true thankfulness.

But this people scarce observed any one of them, I am sure not

The description of the

not the second, and therefore not possibly the third and fourth; for the Prophet *David* tells us plainly, that after the Lord had shewed his tokens among them, and his wonders in the land of *Ham*, and had brought forth his people with joy, and his chosen with gladness, and had given them the lands of the
If. 105. 42, 43. Heathen, so that they did as many have done amongst us, to
Pf. 106. 13. take the labours of the people in possession; Yet, within a
V. 21. while, they did as we do, forget his works, and would not abide his counsel: yea, they forgot God their Saviour, which had done so great things in Egypt, wondrous things in the land of *Ham*, and fearful things by the Red-sea.

But to let this people pass, that were destroyed for their unthankfulness, let us look unto our selves and have our eyes behind us, to behold and see.

What God
did for us, the
people of
these domi-
nions.

Amos 3. 2.

First, *What God hath done for us.* And;
 Secondly, *What we have done for the honour and service of God.* And,

First, As the Lord said of the Jews, *You only have I chosen of all the families of the earth:* so I believe the Lord may justly say of our Kings dominions, that he shewed more love and favour unto them, then he did to any other Kingdom of the World; for *whatsoever* good he did to others, he did the same to us. And he shewed two more signal favours to us, then he did to any other Kingdome of all Christendome; As

I. He raised the good Emperour *Constantine*, the Son of *Helen* out of *Britaine*, to close up the days of persecution, and shut the doors of the Idol-Temples.

II. When the mysts of ignorance, and errors, and superstition had covered and overshadowed almost all the Church of Christ, God sent successively no less then five such excellent Protestant Princes, King *Edward the sixth*, Queen *Elizabeth*, King *James*, and King *Charles the I.* and II. (as no other Kingdom had the like) to protest against all the Popish errors and superstition; and to make such a perfect reformation

tion

tion of Religion, that, both for Doctrine and Discipline, no Church in Christendom is so purely and so perfectly established, as *these Churches* of our Kings dominions are; such love and such mercies of God to us, as exceeded all the blessings of the earth, and shewed to no other Nation of the world in such a measure, but to this

And what reward, I pray you, have we and our people rendered unto God for those great unparell'd benefits that he hath done unto us? I do profess I have been a man ever faithful to my King, and ever fearless of all the dangers of the world; and therefore, I must say the truth, as Saint *Steven* told the *Jews*, though I should fare as Saint *Steven* did, that as they were a *stiff-necked people*, that have always resisted the *Holy Ghost*, and persecuted the Prophets, and been the *traytors* and *murderers of Christ*: so have the major part of us shewed themselves a *rebellious Nation*, that confederated to assist the *Devil*, to requite Gods extraordinary signal favour to us, with extraordinary signal contempt of Gods service, and signal malice to all his servants above any other nation of the World, by raising out of us, and bringing in amongst us, the great *Anti-Christ*, that is, the great enemies of Christ, you know whom, * to slay the two witnesses of Jesus Christ, which were *Cohors Magistratum*, & *Chorns Prophetarum*, 1. the best and blessed King *Charles the First*, that like a goodly Oake, or the Cedar of *Lebanon*, was cut down with all his boughes and branches of Magistracy; and 2. all the *Seers*, that were the eyes, the light, and the reverend *Governours* of Gods Church: and instead of them to bring in the *wild-bore* out of the wood, the great *Usurper*, to destroy the vineyard of Christ; and *Gebal* and *Ammon*, and *Amalec*, the *Philistims*, with them that dwell at *Tyre*, the whole rable of *Presbyterians*, *Independants*, *Anabaptists*, *Quakers*, and other sects, which are the false prophet, to devour the revenues of the Church, and to destroy all the houses of God in the land: and so to corrupt the whole Service of that good God that had so graciously done such great things for us, as I have

What requital have we rendered unto God.

* The Long Parliament.

Those were the 2 witnesses

Pf. 83. 7.

The description of the

fully shewed it heretofore, and will hereafter be manifested for truth, every day more and more.

And if these things be a good *requital*, or a just thankfulness to God for all the benefits that he hath done unto us, judge you.

What God hath done for every one of us in particular.
1 What good things he hath bestowed on us.

But to leave these monsters of men for their imparalell'd ingratitude, let us return to our selves here present, and see what God hath done for every one of us; for he made thee a man or a woman, when he might have made thee a beast; and he gave thee all thy limbs, thy sight, and thy senses, when thou mightest have been born, like him that was so, blind from his mothers womb. I am sure thou wouldst be very thankful to that Chirurgeon that would but preserve thy finger; and what thanks owest thou to him, that gave thee all thy members, and whatsoever else thou hast? good wit, larg memory, strong body, comely proportion, loving wife, sweet children, riches, honour, favour, preferment, and all that thou hast; all is from God. And that which is far better then all these; for herein, *Dedit te tibi Deus*, He did but onely give thee unto thy self, and those *temporal* blessings that are momentary: but he redeemed thee from the pit wherein there is no water, and in this thy redemption, *Dedit se tibi Deus*, God gave himself unto thee, and his onely Son to die for thee, he sends his servants to teach thee, and his Holy Spirit to work all the good gifts that are in thee to make thee a good *Christian* here, that thou maiest be for ever *blessed* hereafter. And

2 From how many evils he hath preserved us.

Pf. 124: 1, 2.

2. If thou hadst these eyes, to look behind thee, thou mightest see, not onely how much good the Lord God hath bestowed upon thee, but also from how many evils he hath preserved thee: for Satan, like a roaring Lion would have devoured thee, thine enemies that rose up against thee would have undone thee, if the Lord himself had not been on thy side; and, as the *Psalmist* saith, they would have swallowed thee up quick, when they were so wrathfully displeased at thee; yea thine own self many times, by thy desperate riding, running, jumping, or the like, mightest perhaps have broken

broken thy bones, thy limbs, or thy neck, if thy good God had not reached his hand to save thee from falling, as he did to Saint Peter to preserve him from sinking.

And are not these things blessings worthy to be remembred?

O that we would therefore prayse the Lord for his goodness, and declare the wonders that he doth for the children of men? And that we would sometimes cast our eyes behinde us, to see what requital we have rendred unto God for all those benefits that he hath done for us; and especially for bringing our Gracious King unto us, and restoring both the Church to her purity, to her rights, and service of God, and the Common-Wealth to its peace and tranquillity.

For as the Prophet David saith, *I called mine own wayes to remembrance*: So should every one doe, call his wayes to remembrance; that, if he findes, he hath been carefull in God's service and a faithfull Steward in God's house, it may be a comfort unto his Conscience, *Quia immensa est laetitia de memoria transacta virtutis*, because the remembrance of former virtues, and of our Service and thankfulness unto God, will bring a great deale of joy and comfort unto our selves; or if he hath blasphemed Gods Name, neglected his Word, robbed his Church, and offended his Majesty, he may repent, and as Job saith, *abhor himself in dust and ashes*.

But that I may the better and the sooner perswade you to fear God, and to serve him, and to doe that which is just and honest in his sight, I shall with Moses desire you to remember the *days of old*, and consider the *years of many generations*, and therein to observe but these two things.

Two things to be considered to move us to serve God.

- { First, *How God blessed those that walked in his wayes.*
- { Secondly, *How he plagued those that neglected his service, and transgressed his commands.*

1. How God
blessed those
that served
him.

Psal. 112. 1,
2, 3.

Proverb 10. 7.
Eccl. 10. 7.

1. *Enoch walked with God, and God took him to himself: Noah was a just man, and God preserved him from the deluge: Abraham, Isaac, Jacob, Joseph feared the Lord, and the Lord blessed them in all that they took in hand: and the Prophet David generally saith, blessed is the man that feareth the Lord, that hath great delight in his commandments, his seed shall be mighty upon earth, riches and plenteousness shall be in his house, and his righteousness endureth for ever: and Solomon saith the like, that the memorial of the just is blessed, and his children are blessed after him. And therefore if thou lovest thy children, and wouldest have them to grow great and to prosper in the world, be just in all that thou doest, and neither rob God of his right, nor oppresse, cozen, or defraud thy poor neighbour; which not done are the chiefest, if not the onely things, that will bring the curse of God upon thee and thy Posterity. For,*

2. How God
plagued those
that transgressed
his commandments
and neglected
his service.

2. *Do but cast thine eyes behind thee, and consider how God plagued the unrighteous Generations; and you shall finde, that when the old world corrupted their wayes, the Lord swept them all away with the deluge; when the cry of Sodom and Gomorrha came to the eares of God, God destroyed them with fire and brimstone: so when the cry of the innocent servants of Christ shall not be heard to have justice done unto them, because of the great friends and power of their oppressours, then as the Psalmist saith, The Lord will hear their cry and will help them.*

And here to terrifie offenders from their wickedness, I could willingly enlarge my discourse, to shew the fearful examples of Gods judgement against many sorts of Malefactors; but my short allowance of time will scarce permit me to give you the sight of some few judgements against and upon these four predominant sins, that are so rise amongst us, and so pernicious unto us.

1. Rebellion,
2. Perjury,
3. Injustice,
4. Sacrilege.

The four usual
sins of these
dayes.

1. For *Rebellion*, this our last Age, and the many Plots and Practices of wicked and fanatick Rebels now peeping forth amongst us, do sufficiently shew how apt we are to fall into it, though it be as bad as the sin of *witch-craft*, which is the giving of our souls by a Contract unto the Devil: but the dreadful vengeance of God for the Rebellion of *Corah*, *Dathan* and *Abiram* against their Governours, when the earth opened her mouth and swallowed them down quick to Hell, and the heavy judgement of God upon *Absolon* for rebelling against King *David*, which followed him hard at the heels, until he came to the bough where he was hanged, and the shameful yet most justly deserved death of our late Rebels, and of many more the like Villaines, that I could quote to you out of Histories, should deterre them from this unnatural sin of *Rebellion*, and keep them within the bounds of their obedience to their Governours, which is more acceptable in the sight of God then any sacrifice that we can offer him: or if this can not do it, then may they look for the like end, as those that committed the like sins.

2. For *Perjury*, it is so pernicious a sin, and yet so general, that I know not how to express the baseness thereof. But I finde this perjury to be like the three headed *Cerberus*.

1. Of those Inferiours, that either for bribes and reward, or for fear of their Land-lords or other great men, will most falsly swear before Judge or Jury to the taking away of the goods, lands, or life of many innocent men, which is a sin worthy to be punished by the Judges, as being the utter ruine of many men, fatherless and widdows.

2. Of Superiours which break their faith and oaths that they make unto their Inferiours. And such a forsworn wretch was *Lysander* the Admiral of the *Lacedemonians*, and

Tissaphernes

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2. Of *Superiours* which break their faith and oaths that they make unto their *Inferiours*. And such a forsworn wretch was *Lysander* the Admiral of the *Lacedemonians*, and *Lysander*.

Tissaphernes

Tissaphernes.
Cleomenes.

Tissaphernes that brake his oath which he made with the *Grecians*, and *Cleomenes* King of *Lacedemon* that did the like with the *Argians*, but he was sufficiently plagued by the just judgement of God for his *perfidiousness* and perjury, when the women of *Argos* overthrew the greatest part of his Army, and he with a knife killed himself. And many more Tyrants and Commanders I could name of this kinde, that neither feared God, nor regarded their faith with men; and therefore were plagued by the just judgements of God.

3. Of the middle sort.

Eccles. 8. 2.

3. The other sort of perjurers are of a middle size, and great men, that either through discontent or hope to be made greater, do break their faith, and falsifie the oath of God, as *Solomon* calls it; and so prove *Rebels* and *Traytors* unto their Kings and Governours.

1. How *Neclas* served *Duringus* for his treachery to the Son of *Uraislas*.

But how doth the just God reward these perfidious and perjured Villaines? And how do most wise men deeme and deale with them? but as *Neclas* did with *Duringus*, who to secure *Neclas*, as he said, in his Throne, falsified his faith to his Prince, and killed the Son of *Uraislas*, that was the next Heir unto the Crown, hoping that for his good service he should be much favoured and well rewarded of *Neclas*: but the wise Prince abhorring such perfidiousness, said unto him, that perjury and treachery could not be mitigated and wiped away by any goodturns or after-service; and therefore whereas he expected a reward for his good service done unto him, he should have it according to his merit. For of three things he should chuse which he would. 1. To kill himself with a poynard; or, 2. Hang himself with an halter; or, 3. Cast himself down from the Rock of *Visgrade*: and he hanged himself upon an Elder tree, which while it stood, was called *Duringus* tree, as *Aeneas Sylvius* writeth.

Aeneas Sylv.
Hist. Bobem. c.
11.

2. How *Selim* used *Ladislas*, *Kerezin*, *Camerar.* *Hist. Medias.* l. 1. pag. 20. c. 7. *Johann. Menarins* *Hist.* *Turc.* l. 4. c. 22.

And though *Ladislas Kerezin* did a very good turn to *Selim*, in yielding up to him the strong place of *Hinla*; yet for his perjury and perfidiousness he caused him to be brought to a most miserable death, which you may see in *Camerar.* And the same *Selim* did the like to a Jewish Physician, whom after the good service he had done unto him, he caused

caused to be beheaded for his *treachery* against his Father, saying, that upon the least *discontent* or hope of *reward*, he would not stick to do to him as he did to his *Father*; and therefore he had no reason to let him live, because commonly Traytors are *double Traytors*, and as unfaithful to him whom they *serve*, as to him whom they have *betrayed*. And so *Soliman* his Son promised his Daughter with a very great dowry to a certain *Traytor* for yielding unto him the Isle of *Rhodes*; and when he got the Iland, he brought his Daughter in a *magnifical pompe* unto him, and said, thou seest I am a *man of my word*; but so far as much as you are a Christian, and thy Wife a *Mahometan*, and I am loath to have a Son in Law, that is not a *Musulman*; therefore it is not *satisfactory* to me, that in hope of favour and gain thou turn thy coat for fashion sake: but thou must also put off thy *skin* which is baptized and uncircumcised, and so he caused him to be *beheaded* alive. And the same *Solyman* used the betrayers of *Nadast* that defended the Castle of *Buda* in like manner.

And the King of *Henetia* having promised Marriage to *Romilda* the Wife of Prince *Signlphus*, which had fallen in love with him, as *Potiphars* Wife did with *Joseph*, so soon as she delivered unto him the City of *Friol*, did after her marriage and one nights lodging with her, cause her to be set, and married to a *sharp stake*, as a worthy punishment of her treachery.

And the Emperour *Aurelian* did not much better use the Traytour *Heraclemon*, nor *Brennus* *Demonica*, that betrayed into his hands the City of *Ephesus*, as *Titus Liv.* saith the Daughter of *Sp. Tarpeius* betrayed the City of *Rome* unto the *Sabines*, and for her reward lost her life on the *Tarpeian Hill*.

But though I could produce to you very many more examples of this kinde, yet I will close up this point with what *Mahomet* did to *John Justinian* of *Gennua*, who promised to deliver *Constantinople* into the Emperours hands, so he would make him *King* of such a place that he desired. And *Mahomet* yielded and assured him that he would do it; and so he did; for as soone as ever the said *Justinian* had betrayed the

3. How *Soliman* used the Traytor that yielded to him the Isle of *Rhodes*.

Camerar. l. i. c. 7. p. 21.

4. How the King of *Henetia* served *Romilda* the Wife of *Signlphus*. *Aventinus l. 3. Annal. Bavar.*

5. How *Aurelian* served *Heraclemon*.

6. How *Mahomet* served *John Justinian*.

Pet. Primandary c. 39. pag. 423.

City

The description of the

City into his hands, he presently made him King for that *good service* which he had done unto him; but for a reward of his *treachery* to his Lord and Master *Augustulus*, he cut off his head within three days after.

And so all the wise men that I have read of, do conceive that *no good service* done to succeeding Kings, can merit the *blotting out* of the perjury and perfidiousness of Traytors to their former Kings and Masters; but that after they be rewarded for their good turns done to the latter, they should likewise *receive* the merit of their perfidiousness to the former.

*Theodorus in
Collect. l. 2.
The reasons
why perfidi-
ousness should
not be pardon-
ed.*

And the *reason* is rendred by the foresaid Sages.

1. Because that as *Theodoric* the *Arian* said, when he cut off the head of an *Orthodox Deacon* whom he loved, because he *revolted*, (to please *Theodoric*, as he thought) to *Arianism*, they that keep not their *oaths* and faith to God, can never be faithful to any mortal man.

*Flav. Vopisc.
in vita Aureli-
an.*

2. Because that as *Aurelian* said, when he suffered *Hera-
clemon*, which had done him so *good service*, to be slain, he could not *believe* that he which would *betray* his Countrey, and prove *faithless* to his own Prince, could ever continue *faithful* unto him; but that upon the like discontent or hope of a *greater gain*, such Traytors as will *turn* the leaf, and saile with *every winde*, will become as treacherous to their *latter benefactors*, as they have been unto their former *Masters*. And therefore though we should *forgive* them as Christians; yet it is neither *wisdom* nor *policy* to believe them as friends, because not onely the Fable of the Snake, but the Son of *Syrach* also teacheth us, what little credit is to be given to *reconciled friends*, *Eccles. 10. 12.* And the wise heathen bids us, *semper diffidere*, to *suspect* such faithless men continually.

Objct.

But what if the Kings and Princes have promised *Pardons* unto the *Traytors* for some *special service* done unto them: Can they afterward *punish* them for their *precedent* offences unto others?

I answer, that as *Cicero* saith, every man is bound (and *Sol.* much more it is for the honour of a Prince) to keep his word and promises *inviolable*; though upon some exigent necessity, he may be constrained to make the same to his prejudice, and against his will: and it was well said, that the bare word of a Prince should be of as great force as the oath of a private man.

But though *Kings* and *Princes* should *inviolably* observe their words in their Pardons granted unto Rebels and Traytors and other Malefactors; yet as *Philip King of Macedon* answered *Lasthenes*, that betrayed the City of *Olynthum*, and *Augustus Caesar* said to *Rymetalces King of Thracia*, that had forsaken *Antonius*, to joyn with him, that he loved the treason that did him good, but he could not endure the Traytor that betrayed his Master. And *Alexander Severus* was of the same minde, but that he joyned cruelty with his hatred unto the Traytors; for when he had inticed many Captains of *Piscennius Niger*, his Competitor of the Empire, to disclose their Masters secrets, and had served his turn of them, and settled his affairs, he made all those Traytors, and their children also to be put to death, as *Herodian* writeth. So the wisest men conceived that they ought not to countenance and favour those that had been Traytors unto other Princes; though they had done good service unto them: and that for these three reasons.

Not to countenance and favour those that have been Traytors: and why.

Herod. l. 3.

1. For that he which hath turned one leaf can turn another; and he that hath betrayed my Father, may upon the like hopes and surmises betray me likewise; and he that hath been a Rebel, knows the way to become a Rebel.

2. For that this honouring and magnifying of Rebels and Traytors to former Princes, for their good service done to latter Masters, may prove to be an encouragement for others to become Rebels and Traytors in like manner against their Kings. For when amongst many thousands of Rebels, they see but few punished, the rest pardoned, and many of them favoured and preferred, why may not the seditions think, that they

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they shall either prevail; or if miss of their enterprise, they may escape the *fortune* of those few that shall be punished, and be *magnified* like those that they do see thus rewarded?

3. For that this favouring and countenancing of those that *have been* Rebels and false, is a great offence and *discouragement* to those that have ever continued faithful and loyal, especially if they see themselves postponed and neglected.

And therefore the *Kings* and *Princes* that I told you of, thought it neither *wisdom* nor *policy* to regard and favour those, whom they *pardoned* for their *treachery* to their former Princes, though they had done never so *good service* unto themselves; and if all Kings did so, I believe *fewer* Traytors would spring up among the people.

And this appeareth *plainly* by our new *Plotters* of *Rebellions* and *Treasons* now amongst us in this Kingdom of Ireland; for *who* and *what* are they that *doe thus* murmur and mutter against both *God* and his *Anointed*, the King and his Lieutenant, the Church and Common-wealth? But *those* that have been members of the *Beast*, and limbs of the great *Anti-Christ*, the *Rebels* and *Traytors* that rose and warr'd, and some no doubt, but had their *hands* or *fingers* dipped deep in the *blood* of that *blessed Saint* and *glorious Martyr*, our late most *gracious King Charles the First*: and having *escaped* their just deserved shame and death, and being so *highly* rewarded by their Grand Masters for their *great* wickedness, with the lands of the *Irish*, without distinction, whether they were *bloudy Murderers* and Rebels against their King, or *innocent Papists*, that were both *loyal* unto their King, and *succourers* of the Protestants, and now seeing the *touchstone* of truth and justice, rendring to every one *his own*, according to his *merit*, either of *nocency* or *innocency*, they stamp and stare, and being moved with madness, like boyes at blinde man-buff, they let fly their *Arrows*, even *bitter words*; nay, *false scandalous, rebellious, and treacherous words* against the King, against his *Lieutenant*, and against the *peace* and *happines*s of this *whole Kingdom*: they care not whom they *traduce*, so they

they may stir up the coals of contention, and move the discontented to a new Rebellion.

And what *ways* do they take for this, but the very same which they had *learned* and *practised* before in *England* under the *Long-Parliament*.

1. To *tax* and to *traduce* the good King for doing that they know not, nor ever shall be able to prove that he did; but the *Scots* say that he did: and so they do say a *thousand things* more than I believe to be true: and they should believe *nothing*, especially what they *know not*, against their King, when as *all* other men, that are both *wise* and *honest*, can *sufficiently* answer and justify all that ever his now Majesty did. And I, that am not *worthy* to be of his counsel, and to know the *reasons* of his actions; yet could shew you very *just* and *sufficient* reasons for *every* thing that ever I heard his Majesty did: and I would do it, but that *Himself* and his *Council*, I know, can justify *all his actions*, with many *far deeper reasons* than I can dive into.

Therefore these very *firebrands* of sedition, knowing this, would a little excuse his Majesty, by laying the faults upon his *Counsellors*, that seduced him. And who are they? They speak in general, & *in universalibus latet error*; so did the *long Parliament* against our late King: there they learned their *lesson*, and they walk in the same paths. But the former *Parliaments* could name their names, the *Duke of Buckingham*: so can these men name the *Duke of Ormond*. And what hath he done? I observe two things that they charge him with.

1. To *testifie* what he knew to be *truth*, and these men conceived to be otherwise; A *mighty fault*! because they had not their eyes open to see the truth, his Grace offended to *testifie* the truth.

2. In obeying his Majesty's *gracious goodness*, by relieving those that were *neecessitous*, and perhaps, for ought that they know, had done his Majesty *very good service*, and, for ought that we know, had done no *injury* to any of our men; and this is a sin *unpardonable* with these *uncharitable* men. I, but

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they will say, by relieving *these* he lets the *Army* starve: and I demand, what *Subject* ever did pawn his own *lands*, melt his own *plate*, lay out his own *monies* to relieve the King's *Armies*, and to shew himself, I will not say *more faithful*, but I say, *never so faithful* to his King, and so bountiful a benefactor and friend to all the King's loyal *Subjects*, as the Duke of Ormond hath alwayes been? I must, and ever will, with all thankfulness acknowledge it; when the *long Parliament* and their *whelps* had robbed me of all that I had, all the relief and subsistence, which I had from all the friends in the world, was that *bountiful gift*, which this noble Duke sent me by Sir George Lane: And I could name the many many more, to whom his Grace did the like; And are these things, faults worthy to be reproved? And I am sure he hated the *Rebellion*, and disowned the *Rebels* of this Nation as much or more than any man: and would you have him to be an enemy to the *postnati*, and a stranger to the *innocent*? God hath made him a more *honourable*, and a more *gracious* man.

I, but we are not yet come to the *quick*, the *English interest*, by the favour of the Duke unto the *Irish* and the *Judges* of the Court of *Claim*, is much *shaken*, and is like to be *dismembered* and left inanimate.

But would you have the *English interest* to continue, be it *right* or *wrong*? or would you have it *so* to continue, that God might *bless* it, and it to *prosper*? If so, then let it be rooted in *justice* and established in *truth*; or otherwise, the *breath* of the Lord will *scatter* it, and the *wrath* of God will soon *destroy* it; and instead of *blessing*, will, as *Jacob* said, bring the *curse* of God upon you and your *Posterity*. And you might see if you had your eyes open, the great care of my *L. Duke*, and the great pains and diligence of the Court of *Claim*, to search out the *truth* of every cause, that the innocent should not be made *guilty*, nor the nocent carry away the *victory*. And what more would you have done?

Yet, as I said before, they that have learned the way to be *Rebels*, do *know* the way to be rebellious still.

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But especially because *Rebels* and *Traytors* have had their *Presidents* and examples to chalk and tread out the desperate pathes of treachery and *rebellion* unto them; because, as the *Poet* saith;

Nullum caruit exemplo nefas,

You cannot easily name the wickedness, that I can not *parallel* with the like example, as, If *Alexander* and *Holophernes* were drunk, so was *Noah* long before them; If *Oedipus* committed incest with *Jocasta*, so did *Lot* commit incest with his own daughters, and if *Polynices* kill'd his own brother *Eteocles*; so did *Alexander Cavacalla* kill his own brother *Getha*, *Romulus* killed *Remus*, and *Cain* his onely brother *Abel*.

And so the men that became *Rebels* and *Traytors* unto their King, and *murderers* of their Brethren here amongst us, may alledge, they are not the *first that rebelled*; but they can name enough that *murdered* their oppressors, which they *onely intended* to do: and they can cite you *great Massacres*, and the rooting out of many Potentates, that *Lorded* and *domineered* over the poor people; as the *massacres* in *France*, the *Cicilian Vespers*, the treachery of *Mithridates*, and the subjects of *Pontus*, that conspired together, to destroy all the *Romans*, that were dispersed over all the Kingdom of *Pontus*; so the *Saxons* became treacherous, and the *murderers* of all the *British* Lords, on *Salisbury-plaine*: and they say the *Irish* did the like, to eradicate the *Danes* out of this Kingdom: and they have done no more unto their Oppressours.

But to answer these subtle *Pleaders*; for the defence, or lessening of their *sinful* mischief, by the example of others wickedness, I say,

1. That no *example* can any ways *excuse* wickedness, but rather *aggravates* the sin; that the *sight* of others falling into the ditch, should teach us to *beware* of the like fall; yea,

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though we should have never so many examples of any evil-doing, yet we ought not to follow them; because the Lord tells us plainly, *We ought not to follow a multitude to do evil*; and it is our duty, not to do what others do, but what God commands us, and all others to do.

2. I say, that herein, *hic hinc carnit exemplo nefas*, those two fold treachery and rebellion,

- { 1. Of the late *English-Scotizing* Rebels,
And,
- { 2. Of the bloody *Irish* murderers,

can not be fitted with any *Presidents*. nor parallel'd out of any Histories.

I do assure you, that I have read as many *English, Greek, and Latin* Histories, as well I could; yet in all the Histories that I have read, I do profess unto you, I never found so much cruel *subtlety*, and such *infernal impiety*, as I saw in the *English* Rebels; nor so much *ingratitude, inhumanity, and cruelty*, as we read in Sir *John Temples* Book, was acted in the *Irish* Insurrection, if you will afford it no *worser* name; for,

1. Touching the *English* and *Scotish* Rebellions; first for their *subtlety*; the *subtle serpent* devised not so many lies to deceive our forefathers, as they most *impudently* forged to destroy their own most *Pious King*, and all their *Spiritual Fathers*; so that all the *Kings Declarations*, all the *Protestations* of his friends and Council, and all the *Preaching* of the most faithful and *Orthodox Preachers*, could not *undecieve* the seduced giddie-headed people. And,

2. For their *impiety*; it is most certain, and beyond comparison, that there was not ever a *greater* wickedness committed,

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ted, then the *crucifying* of the Son of God; but besides the many parallels, betwixt those *Jews*, and these Rebels; exceeding all impiety; the *malicious* prosecution, and the *violent* persecution of these rebels against our late King, and the *bel-lisb* manner of compassing his death, and killing him, went beyond all the wickedness of those wicked *Jews*. For.

1. The *Jews* knew him not, nor yet the voices of the *Prophets*, as the Apostles testifie in many places; and *Christ* himself saith, *Father forgive them, for they know not what they do*; and they knew him not to be their *King*; for the *Romans* had long reigned over them, and he had refused to be made *King*; but the long Parliament knew *Charles the first*, and knew him well enough to be their own *indubitable*, just, and lawful *King*. And therefore they fought for the *King* and *Parliament*, such a *cheat*, and such a riddle as you never read the like; and yet a very true one, as true as *Samsons* riddle, if you understand it right; for they fought for the *King* to destroy him, that is, for the *Kings destruction*; and they fought for the *Parliament*, to make them *absolute Lords*, to reign and rule as *Kings*. The *Jews* never had such wit.

2. The *Jews* put *Christ* to death more for fear then for hate; for, *Venient Romani*, was the spur that pricked them forward to destroy *Christ*, lest the *Romans* should come, and take away their rule, and destroy their religion; but not the fear of any strange Nations coming to reign and rule over them; but *inveterate malice* to the *King*, and the height of *ambition* to rule, and to become as *Kings* themselves, made the late Rebels to destroy the Vice-Roy of *Christ*.

3. The *Jews* dismembred not our Saviour; for, not a bone of him was broken, not the least limb of him was taken away; but those *Butchers* brake, and cut off the head of him, that was their head, and the head of us all; and they did so many other such *tragick-acts*, that, while I was writing the great

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Antichrist, I often conceived, that if *Beelzebub*, out of all the choicest Varlets, and most transcendent Villains, that from the beginning of the World he had collected to be his own cabinet-companions, he had picked out a pack of rebels, and had sent them unto us, they would have become short of those bloody murderers of our late gracious King: because, that as *Satan* himself, so the Instruments of *Satan*, by experience, and the length of time, do grow subtler and subtler, and are still better and better inabled, to commit the greater wickedness.

And how a greater Wickedness could be committed, then that so good, so pious, and so excellent a Prince as King *Charles the first*, should be withstood, rebelled against, betrayed, deserted by his *English*, *Scottish*, and *Irish* subjects, (excepting a few noble Lords, and others) that stuck unto him, and so cruelly bemangled him to death, it makes me silent and dumb, that I know not what to say, but to pray to God that this great wickedness be not yet laid to our charge.

And Secondly; For the *Irish* Rebellion, it was beyond example; I say, that in many particulars their ingratitude was beyond all parallel; for other Nations, as the subjects of the King of *Pontus*, and the like, that rebelled and murdered all the *Romans* in their dominions, and those *Irish* that rooted out the *Danes*, had some kind of colour to do the same; because their domineering Lords were *aliens*, and oppressed them beyond measure, as the *Philistines* did the *Israelites*, and kept them as *slaves* under them; but the late *Irish* Rebels were *Peers*, and as the chief Lords of the kingdom, and such interchange of marriages, betwixt the *English*, *British*, and *Irish*, and such mutual pledges of love, amity, and familiarity betwixt them, that there could not be the least suspicion of the least distast amongst them.

And besides all this, though there were some penal Statutes made against them; yet they were for the most part suffered to lie asleep; and covered over with many kindnesses: and they themselves permitted, as God said of *Adam*, to become as one of us, and as *Q. Dido* said of the *Trojans*, *Trois*

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Tres, Tyrinusque mihi nullo discrimine agetur.

We made no difference of any priviledge amongst us. And therefore,

What a horrible *ingratitude* was it then for such men to rise, and to rebel, and so *maliciously* to intend, so *inhumanely*, so *barbarously*, and so *cruelly* to root out, and to destroy their Neighbours, Friends, and Allies ?

And especially, to plot such a *mischievous act*, as they intended so *subtly*, so *secretly*, and so universally as they did ? For what created power under heaven is able to *dissolve* that *villany*, and to evade that *mischiefe*, which *subtlety*, *power*, and *cruelty* have combined and confederated to bring to pass ? Surely we may most justly take up the words of the *Psalmist*, and say, *If the Lord himself had not been on our side, now may England say, If* Pf. 124. 1.
the Lord himself had not been on our side, when these men rose up against us, it had not failed, but that they had swallowed us up quick, and we had been utterly destroyed, when they were so *wrathfully* displeased at us.

And this his being on our side, is not to be understood of an ordinary manner, and *common providence*, which ruleth and disposeth all things wisely, but of a *special providence* in an extraordinary manner, and a *signal favour* towards us ; which the Lord hath shewed three special times in our days, and to our people, As,

1. In the reveiling of the *Gunpowder-plot*, when as *flos & medulla regni*, the King and all his *Peers*, the flower and marrow of the kingdom should have been blown up, and all destroyed, *uno ictu*, in one twinkling of an eye.

2. In the discovery of this *Irish* machination, and desperate intention

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intention of these Rebels, which had got into this City; and had gotten their *ends*, had not our good God set a hook in their nostrils, and said unto them, as he saith unto the Sea, *Hitherto shalt thou go and no further*, here shalt thou stay thy proud waves; and out of his special providence, sent one, in a strange manner, out of themselves, to discover them unto our Governours.

3. In the dividing and scattering both of the *English*, and the *Irish* Rebels, and the bringing in of our most gracious King unto us, so peaceably, so quietly, and in a manner so miraculously, *sine sanguine*, *sine strepitu*, to the joy and comfort of us all. For these things above all the rest of Gods mercies, are special acts of Gods providence, and such as any one, that, like these Beasts, hath his eyes behind him, might see, and say, *Digitus Dei erat hic*; here, in all these things, no humane art, but the very hand of God brought them all to pass.

Why God
brought things
thus to pass.

And God brought them thus to pass, for these two special ends.

1. For the deliverance of his servants, and all faithfull people, to incite them for ever, to become thankful unto him, for such unspeakable and extraordinary favours.

And truly, if God commanded the *Israelites* to observe the feast of *Passover* in remembrance of their Deliverance from *Pharaohs* bondage, and their passage through the red sea, and doth so exceedingly blame them, that they had so soon forgot his works, and were not mindfull of his covenant but had forgot God their Saviour, that had wrought such great things in *Egypt*, wonderous things in the land of *Ham*, and fearful things by the red-sea; and if the *Jews* upon the command of *Hester* and *Mordechai* did, throughout all their generations, observe the feast of *Purim*, the fourteenth and fifteenth days of the moneth *Adar*; and Christ himself observed the same, in remembrance of their deliverance,

deliverance from the treachery of *Haman*, then certainly we have great reason to observe this twenty third day of *October*, in remembrance of our great *deliverance*, and to shew our *thankfulness* unto God throughout all generations, for that *deliverance* from those bloody *massacres* that were intended against us, and it should be a day of *rejoycing*, and of *feasting*, and of *relieving the poor*, as were the days of *Purim*, and especially, seeing it cannot be imagined what miseries and calamities might have succeeded, if they had prevailed.

2. God discovered these secret *Plots*, and *Treacheries* of the Rebels, and effected these wonderful things, *not onely*, for our sakes, or onely to get *thanks* and *praise* for the *deliverance* of us his servants; but also to get *honour* and *glory* unto himself, as he saith of *Pharaoh*, by the punishment and destruction of his Adversaries. And that the punishment and *rooting-out* of Rebels, and Traytors, might be a *preservative* to deterr all others from *plotting rebellions*, and *treason* against their *King*, or any other mischief against their Neighbours.

And therefore, if men will needs be *seditions* and *rebellions*, I would they were like these beasts *full of eyes behind them*, that they might see, and *seriously* consider, how the just God doth *reward*, and *punish*, and *plague* these *perfidious*, and *perjured* Villains, and how most wise men deem and deal with them, no otherwise, but as *Necles* did with *Durinus*, and the other wise *Kings* and *Princes* did with those *perfidious*, and *perjured* Rebels, that I told you of before.

And the reason why they did so, was, because they found it unanswerably true, that the best way to *secure* their peace, and to establish them in their dominions, is to destroy, and to root out rebels, and traytors out of their territories. For you 1 Sam. 6. 5. & 19. 23. may read how *Shimei* became a rebel against King *David*, and how King *David* pardoned him: Yet he bids King *Solomon* to bring his hoary-head to the grave with blood, and saith 1 Reg. 1. 19. *For thou art a wise man, and knowest what thou oughtest to do un-*

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to him ; and was not *David* so ? Yes, and it was *wisdom* and *mercy* in *David*, at that time, to spare him ; but now he tells *Solomon*, That when time serveth, it should be neither *wisdom* nor *policy* in him to spare him ; but his *wisdom* should teach him to destroy him ; because it is an old Axiom, that, *Qui malus est, in eodem genere mali semper præsumentur esse malus* ; and experience hath very often found it to be very true, that an oppressor, drunkard, or rebel, can as hardly leave his drunkenness, or rebellion, as an *Ethiopian* can change his black skin, or a leopard his spots that are upon his back, as saith the Prophet *Jeremy*.

V. 44.

Therefore *Solomon* tells him, that whensoever he goeth out of *Jerusalem*, he shall die : And at the end of three years, two of his servants ran away to *Gath*, and he, like an ass, saddleth his ass, and followeth after them ; then *Solomon* tells him of his wickedness against *King David*, and commands *Benaiah* the son of *Jeboiada*, which fell upon him that he died.

V. 46.

And then it is added in the text, *And the Kingdom was established in the hand of Solomon*. And was it not established before ? yes, three full years at least : but never so absolutely, and so surely, as now this old rebel is taken away : For though he was the first that submitted himself to *King David*, yet it was very likely, or at least suspicious, that his malice and rebelliousness still lurked in his heart, as fire under the ashes, till they found opportunity to break out ; and so it may be with all others the like rebels whatsoever.

1 Reg. 2. 12.

And therefore if men will be rebellious, it is wisdom and policy, for the establishment of Kingdoms, to keep Soldiers, and Garrisons, to keep them under, in ore gladii, till all the old rebels be quite destroyed and extinguished.

And if men complain of burthens and taxes, and impositions ; let them blame themselves, and those rebels that caused them, and the rebellious dispositions of them, that may be justly suspected to be the obstacles of peace, and tranquillity.

But

four most admirable Beasts.

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But if they will needs charge our *good King* and the *Duke's Grace* for any fault, let them do it for their being *too merciful* and *milde*, in suffering them and others that are like them, to live, that had so *justly* deserved to dye; and especially if they would *suffer them* to enjoy the Lands of the *Church*, and the Possessions of them that are *innocent*.

3. The next *reigning* sin, that spreads it self amongst men, is *injustice*: and I wish we would cast our eyes behinde us, ³ Injustice. to see how God *hateth*, and hath *plagued* this *monstrous vice*, which bringeth forth so many *pernicious* effects, and destroyeth all the *duties* of honesty. The wise *Solomon* saith, *That oppression maketh a wise man mad*; and *oppression* is but one *branch* of *injustice*: and therefore *injustice* is far worse then any *oppression*. For if *justice* be such a general virtue, as *Aristotle* saith, that he which hath it, hath all other virtues; then certainly, he that is *unjust* must be filled with an *huge heap* of *vices*, when as this is such a *cardinal* sin, as never walks alone. And therefore as *Justice exalteth a Nation*; so *Injustice translateth a Kingdom from one Nation to another people*, as it did the Monarchy of the *Assyrians* unto the *Medes*, and that of the *Medes* and *Persians* unto the *Grecians*. And it pulleth down the *wrath* and *vengeance* of God, not onely upon the *person* that is *unjust*, and doth *injustice*; but also upon the heads, many times, of *all his posterity*: as, for the *Injustice* done to *Naboth*, God destroyed *Abah*, and rooted out his whole off spring. ^{Abah.} And I could spend my whole hour in examples of this kinde, but I will content my self with two or three. As,

1. Of *Ferdinando* the fourth King of *Castile*, who did most *unjustly* condemn two Knights to death; and one of them ^{Ferdinando.} cried, "O thou unjust Judge, we do cite thee to appear within thirty dayes before the Tribunal of *Iesus Christ*, to receive judgement for thine *injustice*; and so upon the last of those days he dyed, to receive his sentence according to his summons. And one *Lapparel*, a Provost of *Paris*, ^{Lapparel.} caused a poor man, that was prisoner in the *Chastilet*, to be executed by giving him the name of a rich man, who being guilty and con-

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Philip Macedo.
Demetrius.

condemned, was set at liberty in the place of the poor man: but the just judgment of God discovered his injustice, and being accused and condemned, he was hanged for his labour; and so Philip King of Macedon was killed by Pausanias a mean Gentleman, because he denied to do him justice against Antipater that had wronged him; and Demetrius for throwing the petitions of his subjects into the River, and denying to do them justice they all forsook him, and Pyrrhus took away his Kingdome. And many other men I could name to you, that their injustice hath undone them.

And therefore all men should take heed of committing this horrible sin of injustice, either by doing wrong, or denying right unto others.

The injustice
of some
Judges.

And yet I am ashamed to speak it, though I shall not be affraid to write it, how gravely some Judges have sate upon the seat of judgment to pronounce unrighteous judgments, and think to cover all their iniquity with the fig-leaves of the formalities of their Lawes to overthrow the reality of justice.

Oh beloved, *Monstrum horrendum ingens est*, it is a most horrible thing to have injustice done from the seat, and from the Ministers of justice; when a man is apparently wronged, oppressed, and expelled out of house and home, and shall with a deale of travel and a great deale of expences come to a Court of justice to be righted, and instead of being redressed, he shall see there *scelus sceleribus rectum*, his former wrongs finely handled and loaded with far greater wrongs. Do you think that this is well pleasing unto God, or that such injustice shall escape unpunished? no, no; for they shall finde that there is a God which judgeth the earth, and that his judgment will be according to truth, without partiality, either to Jew or Gentile, which here among men I see is not so.

But as I read that Diogenes seeing some petty thieves led to the place of execution laughed exceedingly, and being demanded why he laughed? he answered to see the great thieves lead the little thieves to the Gallows: so if he should see men forcibly expelled out of their possessions, and the forcible en-

trers

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four most admirable Beasts.

triers legally acquired; or if he should see the poor *Irish Catholicks* driven out of house and home, either because they were *Irish rebels* which justly deserved it, or because they were *Romish Catholicks*, which should not therefore be destroyed; and should see the great *English Sectaries* (that had been greater rebels) countenanced and magnified, and to enjoy the others Lands and Livings: would he not laugh at this justice? which is just like that which we read of in l. 1. of *Philip Commynes* when *Charelois* lost the Feild, and his Captains, and their Troopers fled away, he gave the offices and places of them that fled ten leagues to those that had fled twenty leagues beyond them.

Therefore I say to you, whom God and the King have made Judges of these things for the settlement of this Kingdome; As you have done hitherto, so still ride on with your honour and have no respect of Persons, nor of Nation, nor of Religion: but do that which is just and righteous in the sight of God, and as God hath blest you and preserved you hitherto, so he will still bless you and preserve you for evermore.

And for the preservation of better justice then I see in many places, I shall speak more of it in another place, and after another manner; for you may be sure, that Kingdome shall never be happy, where oppression is frequently used, and iniquity protected by injustice, and especially by the Courts of Justice. And therefore to the end that true justice might be truly observed, I could wish the Parliament would make some Acts & Lawes against many abuses practised by some cunning Lawyers in the very Courts of Justice; and especially against the frequent and abusive quashing of Indictments, which is a sin of no slender malignity. For when a poor man far from the fountain is by violence oppressed, and he indicts his oppressors, then presently comes a *Certiorari* and removes it to the Kings Bench, and there the Lawyers are so skilfull in the tricks and quiddities of the Law and the Cases of *John A-Nokes* and *John A-Stiles*, that they say there can hardly be any indictment framed, but they are able to finde a flaw to quash it, which I was told by great Lawyers. And what a wrong is this to his

The abuse of
some cunning
Lawyers in
quashing of
Indictments.

Majesty

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The description of the

Majesty in his fines? what an *injury* to the *poor men* that are oppressed, and what *incongruement* to all those *wicked men* that are so *ready* to offer all *violence* unto their neighbours which are *not able* to indict the same offenders three or four times over, till they shall finde a man able to draw a *sanctless* indictment.

And if this be not a *greivous greivance* worthy to be redressed, if you desire the *preservation* of justice, judge you. And therefore it were good that some *better way* were devised for the *framing* of Indictments or the *not quashing* of them so easily and so *frequently* as they are reported to be.

4. Sacriledge.

4. The last frequent sin that I shall at this time desire you to cast your eyes behinde you, to behold Gods *detestation* of it, and his *punishments* that he poureth out upon the offenders, is *sacriledge*, which is the taking away and with-holding of those *Revenues* which God hath appointed, and godly men have *dedicated* for the maintenance of Gods service, and the religion of *Iesus Christ*, and so the *robbing* of God himself, both of his *honour* and *service*: a sin so *general*, that the custome of it hath quite taken away the *sense* of it; and men think it to be no sin at all.

But I know what some may here say, that now I plead *mine own cause*.

I Sam. 12. 3.

I will briefly answer as *Samuel* did unto the people, and I say, that I *sued* indeed for the *Church rights*: but I testifie before the *Lord*, and your *Grace*, and you *All*, that I did it not to *enrich* my self; for I thank God I have *enough* both for my self and my *relation*, wife, children and friends: but I did it for the *right* of the Church, and I resolved and vowed that whatsoever I *recovered*, I would by the *grace* of God *wholly* bestow it upon the reparation of the Church; so that recovering it I should be not *one penny* the richer, and loosing it, not *one penny* the poorer. And I desired *nothing* but what I conceived to be the *right* of the Church, because I know God loves not to be *honoured* with unjustly gotten goods.

But now finding that as the Prophet saith, *I have laboured in vain, and I have spent my strength for nought*, and seeing the

the partiality and injustice of men, I will with patience submit my self to that strength which is beyond my ability to oppose, and study to serve my God another way: because I see that as David saith, the sons of Zervia are too strong for me, because we that were faithfull to our King were fleec'd and bare-shorne, and left poor and beggarly, and they that served the Beast and adheared to the long Parliament, and were arrant rebels against our late good King, have got all our Lands and our Monies to make friends withall, and to keep us still under batches: and so, though *nos fuimus Troes*, yet now they are the men, and without envy, let then enjoy their prosperity, so they forsake their iniquity, and repent them of their former impiety.

And so desiring you to bear with this my just defence, I shall proceed in this discourse, for none other end but to discharge mine own duty, and for the good of your souls, to avoid the just wrath of God for a sin so highly displeasing unto God; and to that purpose I shall desire you to read the 2 Macc. c. 3. where you shall finde how that when Simon the mutinous traitor both to God and his Country, had informed Selencus King of Asia, of the riches and the treasure of the Church of Hierusalem, and incited him to seize upon it, and he had sent Heliodorus his treasurer to fetch it, and Heliodorus came like a Fox, pretending it was to visit and to reform the disorders of Phœnice and Calosyria, but Onias the high Priest perceiving that the goods of the Church was his errand, his countenance was quite cast down, and the people not enduring sacriledge, ran some to the Temple, some to the City Gates, and some gadded up and down the streets as frantick men, like Bacchus froes, and all lifted up their hands and eyes and voices unto God for the defence of his Church, and God heard their cry and did help them. For,

Heliodorus was no sooner entred into the treasury, to take away the spoile, but there appeared to him a terrible man in compleat armour of gold, mounted upon a barbed horse that ran very fiercely at the Kings Treasurer, and trampled him under-foot; and withall, there appeared two other men of most

excellent beauty and strength, *whipping him so*, that he was carried out of the place *speechless*, and without any hope of life, untill God restored him upon the *earnest prayer* of the Priest and people.

Mat. 5. 5.

And to let you see how *dangerous* a sin is *sacriledge* to rob the Church, the end of *Ananias* and *Sapphira* can bear witness; for though their *death* was the punishment of their *lying*: yet all must grant they were drawn to that sin by the cord of *sacriledge*. And if a greedy desire of *with-holding* that from the Church which themselves had given, was sufficient to open such a window unto the Devil that he came presently to cast them as a prey to the Jaws of Hell; how many *foule sins* do they commit, and how many greivous plagues may they fear to fall upon their heads, which *take away* from the Church, that which they never gave?

Gen. 47. 22. &
v. 16.

And you may remember, that when *Egypt* in the time of *Joseph* felt so extreme a famine, that the *fift part* of the Land was sold to releive the Land; yet the *Patriarch* in all the care that he had both of the *Country* and of the *King*, to succour the *one* and to enrich the *other*, never attempted the *sale* of the Lands of the *Priests*, nor once to diminish any *part* thereof. And if the *holy man* in so great an extremity, never ventured to take away the *possessions* of the *Idolatrous Priests*, though it were to the releif of a *whole Kingdome*, I wonder with what face dares any man in the world *curtal* the maintenance of Gods Church, and *take away* those Lands and houses that by *religious Princes* and other *pious men* have been consecrated to Gods service. But,

Felix quem faciunt aliena pericula cautum.

You might be *happy*, if you would cast your eyes *behinde you*, and by the *examples* of Gods judgments upon other *sacrilegious persons* learn to escape the *punishments* of *sacriledge*, because they are all written for our *instruction*. And we read that *Celce*, the Constable of *Gertrund King* of *Burgundy*, having, under the authority of the King his Master, *enriched* himself,

and

and enlarged his Territories with the Goods and Lands of the Church, and being one day in the Church at his Devotion, and hearing the words of the Prophet, that proclaimed a *woe* to them that joyn house to house, and land to land, he suddainly stricked in the Congregation, and cried out, *This is spoken to me*, and this curse is upon me and upon my Posterity; and so afterwards died most miserably. And we read in the Annals of France, that although Lewis the Sixt, surnamed the Great, was once the Protectour of the Church, and had caused the Count de Claremont, the Lord de Ronsai and other great men, that had pillaged the Bishopricks, to restore their robberies unto the Church again; yet in his old age when he began to pull the Church, he was sufficiently punished for it, by the suddain death of his Eldest Son, which was indeed the very staffe of his age, though he was urged unto it with extreme necessity: They that would see more examples of this kinde, let them look into my Declaration against Sacriledge, and Doctor Saravia's *vindicia sacra*, translated into English by James Adairyn.

And if for all this, men will needs have the portion of Gods Church, let them eat it with that sauce, which God hath prescribed in *Psal.* 83. and which like the leprosie of Gehezi, wil stick to them and their Posterity for evermore.

3. As you heard that these Beasts were full of eyes within and behinde; so they were full of eyes before: and so should we be. And that is to behold and see.

3. Why these beasts were full of eyes before.

- { 1. *Præsentia*, the things that are present.
2. *Futura*, the things that are to come and must come.

1. For the present things I shall onely leave to your consideration,

1. To behold the things that are present. As,
1. The vanity of all things.

- { 1. The vanities of this life. And,
2. The uncertainty of our Rate.

The description of the

And touching the first, Saint *Augustine* saith most truly, *Si quid arrisisset prosperum, tadebat apprehendere; quia prorsus quam pene teneretur, avolabat*, if any prosperous thing in this world did seem to smile and offer it self unto me, I was loath to take it, because that before I could scarce enjoy it, it was presently snatched from me. For,

1. Friends are like the waters of *Tema* sliding away, and turning as the wheele of your fortune turneth.

2. Riches; saith the wise man, *betake themselves to their wings as an Eagle*, and the sea can drown it, fire consume it, servants waste it, and thieves bereave us of it.

Prov. 23. 5.

3. Honour is but Vertues shadow, a winde that maketh fooles to swell, but cannot satisfie any wise man.

4. Beauty is such a thing, as the Daughters of Vanity can tell you that the Sun will tanne it, a scarr will blemish it, sickness waste it, and age consume it away, as we read fair *Helen* wept when she saw the wrinkles of her old face, which all your black patches cannot make young.

5. And for our Health, which is the greatest happiness in this life, we see mans body is subject to a thousand diseases, fraught with frailties within, wrapped in miseries without, uncertain of life, and sure of death.

And so all the things of this world are but like the Apples of *Sodome*, pleasant to the eyes, and provoking to the appetite; but vanishing into smoke when they are touched with the teeth.

And therefore our whole life is but painted over, as some Ladies do their faces, with vain semblances of Beauty and Pleasure; and it is attended on the one side with whole troopes of sorrows, sicknesses, wants and discontents; and on the other side with uncertainty of continuance and certainty of dissolution. And,

2. The uncertainty of our state.

Rom. 9. 21.

2. For our state, all is in the hand of God, as the clay is in the hand of the Potter, who can of the same lump make one vessel to honour, and another to dishonour; and the Heathens conceived all was at the disposing of fortune, which they according to their ignorance, took for God, and said,

— *Te facimus fortuna Deam.*

When they saw that, as the Poet saith,

Una eademque manus vulnus cepemque tulit :

The same hand that hath *cast us down* can raise us up : and the same God that *raised us* to honour, can bring us *down* to the dust, and can either *prolong* our dayes, or *cut* them off at his pleasure.

And who then would not serve such a Master, and be afraid to *offend* such a Lord, as hath our *life*, our *wealth*, and our *woe* in his own hands and at his own disposing? O consider this *all you that forget God*, and think of it, lest he take you away, and tear you all to pieces : or if this cannot move you to fear God. Then,

2. Cast your eyes *before you*, to look unto the things that *are to come*, and must fall upon the world : and they are many, but *especially* and inevitably these four.

3. To look unto the things that are to come.

- { 1. Death.
- { 2. Judgement.
- { 3. Heaven.
- { 4. Hell.

And these are *quatuor novissima & terribilissima*, the four *last* things, and the most terrible things that can be to all wicked men to think of them ; and they may serve as four excellent *Preachers*, to dissuade and terrifie all men from *evil*, and to call them continually to the *service* of God. For the Son of *Syrach* saith, *Whatsoever thou takest in hand, remember Eccles. 7. 36. the end, and thou shalt never do amisse.* And,

1. Death makes an end of our life, and before it shuts the eyes of our bodies, it commonly openeth the eyes of our *consciences*. And then every man shall see his *owne state*, though he seldome or never thought of the same before. For,

1. Of death.

1. The

The description of the

1. The state of
the wicked.

Revel. 12. 12.

Rom. 2. 13.

1 Cor. 6. 9, 10.

Amos 8. 9, 10.

1. The wicked man shall see *all his sins* set before his face; and *Satan* will now bestir himself to gain his *soul*; for he knoweth that *his turn is short*, and therefore he will tell him, that if he would have entred into life, *he should have kept the commandments*, that not the hearers, but the doers of the Law shall be justified, that if the just shall scarce be saved, *where shall he*, being such a wicked wretch as he is, appear? when as the Apostle tells him plainly, that neither *adulterer*, nor *fornicator*, nor *covetous person*, nor the like, *Traytor*, *Rebel*, *Perjurer*, or such other, shall inherit the kingdom of God: and so what the Preachers of God now cannot beat into the thoughts of these careless men, this damned spirit will then irremovably settle in their deepest considerations.

O then what *agonies* and perplexities will tear the wofull hearts of these wicked men? *In that day* (saith the Lord) *I will cause the Sun to go down at noon, and I will darken the earth in the clear day, I will turn their feasts into mournings, and their songs into lamentations*, that is, I will make *all those things* that were wont most sweetly to delight them, now most of all to torment them; for now that *pleasure* which they had of sin, shall turn to be as bitter as gall, when they do see, that as the Father saith, *transit jucunditas non reditura, & manet anxietas non peritura*, and now they must die, and live they can no longer; and *Satan*, whose will they did, and whose ways they followed all their life, will not forsake them at their death, but will say, *Me you have served, and from me you must expect your wages.*

For so we read, that the Devil assailed some of the best Saints, as Saint Martin, Saint Bernard, Ignatius, Eusebius, and others; and if these things be done in a green tree, what shall be done in a withered, saith our Saviour? If he be so busie about the Saints, what will he do to sinners? And this is the state of a wicked man at his dying day. But,

2. The state of
the godly.

Prov. 14. 32.

2 Tim. 1. 12.

2. In the death of the godly it is not so; for having served God all his life, *he hath hope in his death*: and he knoweth not whom he needs to fear, because he knoweth whom he hath believed: and when his body is weakest his faith is strongest: and

and therefore with Saint *Paul*, he desires to be dissolved, and he longs for death, that he may be with him which was dead, and is alive, and liveth for evermore: and he is well contented, that his body shall go to the grave, that his soul may go to glory: and that his flesh shall sleep in the dust, that his spirit may rejoyce in heaven. And this is the state of the godly man at the day of his death.

And therefore, if men would seriously consider this before they come to this, then certainly the fear of the most fearful death of the wicked, and the love of the most comfortable death of the godly, would make them to have some care of a Godly life, and to repent them of their wickedness. And therefore well did *Moses*, and we with *Moses*, wish, that men would consider their latter end. And yet this is not the end of all; for after death comes judgement. And so,

Secondly, This judgement is either

- { 1 Particular, or
- { 2 General

2 Judgement
and that two
fold.

1. As soon as ever the soul is parted from the body, before the body is laid in the grave, the soul of the wicked is fetched by the Devils, and carried into the place of torments, and the soul of the godly is received by the Angels into *Abrahams* bosom, as our Saviour sheweth most plainly in the story of *Dives* and *Lazarus*. And

1. Particular.
Luke 16. 22,
23.

2 Because the whole world, both of men and Angels might see and approve the just judgement of God; and that the whole man, both body and soul might receive the full reward of their due deserts, the Lord hath appointed a day, saith the Apostle, in the which he will judge the world in righteousness, that is, by *Jesus Christ*.

2. General.
Act. 17 31.

And this is that day, which Christ and his Apostles, and all the faithful preachers of Gods word, would have all men always to remember, and to set it before their eyes. For so Saint *Hierom* saith, *Whatsoever I doe, whether I eat or drink*
or

The description of the

or whatsoever else I am about, me thinks I hear. that *dolefull* voice of the Arch-angel sounding in mine eares, and saying, *surgite mortui & venite ad iudicium*, arise you dead, and come to judgement, saith the Holy Father, *I tremble all my body over*; and so *Felix*, though he was but a *Heathen*, trembled, as *Saint Paul* reasoned of righteousness, temperance, and judgement to come. And so indeed, it should make any heart to tremble, that would seriously consider but these two things.

Act. 24. 25.

Two things to be considered concerning this judgment.

- { 1 The *manner* of Christ his coming } For,
 { 2 The *terror* of his proceeding }

First in that day, there shall be signs in the Sun, and in the Moon, and in the Stars, The Sun shall be *darkned*, the Moon shall not give *her light*, the Stars shall fall from the *skies*, and all the powers of heaven shall be moved, the Elements shall be dissolved with *heat*, and the earth shall be consumed with fire.

Whereby you may see, what a *dreadful* thing is sin; for what have these *senseless creatures* deserved, that they should be thus severely punished, and thus travel in *sorrow* and *pain*, but because they rose not up against us, when we rose up against God? He will therefore fight against them, because they did not fight against us, when we doe fight against him. And what a fearful contagion of sin is this, that subjecteth the *very heavens* unto vanity? And therefore most wretched are we, in whom dwelleth nothing else but heaps of sin and iniquity. But to go on.

The distress of Nations how great.

Then the distress of nations shall be great, and men shall *wither* away for fear (saith our Saviour) for when *destruction* shall be dispatched as a *whirlwind*, and God shall burn the earth, as *Holophernes* did the Countrey of *Damascus*, what fears think you, shall then affright the *hearts* of men, and what heapes of perturbations shall run upon the *damned* sort, when they shall see all these things playing their last act upon the fiery stage of this world.

And

And then they shall see the son of man clothed with the clouds, as with a garment, riding upon the heavens, as upon an horse, and coming flying, as upon the wings of the wind, in the glory of his father with his Angels; and what manner of glory is that? The glorious manner of Christ his coming.

Moses tells you, that the Lord our God, is a God of Gods, Deut. 10. and a Lord of Lords, a great God, mighty and terrible, that accepteth no person, nor taketh reward: and Daniel describing the great Majesty of God, saith, that his garments were as white as snow, the haire of his head like the purest wool, his throne like the fiery flame, and his wheelles like burning fire: Dan. 7. 9, 10. and there issued forth a fiery stream and went out from before him; a thousand thousands ministred unto him, and ten thousand times ten thousand stood before him. And it is recorded of the Angels, that one of them slew all the first-born of Egypt in one night, and that another of them made such a havock in the army of the Assyrians, that a hundred fourscore and five thousand of them were all slain in one night, and were laid on the ground, as corn by a sickle.

And if one Angel could do such Tragick feates, what shall become of the enemies of God, and wicked men, when Christ like a man of warr shall buckle his harness unto his side, and come in the glory of his Father, with so many myriads of heavenly Angels attending him? The great power of the Angels.

Eusebium Emysennu demandeth, *Si talis & tantus sit terror venientis, quis poterit terrorem sustinere judicantis?* if his coming be such and so terrible, who shall be able to endure the terror of his judgement? And if the Israelites durst not abide his Majesty, when he came to deliver the Law, how shall the wicked abide and stand before him, when he cometh to render vengeance unto them, for transgressing his Lawes?

And yet they must endure it, And it will be very terrible unto them. For

2. In that day (saith our Saviour) He, i. e. God shall send his Angels with the sound of Trumpets, and with a mighty cry, to raise the dead, and to gather together the Elect from

Esay. 45. 23.

the four windes, and from the *one end of the world* to the other, and to bring *all men* before the judgment seat of Christ; for *I have sworn by my self*, saith the Lord, *the word is gone out of my mouth in righteousness, and shall not return*, that every knee shall bow unto me, and not one man shall be hid from my presence. Alas beloved, if all the bodies of one Army did lie naked upon one heap, what a ruthfull sight would it make? And what a spectacle then will that be, when so many myriads of men, like the sand of the Sea, shall stand quaking and trembling before the face of Christ? For,

How the wicked shall be encompassed with miseries.

Then their eyes shall be opened; and what shall the wicked see, but all things crying vengeance against them, for above them shall be an angry Judge, beneath them Hell like a boiling furnace, ready to receive them, on the right hand their sins accusing them, on the left hand the devils ready to torment them, within them a guilty conscience like Promethens vulture, continually gnawing them, without them all damned souls bewailing, and on every side the world burning.

How Satan will now play his part.

O good God, what will these wicked wretched sinners do, being thus enclosed with such miseries? how can their hearts sustain these anguishes? Our Saviour tells us that they shall cry to the Mountains, that they would fall upon them, and so bide them from the face of Christ, but that cannot be; for then Satan will begin to play his part, and say, not bone Dens, O good God, to move him to clemency, but *juste Judex*, O just Judge, to sharpen him to severity: though these wretched men were thine by creation, yet now they are mine by transgression, and though thou hast suffered for them, yet I have beguiled them, for they have forsaken *sacramenta tua*, thy holy sacraments, and they have followed *blandimenta mea*, my wicked allurements, they would not be persuaded by thy Preachers, but they would needs follow their own pleasures.

And therefore, O thou just Judge, seeing they belong unto me, let them ev'n be condemned with me. So he that before seemed to be an Angel of light, is now become a Devil of darkness; he that inticed them to all vanities, will now bring them

them to *all miseries*; and he that in *paradise* would make them *like Gods*, doth now prove that he made them *like devils*: And so now he sheweth himself to be a *devil* indeed, and never so much a *devil* as now, or rather he seemeth now to become a *Saint*, because now he calls for *justice*.

Then the Lord will look upon them; but how shall they be able to endure his looks? for fire is kindled in his wrath, and it shall burne to the bottome of Hell; out of his mouth goe lamps, and sparks of fire leap out; out of his nostrils cometh smoke, as out of a *boyling Caldron*; his countenance will be so grim, his lips so burning, and his face so full of indignation, that the very *Saints* will be afraid of his looks, and holy *Job* crieth out, who shall hide me untill the anger of God passeth over? or as our last Translation hath it, O that thou wouldst hide me in the grave, that thou wouldst keep me secret until thy wrath be past? and the Prophet *Malachy* demandeth, who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiners fire which is the quintessence of fire, and like a *Fullers* sope which scoureth all things to the uttermost, and leaves no filth behinde it: and therefore how shall the wicked abide his looks? and if not his looks, how shall they abide his words? For now they shall hear that *fearfull sentence* pronounced against them, *I liellor, liga manns*, goe Satan thou executioner, binde those *Kings* in fetters, & those *Nobles* with links of iron, and goe ye all, or depart ye accursed into everlasting fire prepared for the devil and his angels, and then they shall be adjudged to be cast into utter darkness, where shall be weeping and gnashing of teeth. This is the doom of the ungodly.

But upon the *righteous*, and those *godly* men that served him, he will look with such an amiable and chearful countenance that the very sight of it will banish away their fear, and replenish their hearts with joy and gladness; and he will say unto them, come ye blessed of my father, you have walked in my wayes, you were carefull of my service, you have suffered for my sake, and you have relieved and comforted my poor members; therefore be you clothed in white robes, and receive the Kingdom which was prepared for you before the be-

How wrathfully Christ will look upon the wicked.

Job. 14. 13.

Malach. 3. 2.

Pf. 149. 8.

Matth. 25. 41.

How Christ will look upon the righteous men that served him.

The description of the

gining of the world. And this is the sentence of their *absolution*,

Well then, if we were like *these Beasts* full of eyes before, to look, and to consider of *these things* now, before they come to pass, would it *no whit* move us to seek for the waies of *godline/s*? if not, I would they *that regard it not*, would look a little further and behold *Gehinnon*, the place where they shall be carried to be tormented. For,

3. The torments of the wicked in Hell.

3. The wicked being as I told you before, *adjudged* by God to receive their *doom* according to their *desert*, they shall be *forthwith* carried by the *devils* into a Lake or darksome Vault that is in the *midst* of the earth, and which burneth *with fire and brimstone* for evermore. And there in that Lake their musick shall be *horrorrs* and *howlings*, their meat shall be *balls of fire*, their drink shall be *fountains of tears* disfilling down *alwayes* from their eyes, their torments shall be *intolerable*, their time *endless*, and their companions *devils*: for as Saint *Augustine* saith, *In inferno nec tortores deficient, nec torti miseri moriuntur, sed per millia millia annorum cruciandi, nec tamen in secula liberandi*, In Hell the tormentors shall never fail, nor faint to punish, nor the miserable wretches ever die, but for *thousand thousands* of years punished and never to be delivered; *quia ibi erit semper velle quod nunquam erit*, and *semper nolle quod nunquam non erit*, for there shall be a *will never satisfied*, and a *nill never gratified*; never enjoying the *ease they would*, and ever suffering the *pains they would not*. And if you dive into the *depth* of that *dolefull Tragedy* of miserable *Dives*, you shall see this *truth* more fully confirmed. But,

Aug. de tempore serm. 55.

Isidorus de summo bono,
The perpetuity of their miseries.

4. The joyes of Heaven.

4. On the *other side*, if you cast your eyes on the *joyes* of Heaven, you shall finde that *neither eye hath seen, nor eare heard, nor heart of man* can conceive how *inestimable* and *unexpressable* it is: for there our *bodies* shall be freed from all *sorrows*, and all *teares* shall be wiped away from our eyes: and our *minds* shall be *satisfied* with all the good that can be desired; for if thou wouldst have *riches*, *riches and plenteousness* are in his house; if thou wouldst have *pleasure*, in his presence

presence is fulness of joy, and at his right hand there is pleasure for evermore; if thou wouldst have life, he giveth thee a long life, even for ever and ever; and in brief, there is a freedom from all evil, and a full fruition of all good things. Most happy are they that shall be there.

And so you have heard of the *four things* that are before us, and that are so *imminent*, hanging over our heads, that we do not know *how soon* they may fall upon us. And therefore we should be full of eyes before us, that we might alwayes look for the coming of them before they come, that when they come, they may come to our comfort; for either the continual consideration of these things will keep us from the ways of wickedness, or we are past all hope of true happiness, and we may be pitied but not helped.

And therefore let us all most earnestly and humbly pray to God to grant us these eyes with these beasts, continually to behold and to consider all these things, that we may escape the dreadful doom of the wicked, and attain to everlasting happiness through Jesus Christ our blessed Lord and only Saviour, to whom with the Father and the Holy Spirit be ascribed all honour and glory for ever and ever. Amen.



THE FOURTH
S E R M O N.

R E V E L. 4. 8.

*And they rest not, or, ceased not day and night,
saying, Holy, holy, holy, Lord God Almighty,
which was, and is, and is to come.*



AFTER that the holy *Evangelist* had described these Beasts, he sets down their practice, and the exercise that they used. Touching which, we are to consider,

1. Their *Constancy*, *They ceased not, or rest not day and night.*
2. Their *Harmony*, saying, *Holy, holy, holy, &c.*

The which *Harmony* consisteth of six special parts. That is,

1. The mystery of the *Trinity* of persons, in the *Unity* or *one essence* of the Deity.

2. The

2. The sanctity, purity, and equity of God, in the word *ἁγιος*.
3. The power, authority, and dominion of God, in the word *κυριος*.
4. The knowledge, sight, and providence of God, in the word *Θεός*.
5. The strength and omnipotence of God, in the word *παντοκράτωρ*.
6. The continuance and eternity of God, in the words *ὁ ὢν, ὁ ὄν, καὶ ὁ ἔρχόμενος*.

And these six Points cannot well and fully be explained by any humane wit; they all and every one of them being, as God is, ineffable and incomprehensible.

And therefore (as *Synesius* saith) as the Geographers use to draw the great *Universe* and *Compass* of the world in a little *Map*; so I can speak and express but very little of these great and unspeakable Attributes of the great God.

1. For their *constancy* in the service of God, it is said, they *ceased not day nor night* to sing this heavenly harmony, saying, *Holy, holy, holy, Lord God, &c.* and it was not wearisome unto them *continually* to praise his glorious Names, but it was rather their whole joy and felicity to glorifie their God, and to magnifie him for ever; for they are so satisfied with the sight of his presence, the *beatitcal Vision* of God, and so ravished with the love of his *Majesty*, that they can never leave to praise him.

And this should teach all the *Saints* of God to be like these beasts, and to do the like; to be *never weary* of well doing, but to be like King *Therons* Horses, that, as *Pindarus* saith, were never weary of running; so should the Servants of God be never weary of serving God, but to continue *constant* in the performance of the duties of their profession, night and day without ceasing; because, as St. *Bernard* saith, *Abſque* Bern. Epist. 122.
perſeverantia, nec qui pugnat victoriam, nec viſtores pal-
mam confequuntur, without perseverance and continuance in well doing; neither can they that fight obtain the victory,

The description of the

nor the *Victors* get the Garland of honour for to triumph : And St. *Augustine* saith, He doth not truly believe in Christ that doth not continue constant in his profession unto the end ; *Quia credere vere, est credere inconcusse, firme, stabiliter, fortiter, ut jam ad propria non redeas & clam relinquantur* : because that to believe truly is to believe without wavering, firmly and strongly, so that you return not to your carnal and worldly desires, and leave the things of Jesus Christ.

Aug. tract.
106. in Job.

Psal. 1. 1, 2.

And therefore the Prophet *David*, describing the blessed man, saith, He will not only withhold himself from walking in the counsel of the ungodly, and from standing in the way of sinners, and from sitting in the seat of the scornful ; but his delight is also in the Law of the Lord, and in his Law will he exercise himself both day and night ; and so the Lord saith unto *Joshua*, Let not this Book of the Law depart out of thy mouth, but meditate therein both day and night, that thou mayst observe and do all according to that is written therein.

Alexand. Hal.
secund. 2. in
tract. de apostat.

Whereby you may see, that perseverance and continuance in Gods service, and preferring the duties of our calling, is not to be done by fits, but alwayes, and especially without ceasing, without apostacy ; which is *Temerarius a statu fidei vel religionis recessus*, a starting aside like a broken bow from that faith, obedience and profession, that we have formerly made.

How men re-
lapse from
their duties.

And such a one was *Ammonius Alexandrinus* the Master of *Origen*, that being bred a Christian from his childhood, and applying himself wholly to Philosophy, did quite forsake the orthodoxal Faith. And so *Eccobolus* at the first was a zealous Christian, and in the reign of *Julian* a great persecutor of the Christians, and after his death he became a Christian again, and for his apostacy cried out, and casting himself to the ground at the Church-porch, said, *Calcate me salem insipidum* : O tread upon me as upon unsavoury salt.

Socrat. l. 3.
c. 13.

And how many men have we, that, like *Eccobolus*, were very loyal and faithful Subjects and good Protestants in the time of *Charles* the first : and when they saw the power of the

the

the Parliament *increasing*, they became *arrant Rebels* and *Traytors* against their King, and *ambibolous* in their Religion; and within a while, when God did cut in pieces that *gardian knot*, and scattered those Rebels like a *summers Cloud*, Who seem *more faithful* to *Charles the second* then these *Schollers of Eccbolius*, that ever whirled with the *strongest wind*? and yet they do not with *Eccbolius* fall down to the earth, and cry out with him in true repentance, *Calce nos saltem insipidum*: but most of them jet it up and down in *pride*, and shew themselves rather like the *Bornussians*, that being perwaded by *Boleslam Crispus King of Poland*, to imbrace the *Christian faith*, within a while after *renounced* the same, and told their Prince, *Se omnia ejus impetrata, excepta religione, facturos*, they would be obedient to him in all things, but only in the *profession* of his Religion: for so these men profess themselves now, to be *good Subjects*, but they cannot endure our *Ecclesiastical discipline*, and our *Church-service*.

What the *Bornussians* did.
Cromerus lib. 6.

And therefore seeing many men do relapse with the *Bornussians* from the *true profession* of faith, or serve God by *fits*, like those that are taken with the fits of an *Ague*, or be like the *Laodiceans*, neither *hot* nor *cold*: and that we ought to be like *these beasts*, serving God, and discharging our duties *without ceasing*; it becometh us to preach *in season and out of season*, and to do as we are *required* by the Lord himself, *Cry aloud, & necessities*, and give not over, but *lift up thy voice like a trumpet*, and *shew my people their transgressions*, and the *house of Jacob their sins*; that is, as well the *great sins* of the *great men*, and the *nobility* of the *house of Jacob*, as the *ordinary sins* and *transgressions* of the *common people*.

Esay 58. 1.

And because I know no sins that are greater, and more pernicious to the publick good, and so destructive both to the Church and Commonwealth, as *Rebellion*, *Sacriledge*, and *Injustice*; for that *Rebellion*, *Turbabit federa mundi*, shakes the foundations, and ruins whole Kingdomes; and *Sacriledge* is the destruction of all Religion: when as the

Which are the great sins, that do most mischief.

The description of the

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Job 1. 19.
Judges 16. 29.
& 30.

props and pillars of Job's house, and so of the *Philistines* also, being taken away, the houses presently fell; so the maintenance of Religion, and the revenues of the Church, being the only outward props and pillars of Religion, *Sublatis his religio perit*, when you take away these, you may shake hands with your Religion, and your Churches shall be, as they are in most places here in *Ireland*, weeping and wailing for want of roofs, which is the fruit of Sacrilege; of which I may truly say, as St. *Hierom* doth against *Vigilant. Fatebor dolorem meum, sacrilegium tantum patienter audire non possum*, in *Epist. 53. ad Riparium*: And Injustice, especially when it proceedeth from the Seat, and from the Courts of Justice, and the Judges of the Law, destroyeth all the duties of honesty, and overthroweth all civil Societies, and causeth Kingdomes to be translated from one Nation to another People; as that of the *Assyrians* was to the *Medes* and *Persians*; that of the *Persians* unto the *Greeks*; that of the *Greeks* unto the *Romans*; and that of the *Romans* unto the *Goths* and *Vandals*, when their Judges became corrupt, and the companions of thieves, as the Prophet *Esay* speaketh.

The Authors
resolution.

And therefore as I hate and abhorr these sins above all other publick sins whatsoever, so for *Sion* sake I will not hold my peace; I cannot choose, nor cease to cry out against all Rebels, and Church-robbers, and unjust Judges, until they do cease to commit these sins, or my mouth be filled with dust; but while I am able to utter forth my voice, or have means to prosecute my purpose, I will never desist, but do the uttermost of my power to hinder any man that hath been a Rebel, and sought under the great *Antichrist*, and the grand Usurper *Cromwell*, against that gracious King whom they have murdered, to hold the Revenues of the Church, and to obstruct the Service of *Iesus Christ*; because, like these beasts, we ought to be as Lions, and to do our duties without fear, without ceasing, and to do it, as my Text saith these beasts did it, *day and night*. And this phrase may admit a double exposition; and that is,

How to serve
God day and
night may be
two ways interpreted.

I. In

four most admirable Beasts.

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1. In the sun-shine of knowledge and the glorious light of the Gospel, signified by the day; or in the glimmering light of the Moon, and darksome ignorance of superstition, signified by the night, they ceased not, and gave not over to praise God, and to serve him to the utmost of their abilities.

1. Interpretation.

And they that do so, God will accept of their faithful service and praises of him in their invincible ignorance, and the night time of superstition, far better then the proud contempt and careless neglect of our duties in the height of our knowledge, and the clear day-light of the Gospel, when men know their Masters will and do it not: in which case St. *Augustines* judgement is most certain, that *Melior est fidelis ignorantia quam temeraria scientia*, their zealous ignorance will find more favour at the hands of God, then the others careless and fruitless knowledge, unless it be the fruits of sin and iniquity. And therefore I doubt not, but our Forefathers, that lived in the dayes of ignorance and superstition, and in their zeal built the Churches of God, and endowed them with maintenance for Gods service, will rise in judgement against our *Gnosticks*, that in the abundance of knowledge do overthrow the Churches, and suppress the service of God, and withal rob Christ of his garment, to give it, you know to whom the Evangelist saith it fell by lot, I hope we will not do the like.

Faithful ignorance preferred before proud and fruitless knowledge.

2. This their not ceasing to praise God day and night, may be understood of their constancy and perseverance in the faith and the service of God, both in prosperity and adversity; the Day signifying the joyous time of our prosperity, and the Night signifying the sad and grievous times of our adversity.

2. Interpretation.

And there have been alwayes too too many men, that as the *Jews* followed *Christ*, not because they saw his miracles, but because they did eat of the loaves and were filled, so do they freely praise God, while their Corn, and Wine, and Oyl increaseth: and, as the Devil falsely said of *Job*, while God doth make an hedge about them, and about their houses,

How many men use to serve God.
John 6. 16.
Psalm 4 8.
Job 1. 10.

and

The description of the

and about all that they have on every side, and blesteth the work of their hands, and their substance is increased in the land; they will serve the Lord; and yet, as the Lord complaineth of them, *In tempore tribulationis recedunt à me*, when God putteth forth his hand and toucheth all that they have, to try them, as he tried Abraham; then will they start aside like a broken bow, deny their faith, and be ready to curse God to his face.

Our Presbyterians like the Apostata's under the first persecutions,

And such were the *Apostata's* in the time of the first ten persecutions, and our *Presbyterians* in the time of our late King Charles: for while they enjoyed their *livings*, they were right *Episcopal* men, but when *deprivation* and persecution came, they will have none of that, but will rather change both their *Coat* and their *Calling*, then serve God *rightly* in that adversity, and that is to serve him and praise him in the day of our fulness, and not in the night that is full of dangers.

Heb. 11. 37.

Rom. 8. 35.

But all the true *Saints* of God will with these *beasts* never cease to serve him and praise him as well in the night of adversity as in the best days of their prosperity; yea, though they should be driven to wander like those spoken of by the Apostle, in *sheep-skins* and *goat-skins*, being *destitute*, *afflicted* and *tormented*; for they are *resolved*, as the same Apostle speaketh, that neither *tribulation*, nor *distress*, nor *persecution*, nor *famine*, nor *nakedness*, nor *peril*, nor *sword*, nor *any other creature*, shall separate them from the love of Christ, or cause them to cease from the service of God day or night; and such is the resolution of all Gods faithful servants, which makes them to be as bold as lions, to fear no man and no danger.

And so much for the first part of the practice of these beasts, which is their *constancy* in the service of God day and night.

1. Of the harmony of these beasts.

2. For the *harmony* of these beasts, I told you that it consisted of six parts, whereof the first is concerning the *mystery* of the Trinity.

Touching

Touching which, before I proceed any further, I must say with St. *Augustine*, *Ubi trinitas unitatis & unitas trinitatis, Patris, Filii & Spiritus Sancti quaritur, nec periculosius alicubi erratur, nec laboriosius aliquid quaritur, nec fructuosius aliquid invenitur*; we cannot any where erre more dangerously, we cannot seek for any thing more laboriously, neither can we find any thing more profitable then the knowledge of this holy mystery; and therefore, as he saith, *Non pigebit me sicubi hesito quarere, nec pigebit me sicubi erro discere*, it irketh me not to inquire where I stumble, neither will I be ashamed to retract and to learn where I erre. And so to proceed.

The holy Evangelist in this harmony of these beasts setteth down these two principal things.

Two things set down.

1. The *Trinity* of Persons in the *Unity* of Gods Essence.
2. The *Unity* of Gods Essence in the *Trinity* of Persons.

1 Of the Trinity of Persons.

For the first, To declare the *Trinity* of persons, the Evangelist saith, these beasts cry three times, *Holy, holy, holy*, as if they should have said, *Holy Father, holy Son, and holy Spirit*; and yet they say not, *holy Gods*, but *holy God*; and to shew the same truth, the very phrase and loquution, or the like manner of expressing this mystery, is used in divers places of the holy Scripture; as where *Moses* saith, *Creavit Elohim coelum et terram*, God created the heaven and the earth; where the *Verb* singular *creavit*, doth manifestly declare the unity of Gods Essence, and the *Noun* plural *Elohim*, doth as plainly shew the *Trinity* of persons. And again, where he saith, *Faciamus hominem ad imaginem nostram*, let us make man in our Image; where the *Verb* plural *faciamus*, declareth the plurality of the Persons, and the *Pronoun* singular, *nostram* sheweth the unity of the Essence: even so here, the word *sanctus* three times repeated doth manifestly declare the *Trinity* of persons; and the word *Deus*, God in the singular number, doth as plainly shew the unity of Gods Essence.

And

The description of the

And so the whole sum of all is,

That God is
but one Es-
sence and
three persons.

1. *Quod Deus sit unus quoad essentiam*, that God is one, and but one, in respect of his Essence.
2. *Quod Deus sit trinus, quoad substantiam*, that in the Unity of that Essence there are three Persons in respect of their substance or manner of being.

Deut. 6. 4.
Marth. 28, 29.

And this will appear most evidently, if you do compare together the 6. of *Deut.* and the 4. *ver.* and the 28. of *St. Matthew* and the 19. *ver.* For in the former place it is said, *Dominus Deus unus Deus unus est*, the Lord thy God is one God; and in the later place, our Saviour commandeth his Disciples to go and to baptize all Nations, *in the Name* (and not in the names) of the Father, and of the Son, and of the holy Ghost; therefore there is a Trinity of persons, that is, the Father, the Son, and the holy Ghost in the divine Nature, *Et una est numero essentia*, and yet there is but one Essence; because no diversity can be given, whereby these persons differ in regard of the Essence.

And therefore in regard of this identity and unity of essence in the three Persons, our Saviour said, *Ego sum in patre, et Pater est in me*, I am in the Father, and the Father is in me; and yet, as *St. Cyril* saith, *Non est descendum, Pater est à filio, vel in filio continetur*, we may not say, the Father is from the Son, or contained in the Son, *Nec est filius in patre, ut nos in Deo esse et vivere dicimur*, Neither is the Son in the Father, as we are said to be, and to live in God: *Quia de ejus essentia nos non sumus*, because we are not of the essence of God, but in and by the virtue, grace and power of God.

About the
name of Tri-
nity.

But here it may be some will demand, from whence have we the name of Trinity, when as we cannot find the same in all the Scripture?

I answer, that we have the word *three* from whence the word *Trinity* is derived, for *St. John* saith, *There be three that bear witness in heaven*; and therefore as *unity* is derived,

ab uno, from one, so *Trinity* may as justly be derived from three; and the Church of God, *Pene quam usus et forma loquendi*, to whom the phrases and forms of speech are committed, hath power to use such words as may best express the Truth, and confute the Hereticks, so the same be not contrary to the sense and meaning of the holy Scriptures.

Now the difference between *essence* and *person*, is this, that the *essence* is the *nature*, which is indivisible and common to the three Persons: but a *person*, *Est substantia in natura divina*, as the Schools speak, a subsistence, or the manner of the persons subsisting, in the divine Nature; when the one person is distinguished from the others: distinguished; I say, and not divided, because there is no division in the divine Nature.

The difference betwixt the Essence of God and the Persons in the Godhead.

And the difference betwixt each Person is twofold.

1. Internal: and 2. External.

The difference betwixt each Person and the others twofold.

1. The internal difference between the Persons is and consisteth in their internal operations and proprieties, whereof the Divines say, that *Opera Trinitatis ad intra sunt divisa*, The internal operations of the Trinity are severed and divided; because, as St. *Augustine* saith, *Hoc est proprium patris quod solus est pater, et quod ab a'io non est nisi à seipso*, It is proper to the Father, that he only is Father, and that he is not from any other but from himself: *Et hoc est proprium filii, quod de patre genitus est, solus à solo, coeternus et consubstantialis genitori*, And it is the property of the Son, that he is begotten of the Father, the Son alone from the Father only, coeternal and consubstantial to his begetter, *Et proprium est Spiritus sancti, quod nec genitus nec ingenus est, sed à patre et filio equaliter procedens*, It is proper to the holy Ghost, that he is neither begotten nor created, but equally proceeding both from the Father and the Son.

1. Difference internal.

And this difference is not essential, because the Essence of all three is the same and all one, but personal, and yet real and incomprehensible.

2. The external difference is taken from the external works and operations of these three Persons, as that the Fa-

2. Difference external.

ther sent the Son, the Son is sent to be our Redeemer, and the holy Ghost sent to be our Sanctifier and Comforter; and as in the Apostles Creed the Father is discerned from the Son, by ascribing unto him the creation of Heaven and Earth; and the Son is discerned from the Father, by ascribing unto him his Incarnation of the Virgin *Mary*; and the holy Ghost is discerned from them both by working that Conception of him in the Virgins Womb, and afterwards by his appearing in form of a Dove, and like cloven Tongues of fire.

Matth. 3. 16.

Act. 1. 3.

A special observation about the outward works of the Persons.

And here you must observe, that although these operations are thus ascribed to each of the three Persons of the Deity, yet the self-same God did work all and each one of these works: because, as the Schools say most truly, *Opera Trinitatis ad extra sunt indivisa*; the outward works of the Trinity cannot be separated from any one of the three Persons, but are common unto all three, and may be ascribed to each one of them; for the Son is the Creator of all things as well as the Father, for *All things were made by him*, saith the Evangelist, and both the Father and the Son sanctifie us, and are our Comforters as well as the holy Ghost: And therefore it is most truly said by *Nazianzen*, that in these operations, *Non possum unum cogitare, quin trium fulgore confundar, nec tria possum discernere, quin subito ad unum referar*; I cannot think of one of these three Persons, but I am dazzled with the brightness of all three: neither can I discern the three, but presently I shall be referred and carried to one.

That the persons are distinguished two ways,

And it is further observed by the Divines, that the Persons are distinguished in the Trinity two wayes.

- | | | | |
|---|-------------------------------------|---|---|
| } | 1. By the Relations of the Persons. | } | 1. Of their Effects: <i>Effectuum.</i> |
| | 2. By the Properties, | | 2. Of their Offices: <i>Officiorum.</i> |

1. By the relation of the Persons.

1. The incommunicable Relation of the three Persons are the Father, the Son, and the holy Ghost proceeding; for the Father is not the name of the Essence, but of relation unto the person of the Son; so the Son is not the name of the Essence,

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Essence, but of relation to the person of the Father; and so the holy Ghost proceeding is not the name of the Essence, but of relation both to the Father and the Son, from whom he doth proceed.

2. They are distinguished by the proprieties of the persons, as

2. By the proprieties of the Persons.

1. By the effects, that is, by the form of speech, which the Scripture useth, as when it speaketh of the Father, it saith commonly,

1. The effects.

- { 1. *A quo, velat à principio rerum omnium, &*
2. *Ad quem, velut ad finem omnium.*

EE 3.

That is, Of whom, as of the beginning of all things; and, To whom, as unto the end of all things. And when it speaketh of the Son, it saith, commonly,

1 Cor. 8. 6.
Rom. 11. 36.

- { 1. *Per quem, tanquam per Mediatorem et dispositorem omnium:*
2. *In quo, velut in materia, omnia sunt.*

ΔΙ 7.

That is, Through whom, as through the Mediator and disposer of all things; and, In whom all things are contained and do subsist, as in the proper place and matter. And when it speaketh of the holy Ghost, it saith, commonly,

- { 1. *Ex quo, tanquam ex motore et agente, &*
2. *Quo, velut sustinente, fovente, et efficiente rerum omnium causa.*

That is, From whom, as from the mover and doer of all things; and, By whom, as by the sustainer, cherisher, and efficient cause of all things: As when Moses saith, That the Spirit of God moved upon the waters, that is, to sustain it, and to preserve the same together.

Gen. 1. 2.

2. By the Offices of the Persons, that is, in the work of Creation and Redemption: for though the Son creates all things, as well as the Father, for, By the Word all things were cas.

2. Their Office.

Jonh 1. 3.

made and without it nothing was made that was made; yet properly it is attributed unto the Father, as it is set down in the Apostles Creed; and though the Father redeemed us as well as the Son, yet properly it is attributed unto the Son; and though the Father and Son do comfort us, and sanctifie us as well as the Holy Ghost; yet properly, it is ascribed to the Holy Ghost, to be our comforter; and therefore the Father is commonly described by the Name and Title of Creatour, the Son by the name of Redeemer, and the Holy Ghost; by the name of Sanctifier and Comforter.

Matth. 3. 17.

and c. 17. 5.

Luke 1. 35.

Whereby it cometh to pass, that although there be an unity in the Essence of the three Persons, yet in the works of our redemption, each one of them hath his proper operation, which is not communicable unto the others; for the Trinity (or three Persons) was not born of a Virgin, it was not crucified, it was not buried, but onely the Son, the second person of the Trinity; so that it is the proper office of the Son to be made man, to suffer death, and to rise again for our redemption; and not of the Father, or of the Holy Ghost: so the Trinity said not, *Tu es filius meus dilectus*, Thou art my well beloved Son, but the Father onely said it; and so the Trinity did not overshadow the blessed Virgin, but the Holy Ghost alone overshadowed her.

The outward
works of the
Godhead.

And yet we must observe, that, as the Trinity of persons is infinite and inseparable, so he worketh *communiter*, that is, both *equally*, and *inseparably* in all the works which are called *opera ad extra*; and therefore both the Father, and the Son, and the Holy Ghost, do the same things, *ratione effectus operis*, in respect of the work done, but they do it not *eadem modo*, after the same manner; so that here, in their operations, there is a *distinction*, but no *diversity*. And so much shall serve for the *distinction* of the Persons, both in respect of their *relation*, and *proprieties*. And now,

1. Of the unity
of the Essence
of the Trinity
of Persons.

2 Having shewed unto you, that for their works *ad extra*, the Trinity, in all and every thing *equally* and together, always worketh in *community*: and especially having set down, for distinction sake, how his own *proper* operation is ascribed

four most admirable Beasts.

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to each person, it resteth that I should declare the *Unity* of the *Essence* of this blessed *Trinity*, to which I must say with *S. Augustine*, that, *In summa Trinitate tantum est una, quantum tres simul sunt*, in the holy *Trinity*, one is as much as are all the three *Persons*, *nec plura aliquid sunt duae quam una res*, & in se infinita sunt; neither are two any thing more than one thing, and in themselves are infinite; *Ita & singuli sunt in singulis, & etiam omnia in singulis, & singula in omnibus, & omnia in omnibus, & unum omnia*; and so each of them are in each one, and also all in each of them, and each of them in all, and all in all of them, and one is all: and again, de verbis Domini, he saith, *Videmus Solem in Caelo currentem, fulgentem, & calentem*, We see the Sun in Heaven, running, shining, and warming us: and so in like manner the *Fire*, saith he, hath three things in it, *motum, lucem, & fervorem*, motion, light, and heat, *Divide ergo si potes, Arriane, Solem, vel ignem, & tunc divide Trinitatem*; and therefore if thou canst, O thou *Arrian*, divide the *Sun*, or the *fire*, then at length divide the *Trinity*: And *S. Gregory* saith, *Tunc aperte videbimus quomodo & unum indivisibiliter tria sunt, & indivisibiliter tria unum*; When we shall be so happy, as to attain to the kingdom of Heaven, we shall then plainly see (what we now believe) how the one (that is, *Essence*) is indivisibly three (that is, *Persons*;) and the three (that is, *Persons*) is indivisibly one, that is, *Essence*.

And as for the eternity of these three *Persons*, none is before nor after the other, but all are coeternal; for seeing the Son is *Λόγος τῷ Θεῷ*, as *S. John* calls him, the *Word* and *Speech* of God, and *ἡ σοφία τῷ Θεῷ*, the *Wisdom* of God, as *S. Luke* calleth him; it followeth, that, *aut Pater fuit absque Sapientia, aut nunquam fuit absque Filio*; either the Father was sometimes without his *Speech*, or without his *Wisdom*, or he was never without his *Son*: and seeing the Holy Ghost is *amor, nexus, & unitas Patris & Filii*, the love, connexion, and unity of the Father and the Son; it must needs follow, that either the Father and the Son were without love, and unity betwixt them, or else they were never without the Holy Ghost.

That the three
Persons are
coeternal.

Luke 1. 49.

And

That the three
Persons are
co-equal.

And so for the *equality* of these Persons, there is none greater, nor *lesser* then the other; but as they are *coeternal*, so they are co-equal. And therefore they are deceived, that think the *Father* is greater then the *Son*, *ratione nominis*, in that he is called the *Father*, because the *name* of the *Son* in the blessed Trinity signifieth not a *subjection*, but a *relation*, and not such a relation as it signifieth among men, but for our better notion and apprehension of these *holy Persons*, that in regard of our *weak* understanding were so graciously pleased, to condescend, to make themselves known unto us by those Names, Titles, and Epithetes as we could best understand, when as otherwise both the *Essence* and the *Persons* in themselves, are every other ways incomprehensible. And thus much of the *Mysterie* of the blessed Trinity: Now followeth some *special Attributes* of the divine *Essence*; and here are five of them.

Certain Rules
to be observed
concerning the
divine attri-
butes.

But touching these, and the other *Attributes* of God, before we proceed any further to treat of the particulars, some certain Rules are to be observed. For,

An Attribute is the *Propriety* of the Divine Nature, which cannot be *separated* from the same, because it is of the *Essence* of God, when as *Quicquid in Deo est, Deus est*, Whatsoever is in God, is God; and therefore the Divines say:

1. Rule and
Observation.
Gods attri-
butes are no
qualities in
him.
James 1. 17.

I That we must consider, *Eas proprietates, non esse qualitates, sed ipsam Essentiam Dei*, Those properties not to be any qualities in God, but the very *Essence* of God; because the *nature* of God is most *simple*, and admitteth nothing of the predicaments, when as nothing can be *added* unto it, nothing can be *taken* from it: but, as *S. James* saith, *With him there is no mutation, no change, nor shadow of turning*; for in God there is nothing either by way of *composition*, or by way of *accident*, or by way of *matter* and form; and therefore God is not called *holy*, and *just*, as a man is so called; for holiness and justice in a man are qualities, but in God they are his *Essence*; from whence it cometh to pass, that God is holy, just, and good, without quality; and he is infinite, and immeasurable without quantity: but neither Man, nor Angel can be said to be holy, just, good, or great without quality and quantity

tity : Even so, God is present every where without moving, *Et sempiternus sine tempore*, and he is everlasting and eternal, without time, as being from all eternity before all times, and so continuing for ever & ever, when there shall be no time. He that would see more of this point, let him look into *S. Bernard*, Sermon 80. in *Cant.* and *S. Augustin*, lib. 5. c. 1. de *Trinit.*

2. We must consider, that all the proprieties of God are in him most perfectly, most equally, and most incommutable: but in Men and Angels, they are inchoated, measured, and comprehended within certain bounds and degrees, and they are mutable and imperfect: so that to the holiness, purity, and justice of God, the blessed Angels are neither holy nor pure, nor just; and to the goodness of God, neither men, nor Angels are good, as both *Job* and our Saviour sheweth, when he saith, *There is none good but God*, that is, perfectly, simply, and absolutely good, *the Angels being not pure in his sight*, *Job 15. 15.*

2. Rule and Observation. Gods attributes are all perfect and equal in him.

From hence it cometh to pass, that these proprieties in God cannot *in seipso magis aut minus*, that is grow greater or lesser, or be augmented, which they may do, and do, in any and every man.

Job 4. 18.

Matth. 19. 16.
Vide S. Aug.
Enchirid.

And as these proprieties are most perfectly in God, so they are most equally in him; for neither is his mercy greater then his justice, nor his justice any less then his mercy, because *he maketh not the wicked innocent*, nor calleth evil good, nor good evil; so neither is his wisdom greater then his power, nor his power any less then his wisdom, because his power can do whatsoever his wisdom thinks fit and good to be done.

Exod. 34. 7.
Ezek. 18. 24.

Yet I say, that we, by reason of our infirmities cannot perceive them to be equally in him; but we perceive his mercy to be far greater then his justice, though in God, the one is neither greater nor lesser, or better then the other. And therefore the Lord is called *Very mercifull*, and *abundant in goodness and truth*; and again, *rich in mercy*, rather then in justice, onely in regard of us, and not in regard of God himself; because now we perceive and find more effects of his mercy and goodness, and of his love, favour and benignity, then we do of his severity and justice; which notwithstanding are

Exod. 34. 6.
Ephes. 2. 4.

3. Rule and observation : Gods attributes and proprieties are not contrary one to another.

Ambrose *de obitu Theodosii.*

August. *de tempore Ser.* 101.

James 1. 17.

are equally in God, as they shall find that abuse his mercy, and despise his patience and long-sufferance.

3. We must observe that the proprieties of God are not contrary in God, that is, that there are no contrary proprieties in God ; for his mercie doth no wayes hinder or oppose his justice, and his justice hindereth not his mercie ; but his mercie is justice in him, and his justice is to shew mercie, as St. *Ambrose* sheweth : because, as St. *Augustine* saith *Serm.* 101. *de tempore*, There are nothing of those things in the Divine nature, which are capable of contrarieties, lest God should seem to be changeable, who is ever the same, without any shadow of turning ; and therefore, all the proprieties of God being of the Essence of God, and the Essence of God being not contrary to it self, nor any wayes capable of contrarieties, it must needs follow that these proprieties of God cannot be contrary the one to the other.

Basiliius *Contra Eunomium.*

Virtues do preserve and not destroy one another, and so do the attributes of God.

Yet these proprieties may be diversly considered *quoad nos*, in regard of the creatures ; because they tend to divers ends : as his mercy tendeth to another end, then his justice doth ; for, as St. *Basil* saith, among *moral* virtues, *frugality* is different from *liberality* : for *frugality* doth honestly keep those things that are necessary, and doth not wastfully spend them, and *liberality* doth honestly bestow those things that necessity requireth to be given, and not *niggardly* deny them) yet *frugality* is not contrary to *liberality* ; but may well stand together in the same subject, when the same man may be and is, both frugal and liberal : so no more is Gods mercy contrary to his justice ; for in *contraries*, the one doth take away and destroy the other ; as prodigality *destroyeth* frugality, and ebriety *destroyeth* sobriety, but virtues do preserve, and mutually keep each other, as frugality giveth place to liberality, and is the means to preserve it ; so the justice of God is the cause that there is a place for Gods mercies ; for if God were not just to punish us, we should have no need of mercie to spare us. And therefore these proprieties of God are not contraries, though in regard of us they are, as they seem, *diverse*, and to be diversly considered.

Again,

Again, it is manifest, that *two contraries* cannot be in the *self-same subject* at one and the self-same time, but that the one of them will destroy the other, as heat will destroy the cold, or the cold suppress the heat; but in the one and the self-same good man and his works, both frugality and liberality may well stand, and be together, without any prejudice of the one by the other: even so in the one and the *self-same God*, both Justice and Mercie, at one and the self-same time, and at all times, are and do stand together, without any the least prejudice, of the one to the other; and therefore we do find, that in the self-same place, and at the self-same time, the self-same God is called both, *punitor & salvator*, the punisher and the saviour, for *I kill and give life, I wound and I make whole*; and, as *Hannah* speaketh, *he bringeth down to the ground and raiseth up, he maketh poor and maketh rich, he bringeth low and exalteth*:

Contraries cannot be in the self-same subject at the self-same time, without destroying one another.

Deut. 32. 39.

1 Sam. 2. 7.

And therefore, contrary to the opinion and sentence of *Marcion*, that affirmed the Justice of God to be contrary to Mercy, you see, that one propriety of God cannot be contrary to another; because all and every one of his proprieties do, at all times, and at the self-same time, reside and subsist in him together.

4. We must observe that *between the Attributes* and properties of God, there is no real distinction, but only *notionis & rationis*, in respect of notion and our apprehension, as *St. Basil* teacheth.

4. Rule and observation.
Basiliius l. 1.
contra Eunomium.

5. And lastly, we are to observe that *some certain* of Gods Attributes may be, and are *communicated* to the creatures, and certain others cannot be communicated to any creature; as in that he is called *Holy, Just, Merciful and Good*, and the like, these Attributes are and may, in some respects, be *communicated* to the creatures; but in that he is styled and said to be *Infinite, Eternal, and Almighty*, and the like, these cannot be communicated to any creature, no not to the very Angels of God.

5. Rule and observation:
Some Attributes may, and others may not, be communicated to the creature.

And here you must further note, that these Attributes of God, which are *communicated* to the creatures, are not real-

R

ly

Nota, that not the very Attributes, but the effects of Gods Attributes are communicated to the creatures.

ly communicated to any of his creatures, but only the effects of these Attributes; for, as I said before, the Goodness, Holyness and Justice of God, is God; but the Goodness, Sanctity, Justice, and the like, that are either in Men or Angels, are but the effects of those Attributes of God, and are wrought in the creatures, by the power and goodness of God.

And now to speak of these particular Attributes here expressed.

1. Attribute is Gods holyness.

The 1. is the Sanctity, and Purity of God, in the word *ἅγιος*. *Holy*, and this word *ἅγιος* is derived of the privative article *α* and the word *γῆ* which signifieth the *Earth*, as if it were a separation from all earthly things: and so it signifieth that which is Pure and Clean, and free from the least stain of iniquity, or the least shadow of injustice. And thus God only is of himself, and of his own Nature simply and absolutely Holy; and so our Church in her highest strain of Devotion, immediately after the receiving of the Blessed Sacrament, sings unto God, *Thou only art Holy*, that is, simply and in all respects Essentially Holy.

And so the Blessed Virgin, speaking of God, saith, *Holy is his name*; and therefore in that Golden Plate, which was to adorn Aaron's Fore-head, Moses commanded, there should be ingraven *אֱלֹהִים קֹדֶשׁ* as the Septuagint translates it, that is, *Sanctitas Jehova*, as Tremelius, or, *Sanctum Domino*, as the Vulgar Latine hath it; all Holyness or Sanctity is to be ascribed to the Lord, and doth only proceed from the Lord: and the glorious Seraphims, which Esaias saw, and these wonderful Beasts in my Text, repeat this Attribute three several times, saying, *Holy, holy, holy, Lord God almighty*, which we do not read of any other Attribute of God; the Spirit of God, to whom this Attribute is specially appropriated, by the name of the *Holy Ghost*, having a special regard to preserve this Attribute, of all his Attributes, inviolable; because he foresaw that, through the malice of Satan against God, and the forward disposition of corrupt men, this Attribute of all Gods Attributes, should be most of all contradicted, murmured against, and traduced; as if God were not so pure, just, upright and holy. Especially,

1. In

- | | | | |
|---|--|---|-----|
| { | 1. In the election of his Servants.
2. In the distribution of his Graces.
3. In the remuneration of our Deserts. | } | For |
|---|--|---|-----|

1. If he hath created the wicked for the day of wrath, and for this cause hath raised up *Pharaoh*, and hardened his heart to make his power known, and hath from all eternity by his irrelative Decree, before the Children had done either good or evil, loved *Jacob* and hated *Esaú*, and determined the preterition of those whom he reprobeth, How can the Reprobates otherwise choose but walk in the paths that leads them to destruction? when the Apostle tells us plainly, *It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy*: and God by his unchangeable purpose to pass by them, and to deny that mercy unto them whereby they should will to answer when he calleth, and to lay hold of his Grace when he offereth it: How can he be so holy, so pure, and so free from accepting of persons, and of being some wayes the Author of the damnation of all Reprobates, that, as he saith of *Pharaoh*, both his Justice and his power might be known?

Proverb 16. 4.
Job 21. 30.

To those rigid *Presbyterians* that make this indirect Objection, to the great dishonour of God, and the wounding of his chiefest Attribute, we say, That although God hath, *ius absolutum in Creaturas*, an absolute power over all his Creatures, so that he may do with them what he will; *Even as the Potter hath power over the clay to make a vessel either to honour or dishonour*, as the Apostle speaketh: Yet because it seemeth to be cruelty, to make a Creature purposely for his own pleasure to be miserable, and especially eternally miserable; God doth not use this his power, nor *Preparare filios ad patibulum*; Sap. 1. 13. for he made not Death, neither temporal nor eternal, but he made all things that they might have their Being; and he takes no pleasure in the destruction of the living, but, through the malice of the Devil, and mans own wilful frowardness, death and damnation came upon us: And Gods Decree of

Rom. 9. 13.

Sap. 1. 13.
& 14. 6.

The description of the

Preterition is but the just punishment of our transgression: for God, that had decreed our creation, foresaw our transgression, and the frowardness of the one, and the readiness of the other, that is, of the elect and reprobate, to recede from that condition, and both of them, being alike wrapped in the mass of corruption, which came so by *Adams* transgression, and neither of them could challenge any thing at the hand of God, from whom both of them had alike receded. God sheweth mercy upon whom he will, and whom he will he leaveth still in that state wherein he was, not created by him, nor intruded by his means, but most miserably fallen in the loyns of *Adam*: and this he doth most justly too, because he foreseeeth, that when he calleth, he will not answer: and though he should stretch forth his hand all the day long, yet this froward wilful man will not regard it.

And therefore certainly, *Culpa non est vocantis sed renuentis*, there cannot be laid the least blame on God, that in the election of the one, whom he foreseeeth will answer when he calleth, he sheweth, *Indebitam misericordiam*, more then deserved mercy; and in the preterition of the other, whom he foreseeeth will refuse his mercy, he doth nothing else but render unto him, *debitam justitiam*, what he most justly deserveth.

And whereas the Scripture saith, That God hardened the heart of *Pharaoh*; and that it is not in him that willeth, nor in him that runneth; and that the vessels of wrath are fitted for destruction, and the like: some of them are not rightly understood, when they are spoken in one sense, and are applyed by our *Presbyterians* to another sense; as those that are fitted or prepared for destruction are not so fitted and made up by God for that end, but by their own sins, that do fit them for their damnation: Some other speeches are spoken of God, *ad captum nostrum*, not properly to be understood as they are spoken, but in that sense which the holy Ghost meaneth; as, God sware in his wrath, when as God saith, *In me non est furor*: and he that toucheth you toucheth the apple of mine eye, when as God hath neither feet, nor hands, nor eyes: So when it is said, *Whom he will he hardeneth*, it is not meant, that he hardeneth

hardeneth any man, *Efficiendo duritiem*, by working any hardness or stubbornness in him, but *Non moliendo per gratiam*, by not softening it by his Grace, which he justly denyeth unto him, when, like *Pharaoh*, he doth stubbornly refuse to obey his Voice.

And therefore seeing that in the proper sense God hardeneth no man, and rejecteth or reprobateh no man but for his sins and wickedness, but professeth; *As I live, saith the Lord, I desire not the death of a sinner.* And again, *Perdisio tua ex te*, 'Thy destruction is from thy self, and not from me. If men will rob God, kill their Brethren, oppress their Neighbours, and so damn themselves; let them thank themselves, and not lay the blame on God, who is most just in all his wayes, and holy in all his works.

2. For the unequal distributing of his Graces we say, that this inequality, as of glory in the Stars, and the Orders of Angels, and so of all other Creatures, maketh the better harmony, and sheweth more of the Wisdom and Power of God, then if all of them were equal; and though he giveth to one five Talents, to others but one, and to some none at all, and that he exalteth some, and make them rich, and Lords, and pulleth down others, to make them poor and Beggars, and so distributes all his gifts and graces diversly; yet herein we say there is no *ataxie*, no disorder, nor injustice in Gods doing, nor any wrong done to him that hath but one gift, or to him that hath none at all; *Quia non tenetur Creator creature*, because God is debter to none, and he is not bound to give any thing to any one; and therefore he may lawfully and justly do what he will with his own, as our Saviour sheweth most excellently in the Parable of the Labourers, hired into his Vineyard.

Matth. 25. 15.

Matth. 20. 15.

3. For the remuneration of deserts we say, that in giving unto them, which by continuance in well doing seek glory, and honour, and immortality, eternal life, he sheweth himself most gracious and merciful, in bestowing upon them what they could not challenge from him; and in rendring vengeance to them that obey not God, and in plaguing them both in this life

Eſay 5. 16.

life and in the life to come, he doth but what is moſt juſt and upright: and therefore the Prophet *Eſay*, after he had ſet down many of Gods Judgements againſt the wicked, addeth, That the Lord of Hoſts ſhould be exalted in judgment, and the holy God ſhould be ſanctified in juſtice, that is, that he ſhould be acknowledged by all men to be moſt pure, and holy, and commended for his juſtice, in puniſhing the wicked according to their deſerts. And this doctrine of Gods holineſs and purity ſhould put us in mind of our duty, to be, not as the Devil, corrupt and unjuſt, but, as God commandeth us, to be holy as he is holy, and to be as he is, if we deſire to be where he is, where no impure thing ſhall ever come. And ſo much for the firſt Attribute here expreſſed.

2. Attribute
is, Gods rule
and authority.

Zanch. de na-
tura dei l. 1.
c. 17.

2. The next Attribute is *Κύριος*, Lord, and he is ſaid to be the lord of any thing, *Qui jus, autoritatem, & dominium habet in aliquam rem*, which hath right, authority and rule over any thing, and whoſe own proper thing is that, of which he is ſaid to be lord; for *Κύριος* is derived ἀπὸ τοῦ κυρῆ, *εὐος*, which ſignifieth Authority, ſaith Paſor; and the Latine word, *Dominus*, diſcitur à domo, ſaith Zanchinus; becauſe the Maſter of the houſe was wont to be called the Lord of it.

Heb. 1. 2, 3.

And this name Lord, ſaith he, in the Writings of the Apoſtles is aſcribed to *Chriſt*, idque millies, about a thouſand times; becauſe he ruleth and governeth, not only the little houſe of his Church, but alſo the great houſe of this whole World, as the Apoſtle ſheweth.

Why the Fa-
ther is ſtilled
God, and the
Son Lord.
Reason 1.

And the reaſon, why the name of God is uſually attributed to the Father, and the name of Lord commonly aſcribed to the Son, is twofold.

John 17. 2.

1. Becauſe the Father is the fountain of the whole Deity, therefore is he uſually termed God: and the Son is termed Lord, becauſe he is appointed of his Father to be Lord of all things, and all power is given unto him, over all fleſh.

Reason 2.

2. The Father is called God moſt uſually, becauſe that in the myſtery of our redemption, the Father remained ſtill in his *Majeſty*, and gave his Son only to be our Redeemer; and the Son, though he was in the form of God, yet was he content,

four most admirable Beasts.

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tent, not to remain with his *Father* in that equal Majesty, which he had with him from all eternity, but, *He made himself of no reputation, and took upon him the form of a servant*; and so with the laying down of his *Glory*, he laid down also the Name of *God*, and by taking unto him the form of a servant, he took also the name of a servant, that is, in respect of his *Father*, to whom, as a servant, he became obedient in all things unto death: and therefore the *Father* calleth him his *Servant*, saying, *Eccc servus meus*, Behold my servant, whom *Imphold*; which is interpreted of *Christ*.

Phil. 2. 7.

Esay 41. 1.
Matth. 11. 18.
Whom I have
chosen.

But in respect of us, the *Son* is said to be our *Lord*, and so he is called every where, because we are given unto him for his inheritance, that we should serve him and acknowledge him for our *Lord* and *Master*; and so, as he is made our *Lord*, the name of *Lord* is given unto him of his *Father*.

And therefore, though *Christ* indeed remained alwayes *God*, and in the form of *God*, wherein he was from all eternity, yet because he was appointed by the *Father*, and contented himself to be the Saviour of all mankind, he humbled himself unto death, and unto death he laid down the Name of *God*, and took unto himself two other names. As

Christ laid aside the Name of *God*, and took two other names. The first in respect of his *Father*.

1. The name of a *Servant*, in regard of his *Father*, to whom he was made obedient as a servant, and for which cause he alwayes calleth upon him as a servant calleth upon his *Master*, and referreth all things unto him, as to his *Lord* and *Master*.

2. He took upon him the name of *Lord*, in regard of us: and that is due unto him in a fourfold respect; that is,

The second, in respect of us.

By right {
1. Of Inheritance.
2. Of Redemption.
3. Of Wedlock.
4. Of Creation. } For

Christ is our *Lord* in four respects,

1. He is the *Lord* our *God*, and we are the people of his pasture,

1. By right of Inheritance.

Psal. 2. 8.

Act. 2. 36.

Psal. 8. 5. &
6.

Heb. 2. 8.

Psal. 110. 1.

Heb. 1.

Matth. 28. 18.

John 18. 15.

stare, and the sheep of his hands; and the Father said unto him, *Dabo tibi gentes in hereditatem tuam*, I will give the Gentiles for thine inheritance, and the uttermost parts of the earth for thy possession: And therefore St. Peter saith, *Let all the house of Israel know for certain, or assuredly, that God hath made the same Jesus, whom you have crucified, both Lord and Christ.*

And in this respect also he is Lord of the wicked Reprobates, though they will not obey him; for the Prophet David saith, *Omnia subiecisti sub pedibus ejus*. Thou hast put all things in subjection under his feet; and the Apostle saith, this was spoken of Christ: And again, the same Prophet speaking of him, saith, that the Lord said unto him, *Sit thou on my right hand, until I make thine enemies thy footstool*: Yea more then this, he is the Lord of all things whatsoever; for Him hath God appointed and made heir of all things, as the Author of the Epistle to the Hebrews teacheth: and our Saviour himself saith, *All power is given unto me both in heaven and in earth*: And again, *All things that the Father hath are mine.*

Whereby you may see, that, *Jure hereditario*, by right of inheritance, as his Fathers Heir, he is the Lord: 1. Of the Elect. 2. Of the Reprobates: And 3. Of all the things in the world.

1. By right of purchase.

1 Cor. 6. 19,

20.

1 Pet. 1. 18,

19.

Judg. 8. 21.

3. By right of marriage.

2. He is our Lord by right of redemption or of purchase: for so the Apostle saith, *You are not your own, because you are bought with a price*: And St. Peter sheweth, what price it was that redeemed us, and was paid for us, *No corruptible thing, as silver and gold, but the precious blood of Jesus Christ*: And therefore seeing Christ hath bought us, and redeemed us out of the hands of our enemies, he may justly challenge us to be his servants, and himself to be our Lord and Master: for so the men of Israel said unto Gideon, *Rule thou over us, and so be our Lord, and Governour, for that thou hast delivered us out of the band of Midian.*

3. He is our Lord by right of marriage, because he is the Husband of his Church, and the Church is the Spouse of Christ:

Christ: for so the Lord professeth, *I will betroth thee to me in faithfulness*; and *I will betroth thee to me for ever*, and the Husband is the head of the Wife, and so is Christ of his Church, saith the Apostle: and therefore, as Sarah obeyed her Husband, and called him *her Lord*; so Christ being our Head, and the Husband of every faithful Soul, we acknowledge him for our Lord, and be subject unto him, as to our Lord and Master.

Hosea 2. 19.
20.

Ephes. 5. 23.

4. He is our Lord by right of creation, because *all things were made by him*, as St. John testifieth: And he hath made us, and not we our selves, saith the Prophet David: and therefore he must needs be our Lord. And no man can deny it: for the Prophet saith, *The earth is the Lords, and all that therein is, the whole world, and they that dwell therein*. And why so? He answereth immediately, *Because he hath founded it upon the seas, and established it upon the floods*. And so St. Paul saith, *God that made the world, and all things therein, he is Lord of heaven and earth*.

4 By right of Creation.
John 1. 2.

Psal. 24. 1.

Acts 17. 24.

And this point of doctrine, that Christ in all these respects is our Lord, and Lord of the godly, and of the wicked, and of all things else, it should teach us this threefold Lesson.

The former Doctrine teaches us a threefold lesson.

1. In regard of the godly, it should teach them humility, obedience, and comfort. 1. Humility, because they are but servants; and the Comique saith, *Non decet hominem servulum esse superbum*. It is a very unseemly thing, to see a proud servant of an humble master. 2. Obedience, because the servant ought to be obedient to his Lord and Master, and to be afraid to offend him; for, *A son honoureth his father, and a servant his master*, saith the Prophet: If Christ then be our Lord and Master, where is our reverence, our fear, and our obedience to him? May not he say to us as he doth unto the Jews, *Why call you me Lord, Lord, and do not what I say?* For to say that Christ is our Lord, and not to do what he commands us, is but meer hypocrisie; and with the Jews to say *Hayl King*, and spit in his face. 3. Comfort, because they serve such a gracious Lord, as taketh pleasure in the prosperity of his servants, and will ease them when they cry unto him,

1. Lesson in respect of the godly.

Mal. 1. 6.

Luk. 6. 46.

Matth. 11.

that they are *weary and heavy laden*, as himself doth promise.

2. Lesson in
respect of the
wicked.

2. In regard of the wicked; it should teach them to be ashamed of their pride and arrogancy, to neglect their obedience, and to slight the Rule and Authority of this their Lord and Master. For as of old, when *Moses* came unto *Pharaoh* in the name of the Lord, he proudly answered, *Who is the Lord, that I should hear his voice?* And *Nebuchadnezzar*, when the three children were brought before him, did most arrogantly demand, *Who is that God which can deliver you out of my hands?* So now we have too many that in words profess to be the servants of this Lord, *sed factis negant*, but, as the Apostle saith, they deny him by their deeds, which they ought to be ashamed to do.

Exod. 5. 2.

Dan. 3. 15.

Titus 1. 16.

3 Lesson in
respect of
Gods crea-
tures.

1 Cor. 4. 7.

3. In regard of the creatures; seeing he is Lord of all things, and, as the Apostle demandeth, *What hast thou, that thou hast not received from him?*

1. We ought to be thankfull for what we have, and be contented with whatsoever we have, be the same little or much: for, Is it not lawfull for him to do *what he will with his own*, and to dispose of them at his pleasure, to give what he will, to whom he will, but thine eye must be *evil*, because he is *good*?

2. We ought to employ all that we have for the honour and service of this our Lord and Master: for we are but his stewards, and we must give an account how we expend our Masters goods; he allows us food & rayment; and having that, the Apostle saith, *we should be therewith contented*. And truly, for mine own part, I do here, on this good Day, and in this holy Place; profess before you all, I am sufficiently contented, and fully satisfied, and very thankfull to this my Lord and Master for what I have, having farr more then I deserve, or could expect; and therefore whatsoever I sue for to recover from any other, it is not to enrich my self, or any of my relations, wife, children, or friends; but I do it for the service of this my Lord and Master, and I will wholly and fully bestow whatsoever I recover, for the repairing of this Church; so that, re-
covering

covering it, I shall be not one peny the richer, but this Church shall be the better; and not recovering it, I shall not be the poorer, but the Church shall want so much, as I should recover: and this is my resolution, and if I fail in one rittle of what I say, Let these my words be a witness against me in the last Day.

3. The next Attribute is *Θεός*, God; and *Damascen* saith, there be two principal Names of God, that is, *ὁ ὢν*, *καὶ ὁ Θεός*, He that is, or *I am*, as he saith unto *Moses*, and *God*; and he giveth three special significations, or Etymologies, of this word *Θεός*, *God*.

The third attribute is Gods knowledge and providence.

Three significations of *Θεός*.

1. *Ἀνὰ τὸ Δεῖν*, *Curro*, *ambio*, of running, and compassing about the world, to order and to dispose of all the things that are therein; and this declareth the providence of God over all, even the least things of this world whereof not any thing, not the lighting of a Sparrow upon the ground happeneth, as our Saviour sheweth, without the providence of God: and the *Wise man* saith, the *Wisdom* of God, *Attingit à fine usque ad finem, & disponit omnia suaviter*, reacheth from one end of the world to another mightily, and ordereth all things sweetly: and so the Apostle saith, that God, *Portat omnia verbo virtutis ejus*, beareth up all things with his mighty word, or the word of his power, which is *Jesus Christ*; and in this sense both *Proclus* and *Plato* do interpret the word *Θεός* to signifie the Providence of God, and to shew that nothing cometh to pass without the will of God, and all things that do come to pass by the wil of God, are, in respect of God, most holy, just, and good: for as in the *creation*, all that he made was exceeding good; so in the ordering, disposing, and governing of them, all that he doth is exceeding just; and the very evil that he suffereth to be done, he turneth to good, for his own glory, and the benefit of his Church, as he did the crucifying of his Son, to the saving of all his servants. For, so great is his goodness, saith *S. Augustine*, that he would never have suffered Sin, or any other evil to be done, unless his power and wisdom were able, as he drew light out of darkness, so to draw a greater good out of our evil, though not

1. Signification.

Matth. 10. 29.

Sap. 8. 1.

Hebr. 1. 3.

Rom. 6. 1.

to them that commit the evil ; because we should not sin that grace might abound, as the Apostle sheweth.

2. Signification.

Deut. 4. 24.

2. The foresaid Father, and others say, that Θεός is derived ἀπὸ τοῦ ἀδελφῆ ἑστὶ ἄγνιν, that is, *adurere, & accendere*, to burn and to kindle and enlighten : and so Moses saith, *Our God is a consuming fire*, either because of his wrath against sin and sinners, or because of the brightness of his Majesty ; even as S. John saith, *God is light, in whom there is no darkness at all* ; and therefore he appeared unto Moses in a flame of fire in the burning bush, and in his vision to Ezekiel, he manifested himself in the appearance of fire, which should make all sinners to be afraid to offend him, lest this terrible fire should consume them.

3. Signification.

Hebr. 4. 13.

3. The said Damascen saith, that Θεός may be derived ἀπὸ τοῦ διδουθαι τὸ μυστα, because he seeth all things, and all things are patent and open in his sight, as the Apostle sheweth, and no Creature, no word, no thought can be hid from him ; and therefore the Wise man adviseth all discontented persons, to beware of *murmuring, which is nothing worth* ; because the care of jealousy heareth all things, and the noise of your muttering is not hid, neither is there any word so secret, that it shall go for naught.

Sap. 1. 10, 11.

These be the Etymologies and significations of Θεός, which Damascen giveth, *Curro, uro, cerno*, to run, to burn, to see ; and to these, the Latine Writers do add another, and say that Θεός may be derived ἀ Δέος, by changing the asperate Θ into Δ, and that signifieth *fear*, because all nations should fear the Lord our God. And so the Greeks shew us, *Qualis sit Deus*, what manner of God he is, that seeth and governeth all things ; and the Latines shew us, *Quid sit nostri officii*, what our duty is, to be afraid to offend this great and glorious God ; and so the Prophet Jeremiah demandeth, *Who would not fear thee, O King of nations ?* and God himself saith, *Fear ye not me, and will ye not tremble at my presence, which have placed the sand for the bound of the Sea, by a perpetual decree, that it cannot pass it ; that is, which have bridled and tamed that unruly Element, by the small and silly Sands, and though the waves*
rose

loss themselves, yet can they not prevail, though they roar, yet can they not pass over these poor and feeble things.

4. The next Attribute here expressed is *παντοκράτωρ*, that is, *Almighty*, or that can do all things; and he is said to be almighty, in three special Respects.

1. Because he can do whatsoever he would do, and he can hinder whatsoever he would not have don: for *whatsoever pleased the Lord, that did he in heaven and in earth, in the sea and in all deep places*, saith the Prophet; and so the Creation of the World makes this manifest. And *Solomon* saith, that many devices are in man's heart, but the counsel of the Lord, that shall stand, and all their devices, without his counsel, shall come to nought: as the Gyants, that thought to build the Tower of *Babel* to scale the Walls of Heaven, were soon confounded, and their devices suddenly destroyed; so the men of *Sodom* thought to press upon *Lor* and the Angels that were with him, but the Lord presently blind-folded them; so *Ab-solon* conceited to make himself King, but God brought him to the bough where he was hanged; and so our late *Usurpers* and *Rebells* had brave devices and projects in their hearts to destroy us all, and to make themselves Lords over all, but you see how easily the Lord overwhelmed them, and brought them to shame and confusion.

2. He is said to be *Omnipotent*, because he bringeth all things to pass so easily, without any difficulty in the world; for he did but *speak the word and they were made, he commanded and they stood fast*. And he doth all things, either without means, or with the weakest means in the world; and sometimes contrary to the nature of the proper means, as when he made the world out of nothing, he did but say, *Let there be light and it was so*: and what weak instruments were *Moses* and *Aaron* to bring *Israel* out of *Egypt*? Or *Rams horns* to batter down the strong walls of *Jericho*? or a silly woman, to be the death of General *Sisera*? or *Gideon* with three hundred men to overthrow the mighty Host and the innumerable Army of the *Midianites*? And with what improbable strength hath this Almighty God brought our gracious King to his

Crown

The fourth Attribute is of Gods power which is omnipotent in three respects.

1. Respect. Psal. 135. 6.

Prov. 19. 21.

Gen. 11.

Gen. 19.

2. Respect.

Psal. 148. 5.

Psal. 77. 30.

Josh. 6. 10.

Judg. 4. 21.

Judg. 7. 2.

Crown and Kingdoms again? It was the Almighty God that did it.

And so in the Spiritual work of our Redemption, by what weak means hath he loosned and overthrown the work of the Devil, and delivered his Prisoners out of captivity? For, blessed be this strong *Jehovah*, we see how *his power is made perfect through weakness*, as the Apostle speaketh: and how Christ that seemed *a worm and no man*, as the Prophet speaketh, in becoming *poor*, hath made us *rich*, and in becoming a *curse*, hath made us the heirs of *blessing*: and after his Ascension into heaven, with what weak instruments hath he converted the world from Idolatry and Infidelity, to imbrace the *Christian Faith*? Through the foolishness of Preaching, saith the Apostle, of a few poor Fisher-men, and us that are their successors: this is the Lords doing, and it is marvellous in our eys. But it is *more marvellous*, that he should do what he will, not only without means and by weak means, but also contrary to all means; as with *Clay*, that is able to make any man blind, to make a blind man to see; and with *Fire*, that burns every thing else, to preserve the three Children in the *Fiery Furnace*; and to make the raging *Sea*, that swallows down, and *drowneth* man and beast, to be a *Wall of defence* unto the children of *Israel*.

3. Respect. 3. God is said to be *Omnipotent* and Almighty, because he is able to do, what he will not do, that is, more then ever he did, or ever will do; for he is able of these stones to raise up Children unto *Abraham*. And he saith to St. *Peter*, *Think you, that I cannot now pray to my Father, and he shall presently give me more then twelve legions of Angels*; and so he can do many thousand things, that he doth not, and will not do.

But it is objected, that the Apostle saith, *He cannot lie*, and again, *He cannot denie himself*; to which St. *Augustine* answereth that *Magna est Dei potentia, non posse mentiri*, it is an argument of Gods great power, that he cannot lie, or deny himself, because that to lie is the sign of *weakness* and imbecillity, when the lyer is not able to do what he saith, or to perform what he promiseth. And he that desireth further satisfaction in this

2 Cor. 11. 19.

2 Cor. 8. 9.

1 Pet. 3. 9.

John 9. 6.

3. Respect.

Math. 3. 9.

Math. 26. 53.

Titus 1. 2.

2 Tim. 2. 13.

Aug. de Trini-

tal. l. 15. c. 15.

four most admirable Beasts.

143

this Point, let him look into my *Best Religion*, where I have handled the same more at large. See the *Best Religion*.

So you have seen, *how*, and in what *respect* God is said to be *most glorious*, *Almighty*: and that should teach us a two-fold Lesson,

- { 1. The one of *Fear*.
2. The other of *Comfort*. }

For

Two Lessons
to be learnt.

1. God threatneth to *visit* and plague wicked sinners; and he that blesteth himself when he heareth the curse, the Lord saith he will not *spare* him, but will *blot out his name from under heaven*; and again he saith, if you walk *stubbornly and contrary unto me*, I will also walk *contrary* unto you, and *plague you seven times more for your offences*; and do not you think, that God is able to make good his threatnings? I therefore we ought all of us to *humble* our selves, and to *fear* the Almighty God, and, as our Saviour saith, *to fear him who is able to destroy both body and soul*.

1. Of fear.
Deut. 29. 19.
Levit. 26. 23.
Math. 10. 28.

2. This Doctrine of the almighty power of God, may afford us a great deal of *comfort*, against the *Devil*, our *afflictions*, and all *Tyrants*. For when we see Satans *army* and consider his *stratagems* against us, we may well cry out with *Elizabeths* servant, *Alas, what shall we do?* But when we remember what our Saviour saith, *I give to my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand, because my Father which gave them me is greater then all, and none is able to take them out of my fathers hands*: we may comfort our selves, and be assured, that, as *St. Peter* saith, the *godly* that do serve the Lord, *shall be kept by the power of God through faith unto salvation*; because he that is in us is *greater*, and more powerful, *then he that is in the world*.

2. Lesson.
2. Reg. 6. 15.
John 10. 28.
1 Pet. 1. 5.
1 John 4. 4.

3. The last Attribute here set down is, *which was, and is, and is to come*, and this crowmeth all the other Attributes of God: for without this, to be *Lord*, to be a *God*, and to be *Almighty* would avail little or nothing: but to be so, and to be so

fo

Esaï. 43. 10.

Psal. 90. 2.

1 Tim. 1. 17.

Exod. 3. 14.

Esaï. 57. 15.

What the former point should teach us.

so for ever, is all in all, and only the honour and prerogative of the Almighty God. And so God saith, *Before me there was no God formed, neither shall be after me*: and the Prophet David speaking to him, saith, *Before the mountains were made, and before thou hast formed the earth or the world, thou art God from everlasting, and world without end*, and St. Paul calls him, *the king of ages*, or the *everlasting King*: and the author of the Epistle to the *Hebrews*, saith, *ὁ τοῦ αἰῶνος ἰμωδότης*. For as he saith unto *Moses*, *I am* is his name, that is, an *Eternal being*, and which *inhabiteth eternity*, and as here these Beasts do say *which was*, that is, *Lord God almighty*, and therefore the Maker and Creatour of all the things that are, and *which is* that is, *Lord God Almighty*, and therefore the ruler and governor of all the things that are, and *which is to come*, that is, to be, as he is, *Lord God Almighty*; therefore the *rewarder* of all men as their works shall be.

And this *Eternal being* of God should teach us all to labour for *eternity*: for that which is vain, and vanisheth, is of nothing worth: but the truth is, that we shall all be *Eternal*, and for ever, either in felicity or misery, in joy or in torments: and therefore our study and care should be, so to live and to serve this *Eternal God*, that we may live with him in *Eternal happiness*, and avoid those *Eternal torments*, wherein the wicked shall be chained for ever. For you shall find that, as the same Father saith, *Præterit jucunditas non reditura, & manet anxietas non peritura*.

And therefore I advise you all, and my hearts desire is, that you would be all like these four Beasts, as I have explained them, in their *description* and their *practice*, that so with these Beasts you may for ever live with him, *which was, and is, and is to come*. To whom be all *Honour*, and *Glory*, and *Praise*, and *Thanks*, for ever and ever, Amen.

Jehovæ Liberatori.

THE ONLY
VVAY
TO THE
KINGDOM
OF
HEAVEN.

A
SERMON

Preached before the Duke of Or-
mond's Grace, and the two Houses of
Parliament in *Dublin*.

By *Griffith*, Lord Bishop of *Offory*.

L O N D O N,

Printed for the Author, *Anno Dom.* 1664.

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THE FIFTH
SERMON.

MATH. 6. 33. and LUKE 12. 31.

*But seek ye first the kingdom of God , and his
righteousness, and all these things shall be ad-
ded unto you.*

 Have, not long since, began to treat of this
Text before the most Religious and most Ho-
nourable Person here: And what then the
time prevented me, I shall now endeavour,
by Gods help, to conclude unto you; yet with
an abstract and an abbreviation of the particular Points and
Heads I then handled, that so you may the better understand

the whole : And as St. Paul saith, Though to us it is troublesome, yet for you it is profitable to hear the same things again, *Quia labilis memoria hominis*, and good things will soon slip out of our minds. And I said then, that the Angel
 3 Esdr. 8. 2, 3. *Uriel* tells *Esdra*, the man of God, That as the earth hath more dust and clay for earthen vessels, then Ore and Mines for gold; so this present world hath more men that tend towards Hell, then those that shall possess Heaven: and that although many men are created, yet there shall but few men be saved.

And chap. 9. ver. 15. he saith, That, *Sicut fluitus majores sunt guttis*, as the wave is greater then a drop, so they are more that shall be destroyed, then those that shall be delivered. And in the foresaid chap. 8. ver. 56, & 57. he setteth down the reason, why so many men shall be condemned; not because God, by his absolute and irresistible Will would have it so, *Quia non voluit Deus hominem disperdi*, For he desireth not the death of a sinner, and he would have no man to perish: But it is, saith the Text,

V. 60.

Quia { 1. Spreverunt Altissimum.
 2. Dereliquerunt vias ejus.
 3. Conculcaverunt justos.

1. They despised the most Highest.
 2. They forsook his wayes, that is, to walk in his Laws.
 3. They trampled the just and good men under foot; things usually done in the world, and too frequent in these dayes.

Tremel. An-
not in c. 4.
1 lib. Esdr.

And lest any man should detract from the testimony of this Angel, because the book of this man is by many of our men deemed to be *apocryphal*, that is, obscure, and not the clear Canon; therefore the Angel of the Covenant, *Iesus Christ*, which *Tremel.* saith, is here understood by this *Uriel*, that signifieth, *Lux & Sapientia Dei*, the Light and Wisdom of God, which *Christ Iesus* is, as St. *Luke* testifieth, saith the
 very

very same thing, for he tells us, That many are called, but few are chosen: and more plainly, he saith, That wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: And strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it: And he sheweth the reason hereof to be the very same, that *Esdra*s had set down before; for he saith to *Nicodemus*, That this is the condemnation, that light is come into the world, and men love darkness more than light, because their deeds are evil; for Christ came into the world, not to condemn the world, but to save the world; to seek the lost sheep of the house of *Israel*, and to teach us the way that would lead us to eternal life.

Luk. 11.

Matth. 7. 13.

John 3.

And therefore, when the young worldling came to Christ and said, Master, speak to my brother, that he divide the Inheritance with me: our Saviour grants him not his desire, that was so pernicious to him, but he gives him far better things than he desired, that if he accepted the same, would prove most advantageous unto him; for he, like a Citizen of this world, had his mind only set to gain his Brothers inheritance; and our Saviour gives him counsel, to think of another world, and to seek for that eternal inheritance, that would make him eternally happy: And so he takes occasion from his unjust desire, to shew unto us all, what justly and chiefly should be desired. From whence you may observe

Luk. 12. 13.

1. That if with this young man we come to Christ to pray for any thing, he will either give us what we desire, if our desire be good, or better then we desire, if we desire what is evil for us: For, as we read of *Pompey* the Great, and of *Titus* the Son of *Vespasian*, that was called, *Delicia generis humani*, The delights of mankind, that they were so courteous to all Petitioners, that none departed sad or discontented from them, saying, That, *Non oportet quonquam à Caesaris colloquia tristem discedere*; it was not fit that any man should go sad away from *Cesaris* conference: so much better may we say of Christ, who is clemency and bounty it self, and therein so far excelling

2. Special Observations from the former Point. Observat. 1.

Matth. 11.

excelling them, as the ocean Sea exceeds a drop of water, that if we come to him we shall never depart empty away, and we shall never loose our labour, but we shall be sure to have, either what we desire, or better then we desire. And we ought the more willingly to come unto him, because he doth so lovingly invite us, saying, *Come unto me all you that are weary and heavy laden*; and then doth so graciously promise, that he will ease us, and not only give us the health of our bodies, which was all that the Leapers desired, but also rest for our souls, which is the best thing that can be wished.

Observat.

Esay 55. 8.

2. You may observe from hence, That *Gods wayes are not as our wayes*, nor his *thoughts as our thoughts*, for we commonly turn good into evil; and as the Apostle saith, *We turn the graces of God into wantonness*; as abusing wine and strong drink unto drunkenness, our riches to oppress our neighbours, our wit to deceive one another, and our strength to wound and kill our own brethren, even as *Cain, Romulus, and Caracalla* have done before us. But God, as he called light out of darknes, so out of our evil he draweth good: and as in *Sampsons Riddle*, *Out of the eater came meat, and out of the strong came sweetness*; so out of the death of Christ, which was the most execrable act, and the most horrible murder, that ever was committed, God drew the satisfaction for all our sins, and the salvation of all his Saints: and out of intestine wars, we see how he produceth a happy peace, as he did to *Solomon* after the dayes of *David*: And so here Christ, out of the ill desire of this indiscreet man, doth, *arripere ansam*, take hold of this occasion, to make this most excellent Sermon, that the Evangelist setteth down from the 15. verse to the 41.

Judg 14 19.

The method
that Christ u-
seth, and
which we
should imi-
tate.

And of this Sermon I have chosen this thirty one verse to treat of, at this time; which is like *Jannus*, looking backward and forward; backward in the discrete conjunction, and word *et*, but, that noteth unto us what we should not do, and forward in all the other words, that do fully teach us what we should do: answerable to the method that the Prophet

phet David propoſeth unto us, ſaying, *Eſſhew evil, and do good, and dwell for evermore*; and which is the method that we ought all to follow.

1. To take notice, and to obſerve, what we ſhould not do, and what evils we ſhould eſchew: for, as a good Gardiner will firſt root out all noyſome and hurtfull weeds, before he can plant and ſow his ſweet and pleaſant flowers; ſo muſt we root out all ſins and vices, before any grace or virtue can be planted in us: and as there was a Law in *Rome, de purgandis fontibus*, of making clean their Wells and Fountains of water; ſo muſt the fountains of our hearts be cleaned, before we can receive the graces of God Spirit; becauſe, as *Solomon ſaith, The holy Spirit of diſcipline ſleeth from deceit, and dwelleth not in the body that is ſubject unto ſin*, and can no more ſtand in one heart, than the Ark of God and the Idol *Dagon* could ſtand upon one Altar; and then, as *S. Chryſoſtom ſaith*, If thine hand be full of Counters, thou muſt caſt them out of thine hand, before thou canſt receive it full of Gold: ſo, if thy heart be full of ſins, thou muſt cleanſe the ſame, and caſt thy ſins away, before there can be any room for the graces of God.

1. The negative part.

Therefore our Saviour firſt of all telleth us, *what we ſhould not do*; that is, not to be too carefull, and ſolicitous for the things of this world, but to take heed, and beware of covouſneſſe; And to that end he laboureth much, and produceth many reaſons to pluck up, out of our hearts, this evil weed of Covouſneſſe, which, as the Apoſtle ſaith, *is the root of all wickedneſſe*.

And the Summ and ſubſtance of the whole Diſcourſe is this; that of all the wealth and riches of the whole world, no man, no King, no Lord, can have any more, but his food and rayment; And the Providence of God hath ſo wiſely diſpoſed things, that every man, the pooreſt man hath theſe things, though not ſo excellent, yet competent, while he liveth: as we ſee, the poor Labourer hath his food of coarſe bread and roots, as healthfull to him, and his ſleep as delightfull,

1 Tim. 6. 10.

full, and oftentimes better then the daintiest Diet is to the greatest Glutton; and the mean man that is clad in Frize, or with *John Baptist*, in Camels hair, may be, and is, as well preserved from the heat of Summer, and the cold of Winter, and hath his nakedness as well covered thereby, which is all the use and end of apparel, as they that are clothed in Purple or Scarlet, or fine Linnen.

And this Providence of God, to find competent food and rayment for all men, the poor as well as the rich, our Saviour illustrateth by the example of the Fowls of Heaven and the Lillies of the field, whereof the one, *i. e.* the Fowls, are sufficiently fed, though they neither sow nor reap; and the other, *i. e.* the Lillies, are as bravely clad, though they neither weave nor spin; And yet *Solomon* in all his royalties, was not arrayed like one of these, nor all the colors in the Court of *Spain* cannot make so glorious a show as these fading flowers: and *Sardanapalus* Diet, or *Heliogabalus* fare; that, as *Herodian* saith, feasted on the rarest Fish, when he was the furthest from the Sea, and would have the daintiest Flesh and Fowls, that could be gotten, when he was nearest unto the Sea, could add no more unto their stature, then the Ravens carcases, or the Horse his grass, doth any whit lessen his full growth: and therefore, seeing none can have but food and rayment, *S. Paul* saith, that *having food and rayment, we should therewith be contented.*

*Herodian. in
vita Heliogabali.*

1. Tim. 6. 8.

But seeing we are all so bewitched with the love of this world, that we spend most of our time, and bestow most labour, and weary our selves in the pursuit of the vanities of this world; give me leave to explain unto you four special properties of these wordly things, that will shew unto you the great folly of them that are their greatest followers, and are most delighted with them, and beautified by them: for,

The four inseparable properties of all worldly things.

1. They are variable.
2. They are unprofitable.
3. They are deceitfull.
4. They are very hurtfull.

1. They

1. They are variable; and *Solomon* tells us, they are all vanities, & *evanescentia tranſeundo*, and vaniſhing away by paſſing away, from one to another; as being with one to day, with another to morrow, and gone again from him the next day after; as the Stories tell us, how *Cheops*, King of *Egypt*, that built the *Pyramides* all of *Theban* Marble, and kept every day above thirty thousand men afore that work, became ſo poor, that he was fain to prostitute his Daughter to relieve his neceſſities: And of *Craſus*, the rich King of *Lydia*, the Poet ſaith,

1. They are variable.

Irus & eſt ſubito, qui modo Craſus erat :

He ſuddenly became as poor as *Irus*. And to what end ſhould I tell you of *Caius Marius*, that was ſeven times Conſul, and yet was brought ſo low, as to hide his head in the Fens of *Mynturnes*: Or of *Marcus Atilius Regulus*, that had ſettered many a noble *Carthaginian*, yet at laſt found himſelf ſettered in *Carthage*: Or of *Belſarins*, that brave Commander, and moſt excellent Souldier, under *Juſtinian*, and that was more famous then the King of *Sweden*; and had taken *Gilimer* and *Viſiges*, two mighty Kings, his Priſoners; yet came to ſo low an ebb, as to cry, *Date obolum Belſario, quem virtus exaltavit, malitia depreſſit, et fortuna cecavit*; O give one half penny to *Belſarins*, whom Vertue advanced, Malice ſuppreſſed, and Fortune hath made now a poor blind Beggar! Or of a thouſand more, that Hiſtories do record, to have been tumbled from the top of all honour, wealth, and dignity, to the loweſt degree of all miſery; when as within theſe few years your own eyes may ſee and obſerve thouſands of wealthy men, and honourable perſons that are brought to the duſt, and to have nothing: and a thouſand of others, that had nothing, to become filled, ſome with the riches of *Egypt*, and others with the ſpoils of *Iſrael*: which doth ſufficiently ſhew unto us, how vain and variable a thing is wealth, honour, and all other worldly things, that turn round like a wheel,

Et ut Luna mutantur, And are as changeable as the Moon, and unconstant like the Wind.

2. They are unprofitable.

Mich. 6. 7.

Matth. 16. 26.

1 Pet. 1. 18.

2. As they are vain and variable, so they are unprofitable, for none of all these things can redeem our souls from hell, nor make satisfaction for one sin: when as the Prophet tells us, That *thousands of rams, and ten thousand rivers of oyle*, will not satisfie our God for the sin of our soul: And the Prophet David saith, It will cost more to redeem our souls then so: And Christ himself saith, *What is a man profited, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?* As it he had said, All the wealth and all the honour in the world are not sufficient to redeem one soul: The which thing St. Peter meaneth, when he saith, That *we were not redeemed with corruptible things*, as silver and gold, that could not do it, but with the *precious blood of Jesus Christ*.

And as all the riches of the world cannot purchase the redemption of one soul, so no more can they procure the health of our bodies: For the Poet tells us,

*Non domus & fundus, non aris acervus & auri
Aegroti domini deducunt corpore febres:*

Sap. 5. 8.

3. They are all deceitful.

Matth. 13. 22

They can neither deliver us from death, nor preserve us in health, nor yet keep us out of prison, when God delivereth us into the hands of our enemies: And therefore the wise man saith, That when the rich mens eyes are opened, they themselves will cry out, *what hath pride profited us? Or, what hath the pomp of riches availed us?* Just nothing; because they are but like the Spiders web, that, as the Prophet saith, *will make no garment for us*.

3. All the things of this world are deceitful, and do deceive most of those men that love them and rely upon them: for so our Saviour in the Parable of the Sower saith, The seed which fell among thorns, is like unto him, that heareth the Word of God, and presently the care of this world, and the *deceitfulness of riches*, choak the Work; for rich men, and all

all other worldlings, are like unto him, that in his sleep dreameth he feasteth, and is at a pleasant banquet, filled with all dainty fare; but when he awaketh, behold, his belly is empty, and his soul is hungry: And so the Prophet *David* saith, *The rich men have slept their sleep, and when they awaked they found nothing in their hands*: And so now they are asleep and dream that themselves are the most happy men in the world, and the dejected Servants of God to be the most miserable; but when death openeth their eyes, and their souls are once out of their bodies, they do see that now all worldly things have forsaken them, and they must go naked of all wealth, and disrobed of all honour, before the seat of Judgment, to give a strict account of their stewardship, how they have gotten, and how they have imployed all their wealth: and then they will confels, as you see they do, in the fifth of *Wisdom*, *O how were we deceived!* for these are they, *Quos habebamus in risum*, whom we derided, and had in a parable of reproach; we fools thought their life madness, and their end without honour, and our selves only happy; but now *they are among the Sons of God*, and their lot among the Saints, and *we have erred from the way of truth*, and the light of understanding hath not shined unto us; *Et sic decipimur specie recti*, and thus in all these things we do but, as *Ixion* did, imbrace a Cloud for *Juno*, and so deceive our selves with the shadow of things.

Sap. 5.
What the
worldlings at
last do confels

Sap. 5. 3, 4, 5.

4. The things of this world, as riches, honours, and the like, are not only deceitful, but also hurtful, and so hurtful, that the Apostle saith, They that will be rich *do fall into temptations, and a snare, and into many hurtful and foolish lusts, which drown men in destruction and perdition*: For as the Vipers do gnaw out the bowels of their own Dams, so the riches, honours, authorities, and the like things of this world, do many times prove the only bane and poyson that destroy their owners, both in this world and in the world to come: As witnesseth the story of that rich *Roman* Citizen, who having done nothing against the Commonwealth, nor any man else, that he knew of; yet being desirous to see the proscribed, he

4. They are
hurtful.

1 Tim. 6. 9.

How vanities
and vain de-
sires have de-
stroyed many
men.

Valer. Maxim.
l. 6. c. 18.

Jovius hist.
l. 44.

finds himself with the first in the Proscription; and then he cries out, That it was his fair house at *Nola*, and not any thing that ever he did, had undone him, and caused him to be proscribed: So *Plotius Plancus*, the brother of *Minutius Plancus*, Consul and Cenfor of *Rome*, was so rich, and lived so delicately, that being sought for by the Souldiers, during the Proscription of the Triumvirate, to be put to death, and being hid in a very sure place by the faithfulness of his Servants, he was betrayed and discovered; only by the smell of his perfumes; as was also *Mulcasses*, King of *Tunis*, discovered in like manner, as *Paulus Jovius* recordeth: whereupon the Poet saith,

*So many men, whom vertue might have saved,
Are by fond pleasures of their lives bereaved.*

And so many Women too: For *Demonica*, a Maid of the City of *Ephesus*, promised to *Brennus*, that besieged the same City, to deliver up the Town unto him, if for a recompence he would give her all the golden Chains and Bracelets of the *Gauls*, to which *Brennus* yielded; and after he got the City, he caused all his people to cast all the golden Jewels they wore about them, into the lap of this covetous Maid; and she being opprest with the weight of so much gold, yielded her life under it: And *Titus Livius* relateth the like story of the daughter of *Sp. Tarpeius*.

But to search no further for ancient examples to confirm this point, How many men have we seen searched after, imprisoned, and killed, for being rich and of great possessions, and being in honour and authority, which perhaps had never been looked after, if they had been poor and of no command, and had neither place nor wealth to lose, and their persecutors to gain nothing thereby? For you know the old saying, *Cantabit vacuus coram latrone viator*, The poor traveller that hath never a penny to lose, never fears the thief, when the rich Merchant oftentimes loseth both his life and his treasure.

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And *Dives* the rich Glutton will tell you, that the riches and treasures of this world do not only prejudice their possessors in this life, but most of all in the life to come.

And therefore well doth our Saviour advise us, and say, *Labour not for the food that perisheth*, that is, labour not so much for any thing that vanisheth, and is of no certain continuance; but labour for that *which endureth for ever*, and which will bring us to eternal life: And well doth he here persuade us, not to be too careful for the things of this world, especially because they are all so vain, so fruitless, so perfidious, and so pernicious unto their possessors, that too greedily do hunt after them. And so much shall serve to be spoken for the Negative part of this Text, that teacheth us, *What we should not do*.

John 6. 17.

2. In the Affirmative part Christ setteth down, *What We should do*, that is, *Seek the Kingdom of God*, &c.
In which words you may observe these two parts.

1. The Affirmative part.

{ 1. A Precept. } Or else, { 1. A Work. } And
2. A Promise. } 2. A Reward. }

1. In the Work or Precept, you have three things to be observed.

1. In the work three things to be considered.

1. An act to be done: *Write, Seek ye.*

2. The things that are to be sought: and they are two things.

{ 1. The Kingdom of God. }
2. His Righteousness. }

3. The time when we are to seek them, first of all, *Seek ye first the Kingdom of God.*

1. The act injoynd is, *Seek ye*; and if Christ had said no more, but, *seek ye*, all men would have readily obeyed his

1. The act that is injoynd.

2 Tim. 3. 7.

his command; for all men seek. And now, they say, we have a Sect of Professors that are called *Seekers*; but as those silly women, whereof the Apostle speaketh, That they are *ever learning*, and yet *never come to the knowledge of the truth*: So our Saviour saith, That many men will seek, but they shall not find, because they seek amiss; and that is,

Why men find
not what they
seek for.

Either

1. What they ought not to seek : Or,
2. When they should not seek it : Or,
3. Where it is not to be found : Or,
4. Not so carefully as they ought to seek it.

1. What we
ought not to
seek for.

1. The worldlings seek indeed : But what do they seek ? *Quærenda pecunia primum* ; and for the wealth of this world, *Currit mercator ad Indos* : And so the Lawyer seeks, the Physician seeks, the Divine seeks, and every man seeks for something ; and too many seek for that which should not be sought for ; for revenge, or for their neighbours goods, and therefore they shall not find this Kingdom of God.

2. When it is
too late to
seek.

Matth. 25. 10.

2. Others seek for what they should seek for, *i. e.* the Kingdom of God ; and yet they find it not ; because that, with those foolish Virgins whereof our Saviour speaketh, they seek to enter when the door is shut ; for as it is too late to shut the door when the steed is stolen, so many times it is to no purpose to knock when the door is shut, or to seek when it is too late : for so *Dives*, *Qui negavit micam interitis, rogavit guttas in pœnis*, which denied the crumbs to *Lazarus* on earth, desires a drop in hell, but he is denied ; and so shall all they be denied, *Qui querunt salutem in medio Gehenne, quæ operata est in medio terra*, which seek for salvation and help in the midst of Hell, or of Purgatory, which was wrought in the midst of the earth, and should be sought after while we live on earth : And therefore the Prophet *Esay* biddeth us, *To seek the Lord while he may be found*; and that is now in the Church, and not hereafter in Purgatory ; for now is the time acceptable, now is the day of salvation.

Esay 55. 6.

3. Others

3. Others seek it and find it not, because they seek it in the place where it is not to be found: for, as they that seek for counsel among *Fools*, and honesty among *Knaves*, and truth among *Hereticks*, may seek long enough, and yet miss to find them; so they that seek for the Kingdom of God, and the righteousness of Christ in the Dominion of *Antichrist*, or among unrighteous Rebels, shall hardly find it. And therefore we must seek it where it may be found, and that is in the true Church of God, and in his Holy Scripture: and not in the Synagogue of Satan, or in the *Fanatique* Conventicles of our upstart Sectaries, or in any *Papish* and absolete Traditions of the Church of *Rome*.

3. Where it is not to be found.

4. Others also seek the *Kingdom of God*, and yet find it not, because they seek it so *coldly* and so *carelessly* as they do; for *great things* cannot be had without *great Labour*. And therefore *Solomon* saith, he that would find *Wisdom*, must search for it *as for Silver*, and seek for it as we seek for *bidden Treasure*. And you see, the *Worldling* cannot get a little wealth without labour, the *Lawyer* cannot understand the Law without *Study*; and do you think, with our foolish *Enthusiasts*, that we shall understand the *Holy Scripture* without painetaking? Surely, they that cannot understand *Terence* without a *Comment*, shall never be able to expound the deep Mysteries of the *Scripture*, and to reconcile the *repugnant Texts* thereof without Books and without Labour; for, as *St. Aug.* speaketh, *Quidquid est, crede mihi, in Scripturis illis, altum & divinum est*, Whatsoever is in those Scriptures, believe me, it is high and Divine; and though in some places it is like a *shallow Foord*, wherein a Lamb may wade, and the *meanest man* may understand *what he should do*, and the main points of his belief; yet in many other places, you shall find it like the *deep Ocean*, wherein the greatest Elephant may swim, and the *best Wits* fail to understand it: And if the *Citizen* cannot get his Wealth, nor the *Scholler* his Learning without labour and pains, do you think to find and to attain to the Kingdom of God by a cold and careless seeking after it? No, no, that cannot be, *Quia non dormientibus sed pugnantis adveniet regnum Dei*,

4. When they seek it so carelessly.

Prov. 3. 4.

How no great nor good thing can be had without labour.

Dei,

Dei, the Kingdom of God falleth not into the Sleepers lap, but they that strive for it, shall obtain it; and therefore our Saviour bids us, *strive to enter in at the narrow gate*; and he saith, that the Kingdom of God suffereth violence, and the violent take it away.

And so you see, how we ought to seek for any thing that we would find; when, and where, and how it may be found; that is, with such pains and care, as it ought to be sought. Now,

2. The thing that we ought to seek for.

2. Our Saviour, thinking it not enough to bid us *seek*, lest we should mistake the thing, that we should seek, and passing by all other things that are scarce worth the seeking, or much looking after, he setteth down that *Unum necessarium*, and that Pearl of invaluable price, which we ought to seek, that is, the Kingdom of God.

Camerar. l. 5. c. 8.

The ambitious and inordinate desire of men to reign as Kings.

And who would not seek a Kingdom? Truly if Christ had said no more, but *seek a Kingdom*; I think enow would have been ready enough to seek it: for, it is strange, saith *Camerarius*, to consider of the inordinate desire that men have had to reign and to rule as Kings; what Villainies they have committed to become Kings; and what Execrable things they have don to continue Kings; for *Amurath the Third* caused five of his younger Brethren to be strangled in his presence: and *Ismael*, the second Son to *Techmar* King of *Persia*, did put to death as many of his Bretheren, as he could find, and all the Princes that he suspected, to have any desire to his Kingdom; that so, they might reign and rule without fear; and *Soliman* mistrusting his own Son *Mustapha*, when he returned Victorious from the *Persian* War, and was received with such general applause caused him presently to be strangled, and Proclamation to be made throughout all the Army, that there must be but one God in Heaven, and one Emperour, that is, himself, upon Earth: and *Camerarius*, saith that this is a perpetual custom in the race of the *Ottomans* and *Turkish* Souldans, to put all that pretend to succession unto death. Neither is it only a *Turkish* custom to do so; but it is the practice of most of them that are bewitched with this inordinate desire to rule as Kings

Kings to do the like; for *Plutarch* writeth that *Deiotarm*, having many Sons, and being desirous that only one of them should reign, slew all the rest with his own hands; and *Justin* saith that *Phrahartes*, the Son of *Horades*, King of the *Parthians*, killed his own Father; and after that, massacred all his Bretheren, that he might reign and rule alone. And the Sacred Storie sheweth, that the very people of God, the Sons of *Israel*, were not free from this fault, but were pestered with this disease; for *Abimelech*, the Son of *Gedeon*, slew seventy of his Bretheren in one day, and played many other Tragical parts, that he might make himself a King; and the furious ambition of *Abolon* did let him on to play the *Parricide*, and to end his Fathers days, that he might reign in his place.

Judges 9.

2 Sam. 15. 16.

And not to go from our own home, did not *Henry the Fourth*, put by *Richard the Second*, his own King and Cozen German, that himself might be the King? And did not *Richard the Third*, cause the true King and his own Nephews, the Sons of his own Brother *Edward the Fourth*, to be done to death, that he himself might be King? And did not that *arch-Rebel* and Traytor now of late amongst our selves, play the like Tragical parts, that he might gain the rule of these Kingdoms? And so did many others in many other Kingdoms: for there is not any thing so Sacred, which the great men of this world, that desire to be made greater, will not violate, and spare neither King, Father, Brother, or Friend, to bring themselves unto advancement, and to be the rulers of the People, and to have the command and power over their Goods, and Lives; as the proof hereof is seen in *Antoninus Caracalla*, who when he had murdered his own Brother *Geta* in his Mothers lap, and betwixt her arms, and being advised by some of his friends to *Canonize* him among the *Heroes* and to place him among the *Gods*, to mitigate the thought of so execrable a fact, answered like a wretch, *sit divus, modo non sit vivus*, let him be a *God* among the dead so he be not alive among *Men*; *Camerar. quo* so great an enemy is the inordinate desire of bearing rule to all *supra*. Piety and right; saith mine Author.

Therefore our Saviour doth not stop when he had said, *seek*

a Kingdom, which he knew most men would be ready enough and some too ready to do, without bidding: but he addeth τὴν βασιλείαν τοῦ Θεοῦ, *the Kingdom of God*; and not the Kingdom of this world, nor the Kingdom of the *Antichrist*, nor of sin, but the *Kingdom of God*. And the Kingdom of God, is taken many waies; but especially,

The Kingdom
of God three
fold.

1. For the Kingdom of *Nature*.
2. For the Kingdom of *Grace*.
3. For the Kingdom of *Glory*.

1. The King-
dom of na-
ture.

The first is all the world, Heaven, Hell, Sea and Earth; and all men, *good and bad*, are the subjects of this his Kingdom; for he is, *Rex universe terre, & super omnes nationes mundi*, whom he ruleth with his mighty power, and by his wisdom disposeth all things sweetly, even when he permitteth the wicked to flourish, and chasteneth his own children *every morning*; our King doing herein, as the Husband-man doth with his Oxen, *matandus liber ibit ad pascua, servandus iugo premitur*, that which is appointed for the slaughter shall freely run to the best Pasture, but that which is to be preserved shall be pressed under the Yoak.

2. The King-
dom of Grace.

2. The Kingdom of *Grace* comprehendeth not *all creatures* nor *all men*, but the *elect* only, that is, the good and godly men, in whose hearts this King writeth his *holy Laws*, and ruleth them by his *Spirit*, that guideth and directeth them to observe his Laws.

3. The King-
dom of Glory.

3. The Kingdom of *Glory* is that, which the Apostle describeth, whose *joyes* passeth all understanding, whose *subjects* are the Saints and Angels, and whose King is Jesus Christ, the *King of kings*.

The first of these was established by *power*, when the Almighty God created all things by his powerful Word, or the *Word of his power*, which is Jesus Christ; but it shall be finished through its *weakness*, when *languishing* Nature, that still groweth weaker and weaker, can hold out no longer.

The second was begun in *weakness*, when Christ the Son of God

God began the same in the infirmity of our flesh, and to gather his Church by the preaching of a few Fisher-men; but it shall end in power, when after he hath put all his enemies under his feet, he shall by the power of his Deity absolve the same, and deliver it, as the Apostle sheweth, *unto God his Father*: but, 1 Cor. 15.

The third shall begin in power, and continue in power without ending: when as the Poet saith, *Gloriosum Imperium sine fine dabit*,

— *Cui nec metas rerum, nec tempora ponit*; God shall give us a glorious Kingdom, without ending, and eternal happiness unto his Saints: where there shall be no fight, because they have no enemy; no tears, because they can receive no hurt; no fear, because there is no danger; and no grief, because there is no evil, but all peace, all joy, all felicity, because *God will be all in all*.

And of these three Kingdoms we ought to submit our selves with all contentedness unto the first, and with all care and diligence to seek the second, that so to our everlasting comfort, we may attain unto the third. Which kingdom we shall never come unto, unless we seek the second, which is the kingdom of grace, as we ought to do: for, as among the *Romans* none came to the Temple of Honour, but by the Temple of Virtue; so none shall come to the Kingdom of glory, but the Subjects of the Kingdom of grace; and therefore we must seek for that as we ought to do: and that is,

1. Generally, that the Church of Christ may be enlarged by the preaching of the Gospel, and by all other ways that we can to convert men to the faith of Christ, and not to pervert them by wicked errors, or the evil examples of an ungodly conversation.

2. Particularly, that the Spirit of God, and not the Spirit of Satan, the grace of Christ, and not our fleshly lusts, or any other sin might reign in us, and rule our hearts to do all things according to Gods Laws; that so we our selves might be members of his Church and subjects of this kingdom.

And, as I told you before, our seeking for this kingdom,

must not be as children seek for their learning, coldly and carelessly, as indifferent whether they get little or much; but, as the woman that lost her groat lighted a Candle, and swept the house, and sought diligently for it till she found it; so must we seek for this kingdom with all diligence, and never leave seeking till we find it; for, *Non mollis est via ad usura*, the way to heaven is not easie, nor strewed over with sweet flowers; but we must through many tribulations enter into the kingdom of Heaven; Indeed, the Poet can tell you, that *facilis descensus averni*, the way to hell is very easie, and you may soone slide thither by any sin; *Sed revocare gradus, superasque evadere ad auras*, *Hic labor, hoc opus est*; but to climb up to heaven requires labour and pains, and they that think otherwise, do but deceive themselves, because there are many hindrances, and rubs, and obstacles in our way to keep us back from this kingdom: as this present world, that made *Demas* careless of the world to come; and our own flesh, that like *Dalilah* lyeth in our bosome, and is more dangerous than the world, and the old Serpent the *Devil*, that goeth about like a roaring Lion, seeking whom he may devour; And therefore, seeing it is so hard a matter to pass through the Pikes of these enemies, *Abjicienda est omnis desidia & ignavia*; We must cast away all sloth and idleness, saith Saint *Chrysostom*: *& quia angusta via, robusta anima opus est*, and because our enemies are so mighty, we must be strong, and of good courage, that we may overcome the world, subdue the flesh, and resist the Devil, who is *Leo inter formicas*, a Lion among those that fear him; but *formica inter Leones*, a coward among Lions, running away like *Thyrmites* before *Achilles*; for, if you resist the Devil, he will flee from you, saith the Apostle.

How easie a matter it is to slide into hell.

How difficult to climb to heaven.

Chrysost. hom.
3. in *Johan.*

James 4. 7.

2 Chron. 9. 18
Six especial steps to the kingdom of heaven.

1. Regeneration.

And if you strive to pass through these dangers, and desire to know the way to Gods Kingdom, you shall understand, that, as the ascent to *Solomons Throne* was *Per sex gradus*, by six stairs, so we have six special steps to ascend to the Throne of grace.

The first is by Regeneration, *Quia nascimur ad laborem,*
& vs.

Kingdom of Heaven.

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& *renascimur ad salutem*, because we are born the children of wrath, to labour and to miseries; and therefore we must be born again, that is, by the washing of water, and the working of Gods Spirit, if you would walk towards this kingdom: for, *Except you be born of Water, and of the Spirit, you cannot enter into the kingdom of heaven*, saith our Saviour. John 3.

The second is, by Outward profession, that is, as Solomon saith, by following the steps of the flock unto the tents of the Shepherds; and, as they do, to profess the Faith, and never to be ashamed of the Cross of Christ. 3. Outward profession. Cant. 1. 8.

The third is, by Hearing Gods Word, i. e. the truth of the holy Scripture; and not the dreams and traditions of men; for *my Sheep hear my voice*, saith Christ, and if you hear his voice, *your souls shall live*, saith the Prophet *Isaiah*: but the hearing of old newly revived Heresies is not the way to this kingdom, but the way from it; and therefore we are flatly forbidden to hear the doctrine of all such deceitfull teachers. 3. Hearing Gods Word. Jer. 23. 16. and c. 12. 6. Deut. 13. 3. John 10. 5. Matt. 7. 15.

The fourth is by Believing Gods Word, and giving credit unto his sayings; even as *Abraham credidit Deo*, believed God, and it was imputed unto him for righteousness; for otherwise, if we believe not what we hear, our hearing of it will avail us nothing, but rather be a witness against us; and yet, as the Prophet *Isaiah* demands, *Who hath believed our report?* So, I fear, that of many, which come to hear Gods word, there be but few that believe what we say, when as we have too many men like those whereof *Tertullian* speaketh, *Qui credebant Scripturis, ut crederent adversus Scripturas*, i. e. to believe what they pleased out of the Scripture; and many more, that do lead their lives so lewdly, and so dissolutely, and follow after the vanities of the world so eagerly, as if they believed there were neither heaven nor hell. 4. Believing Gods word. Isai. 53. 1.

The fifth is, By continual Prayers, and constant invocation upon God, that he would open our ears that we might hear, and so work in our hearts, that we might believe the truth of God; for so our Saviour biddeth us, *Ask and you shall have, seek and you shall find, knock and it shall be opened unto you*; and *S. Augustine* saith, If any man would find out the truth, *agant orando*, 5. By continual prayer.

orando, et querendo, et bene vivendo ut inveniant, Let them pray to God, and study hard, and live holily, and God will help them to understand the truth.

Rom. 2. 13.

Matth. 7. 21.

The sixth and last step of this Ladder, that reacheth up to the Kingdom of Heaven, is by *doing the will of God*, and leading our lives according to Gods Laws; for so the Apostle tells us, *Not the hearers of the Law, but the doers of the Law shall be justified*: And Christ saith, *Not every one that saith, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven*: So that to hear Sermons, to understand Gods Word, and to pray to God, is all in vain, unless we do study and strive withall to do our best endeavours to live according to Gods will: And therefore.

Matth. 6. 33.

Heb. 12. 14.

Cajetan. in loc.

2. Our Saviour, desirous to shew unto us the readiest way to come to this Kingdom of God, saith, *Seek ye the Kingdom of God and his righteousness*, that is, the righteousness which is acceptable in his sight; and that is, as St. Paul saith, *To follow peace with all men, and holiness, without which no man shall see the Lord*: And you must observe, that righteousness here is to be referred to God, and not to the Kingdom; because, as Cajetan well observeth, βασιλῆα is of the feminine Gender, and αὐτῷ of the masculine; and therefore must be referred ad Θεόν, unto God, and not βασιλείαν, the Kingdom of God.

The which thing, together with infinite such other doubtful and obscure places of Scripture, doth sufficiently shew unto you, that ignorant, unlearned men, that have neither Arts nor Language, neither Greek nor Latine, but do run to teach others before they have learnt any things themselves, like those in the *Canticles*, who *watched over others, but kept not their own flock*, are but blind Guides of the people, fitter to lead them into the ditch, then to resolve them of any doubt, or to convince any learned Heretick.

The righteousness of God taken four wayes.

And further you must observe, that although the righteousness of God is specially taken four wayes in Scripture, and signifieth,

1. That

Kingdom of Heaven.

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1. That distributive righteousness, which is called *δικαιοσύνη* τῷ Θεῷ, or *jus Dei*, whereby he punisheth the wicked, and delivereth the innocent, and whereof the Prophet saith, *Thou art set in the throne that judgest right*: And again, *Thou art just, O Lord, and righteous is thy judgement.* 1. Way. Psal. 9. 4. Psal. 119. 137

2. That uprightness which is in God, and is opposed to iniquity; as where the Prophet saith, *The Lord is righteous, and loveth righteousness; his face beholdeth the thing that is right.* 2. Way.

3. The truth of God, as where himself saith, *I the Lord speak righteousness*, that is, nothing but the truth. 3. Way. Esay 45. 19.

4. The mercy of God in Christ, and through Christ, towards us; as where the Prophet saith, *Deliver me in thy righteousness*: And again, *Judge me according to thy righteousness*; that is, according to thy mercy and goodness shewed to us in *Christ Jesus*, who is, as the Prophet saith, *Jehova justitia nostra*, the Lord our righteousness; and so the righteousness of God to us; because, as the Apostle saith, *He made sin for us*, that we might be made the righteousness of God in him, that is, that we might be freely justified before God, through faith in his righteousness. 4. Way. Psal. 31. 1. Psal. 71. 1. Jer. 23. 6. 2 Cor. 5. 21.

Yet by the righteousness of God here in this place, we are to understand it, saith *St. Chrysostom*, in none of the foresaid significations, but for, *Quid odit, et quid amat*, What God loveth as just and righteous, and what he hateth as wicked and unrighteous; that so we might do what he loveth, and shun what he hateth: because, as *Aretius* saith, there is a righteousness besides our justifying righteousness, that is plainly necessary for the obtaining of the Kingdom of God; for though, as our Divines say, *Fides sola justificat*, Faith only justifieth us, and we are freely justified by our faith in Christ, that layeth hold on his righteousness, which is imputed unto us; yet, *Fides justificans nunquam est sola, aut solitaria*, The justifying faith is never alone, separated from the works of that righteousness, which is the inseparable adjunct and concomitant of the justifying faith. Aret. in loc.

And

And therefore if you desire to be Citizens of Heaven, and Inheritors of the Kingdom of God, you must be just and righteous men; and your righteousness must not be like the righteousness of the Scribes and Pharisees, in ostentation, to deceive the world, but in deed and verity, in the sight of God; for so Christ tells you plainly, *Except your righteousness, that is, not only the righteousness of Christ, which is yours by imputation, and which all men know doth by many thousand degrees exceed the righteousness of the Scribes and Pharisees; but except your own inherent righteousness, which is wrought in you by the Spirit of Christ, exceed the righteousness of the Scribes and Pharisees, you shall in no wise enter into the kingdom of God.*

James 3. 18.

And truly, the want of this righteousness and just dealing among men, is the cause of all mischief, and of all the greatest miseries of this world, and of eternal damnation in the world to come; and the performance of this righteousness would make all men happy, both in this life, and in the life to come: For,

What is the
cause of all
mischief,

1. What brings Wars, the greatest of all the Plagues that are here on earth, but unrighteous dealing? For righteousness and peace have kissed each other, saith the Prophet; and thou, saith St. *Augustine*, dost love and desire peace, which is the Crown of all worldly happiness, (though now the crown is fallen from our head, *woe unto us that we have sinned*) *Sed justitiam non amabis*, but thou wilt not follow after righteousness; therefore peace shall be far from thee, because *there is no peace to the wicked, saith my God*; no peace to them that shed innocent blood, no peace for unrighteous dealing, to them that take away a mans right, and hold it still perforce.

Lam. 5. 16.

Esay 48. 22.

But their unrighteousness will destroy them, as indeed injustice and unrighteous dealing will undo any people, when a Kingdom shall be translated from Nation to Nation, because of unrighteousness, and when the same shall be, as it was said of *Carthage*, fuller of sins then of men; as we see the Monarchy of the *Assyrians* was translated to the *Medes* and *Persians*;

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Persons; and the most famous Republick of the *Romans* spoiled, when, forgetting their pristine equity and just dealing, whereby they became so great, they began to be unjust; and, as the Poet saith,

— *Mensuraque juris*
Vix erat —

And they measured the Law and equity by their strength, and he had the best right, that was most powerful: as the wicked proclaim it in the Book of *Wisdom*, *Let our strength be the Law of justice*; which hath been the ruine and subversion of many a Nation.

And so it will be with us of this Nation, if we cast away all Justice, and hold the truth in unrighteousness; because God is no respecter of persons, and we have no reason to think that he will deal any otherwise with us, then he hath done with his own chosen people the *Jews*, or with any other unrighteous Generation.

And as unrighteousness is the mother of wars, and the bringer of destruction to Nations and Kingdoms, so it is the nurse that breedeth strife, and increaseth contentions and Suits of Law among neighbours, and so becometh the greatest enemy to brotherly love, which is the greatest vertue, and the chiefest grace of all Christianity, as Saint *Paul* sheweth.

1 Cor. 13. ult.

And as unjust dealing thus pulleth down upon us all the plagues of Heaven, so you may see, in the fifth Chapter of the Book of *Wisdom*, and in Saint *Paul*, and many other places of the holy Scripture, how it excludeth all unrighteous men out of Heaven. But

Therefore let men take heed of maintaining wrongs and oppressions.

2. On the other side, if you look upon righteousness and just dealing, πάντες ἐξ ἑνὸς στόματος ὁμολογοῦντες, ὡς καὶ διὰ τὴν ἁπλότητα τοῦ λόγου τὴν ἐκ θεοῦ ἐκπορεύουσαν: saith the divine *Plato*; All men cry out with one mouth, How beautiful a thing is temperance and righteousness: *Cicero* calleth this righteousness the Lady and Mistress of all vertues: *Pindarus* saith, That χρυσὸν ἔμμελ

Plato.
The praise of just dealing.

The only Way to the

καὶ χρύσειον προσωπον, a golden eye and a golden countenance are alwayes to be seen in the face of Justice: And Theognis saith,

δε

Ἐν τῇ δικαιοσύνῃ συλλέβδον πάντ' ἀρετῇ ἐστίν.

Even as the Latine Poet saith,

Justitia in sese virtutes continet omnes:

PROV. 16. 13.

PROV. 14. 34.

PROV. 13. 21.

PROV. 14. 11.

Chap. 3. 33.

Justice is that vertue which comprehends all vertues in it self: For he that is a just man wrongeth no man: And Solomon saith, *The Kings throne is established by righteousness*: And again he saith, That *Righteousness exalteth a Nation*; so that both King and Kingdom shall prosper through righteousness: And he saith further, That although evil pursue sinners, yet *to the righteous good shall be repaid*; And when the house of the wicked shall be overthrown, *the tabernacle of the upright shall flourish*; because God blesteth the habitation of the just.

How just and righteous the Heathens were, to the shame of our Fanatick and Cromwellian Christians in Ireland.

And therefore the very Heathens erected a Temple unto Justice, and ascribed divine worship unto *Astrea*, which they termed the Goddess of Justice, and many of them were very just, & most singular observers of justice; for *Homer* saith, That *Sarpedon* preserved the Kingdom of *Licia*, *δίκῃσι καὶ τῇ σθένει*, through justice and fortitude: And *Herodian* saith of *Pertinax*, That he was both loved and feared of the Barbarians, as well for the remembrance of his vertues in former battels, as also, *ὅτι μὴδὲν ἐχὼν ἀδικῆσαι ὅτι*, because wittingly or willingly he never did wrong or injustice to any man: *Plutarch* ascribeth the like vertues to *Lucullus*: *Cicero* to *Pompey*: *Ovid* to *Eriolthæus*: *Virgil* to *Æneas*: *Suetonius* to *Octavius Augustus* his Father; and many others of the Heathens are recorded to have been, like *Aristides*, exceeding just. And

I would to God all those that say they are Christians, were as just as these *Heathens* were, or as righteous as the *Scribes* and *Pharisees*; for they were so strict in their lives, especially in shew, and made so great account of *justice*, that they would tythe Mynt and Rue, and the rest of the very smallest things: and therefore *S. Paul* saith that they were the strictest Sect of all the *Jewish* Religion: and yet our Saviour saith, *Except your righteousness doth exceed the righteousness of the Scribes and Pharisees, you shall not enter into the Kingdom of Heaven.* So you see, the way that leads you to the Kingdom of God, is to be just and righteous, and so honest men, without which it is in vain to pray to God, it is in vain to believe in Christ, and in vain to rely on him: because, as the Prophet *David* saith, you must offer to God the sacrifice of Righteousnes, and then *Psal 4. 5. you may trust in the Lord.*

But wherein doth the sacrifice of Righteousnes consist, or how shall we become just or righteous men, and so acceptable in the sight of God?

I answer, that to be just and righteous, and to offer the sacrifice of righteousness is, *reddere unicuique quod suum est*, That is, to render

- 1. To God,
- 2. To our King,
- 3. To our Neighbours,
- 4. To our selves,

what belongs to each of these; and these are like the four Branch of Rivers of *Paradise* watering the whole Garden of God, that Righteousnes, being well observed, will make it a *Paradise* indeed.

1. What belongs to God? Our *Fanatique* Enthusiasts and *Settaries*, think that, as God is a Spirit, so he requires no more but to be served in Spirit and truth; for as the Prophet saith *If he be hungry, he will not tell thee*, because all the Beasts of the Forrest are his, and *so are the cattel upon a thousand hills*; And therefore the Lord saith, my Son give me thy heart, and so worship me, with Faith, Hope, Love, and the like spiritual affections,

affections, which are most correspondent to me, that am a Spirit.

That God will
be worshipped
with all that
we have.

But you must know that they are very much deceived: for as God hath made both Body and Soul, and hath given us all that we have, Houses, Lands, Riches, and whatsoever else we do possess, so he will be served and worshipped by all that we have, with our Hearts to love him, with our Tongues to praise him, with our Eys lifted up to behold his wonders, with our Knees bowed down to submit unto him, with our Hands to do the work that he requireth, and with our Wealth and Riches to honour him, as the Wise man commandeth, *Honour God with thy riches.*

And so our Saviour, when he biddeth us to render unto *Caesar what was Caesars, and to God what is Gods*, meaneth it of our Wealth and Riches, that we ought to render unto God, and not of these internal services and spiritual worship that we do likewise owe to God; for here the question was of the Tribute and Mony that the *Jews* were to pay to *Caesar*; and therefore the true sense of our Saviours answer was *secundum materiam subiectam*, according to their question, give that part of your Wealth and Riches to *Caesar*, which belongs to *Caesar* and that part of it to God, which is due to God, that *Caesar* himself may not have that, which belongs to God.

Q

Resp.

But then you will demand, what is that part and portion which belongs to God, out of that All which God gives unto us.

Levit. 27. 30.

I answer that they are first the *Tithes*, which God requireth to be payd unto him; and secondly the *Donations*, which his people do freely offer unto him, and God doth most graciously accept them, which is an *unspeakable favour* that the great God, and creator of all things, the giver of all things, that owns all things, and wants nothing, should so graciously accept the small gifts of us his poor creatures, far beyond the Clemency of *Xerxes*, that did so curteously accept a little cold water that was presented unto him by a poor subject, that had nothing else to offer him.

But

Kingdom of Heaven.

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But when any Lands, Houses, or Monies, or any other part of our Goods is offered unto God, let us not be so unjust as to rob God thereof: for you may see, what the Prophet saith, *will a man rob his God, yet you have robbed me, in Tythes and Offerings*; that is, in converting the Tythes to your own uses, which I commanded to be paid to uphold my services; and taking those Lands and Houses into your own possessions, which most pious men had offered to maintain my Religion. Mal. 3. 8.

Or if we do this (as I see it commonly don in Ireland and in too many places in England) then let us take heed lest that, *quorum flagitium imitamur, eorum exitum inveniamus*, we find not the like success as they found that had don this before us: And what is that? I will shew you some examples of good note.

And I will not insist upon the punishment inflicted upon Achan, Gebezi, Shisake King of Egypt, Johas King of Israel, Sennacherib King of Assyria, and Belshazzar King of Babylon, and others, for their Sacriledg, and Injustice against God; because you may read the same at your leisure in the holy Scripture.

But I shall desire you to remember, what Seneca, a man that knew not Christ, saith *Sacrilegi dant poenas, quamvis nemo usque ad Deos manus porrigat*, the robbers of God's right shall never escape unpunished, though no man crie to God against them: as it appeareth, not only by what Justine writeth, l. 4. of Philomenes, and what Lactantius saith of Fulvius for robbing the Temple of Juno Lucina, but especially by what Aul. Gellius writeth, how that after Quintus Capius robbed the houses of God in the City of Tolouse, as many as touched any part of that spoil, *misero cruciabilique exitu periiit*. And we need look no further, then what succeeded the spoyle that King Henry the Eighth made of the goods of the Church; for though he had more Wives then many others of our Kings, yet his Issue reached not to the second Generation; and though he gave those spoiles to his Nobility, yet it is well observed by Sir Henry Spelman and others, that in a short time most of their Posterity came welneer to beggerie.

But

The most excellent Speech
of Charles the
Great.

But I will conclude this Point with the words of *Charles the Great*, that was as great a Souldier as any of you, and as good as great: *Novimus multa regna, & reges eorum, propterea cecidisse, quia Ecclesias spoliaverunt resque earum militibus dederunt; quapropter nec fortes in bello, nec in fide stabiles fuerunt, nec victores extiterunt, sed multi vulnerati, & plures interfecti terga dederunt, regnaque, & regiones. & quod peius est, regna Caelorum perdiderunt, atque propriis hereditatibus caruerunt, & hactenus carent;* And I will adde the Charge, that the wise and Renuous Earle of *Strafford* gave to his Son, *William Wentworth*, when he was dying, which is, that As he would answer it to him in heaven, he should never meddle with any of the *Patrimony of the Church*, for it will be the canker that will eat up the rest of his estate, and therefore chargeth him again, as he will answer him in heaven, never to meddle with it.

And the reason of all this is, that Religion is the very ground of all our happiness, and the chiefest of all our comfort; and the tythes and donations of Religious men are the main outward props of our Religion; and if with *Sampson* you take away the pillars, you overthrow the house: so take away the means that maintains Religion, and your Religion, like a tottering wal, will soon fall unto the ground, and then you have dissolved all the ties and associations betwixt God and man, and left us all as aliens and enemies unto God; and therefore, when other mischiefs have their limits, and so hurt but one or other, and there is an end; yet this robbing of God of his right, *turbabit fœdera mundi*, will set the world beside its hinges, and sweep away all our happiness.

And, I hope, this which I have here spoken, will deterr all from Sacriledge, and teach them to be just and righteous, to render unto God what is Gods.

The second
branch of our
righteousness.

2. The next branch of our justice and righteousness is to render unto *Cæsar* what is *Cæsars*. And what doth belong to *Cæsar*, that we ought to render unto him?

I find six special things due unto him, answerable to the six special ensigns and emblems of Royal Majesty. For,

1. The

1. The Sword axacteth *Fear*.
2. The Crown importeth *Honour*.
3. The Scepter requireth *Obedience*.
4. His Person meriteth *Defence*.
5. His Charge calleth for our *Prayers*.
6. The Throne deserveth *Tribute*, without which, his Royalty can never be maintained.

And yet we mutter, and murmur, and are moreaverse to render this duty unto our king then any of all the rest; for here you see, when the *Jews* came to Christ, they question not any other duties, but they demand of him, Is it lawfull to pay tribute unto *Cesar*? and they were often ready to rebel, rather then to part with their money: and what do Rebels do, but as our late Rebels have done, to undo themselves and their posterity, and bring many miseries upon many others: for, *Qui non vult duci, debet trahi*; he that will not be obedient to the Government, must be forced with punishment.

But they might have considered, as eloquent *Orosius* saith, *Oros. de rebus* that *Rex infinita negotia sustinet, aequale jura omnibus admini-* *2 man. 1. 12.*
nistrat. The King undergoes infinite affairs, he administrettieth p. 386.
equal right to all his people, he keepeth away all dangers from the Common-wealth; he rewardeth the faithfull, and restraineth the froward, and he preserveth his Kingdom, both from foraign foes, and intestine frauds, and an hundred things else, which private men cannot conceive. And these things cannot be done, without great means, and much mony, and therefore *Darius*, when he was elected King of the *Medes*, caused them to build him a most stately Palace, and the famous City of *Ecbatana*, and to give him a goodly band of men for the safeguard of his person, and to provide all other things fitting for the Majesty of a King, and so all the other kings of the *Gentiles* did the like. *Herodotus 1. 1.*

And *Solomon* also, and all the rest of the kings of *Israel* required no small aid and tribute from their Subjects; for though *Tertullian* out of *Deut. 23. 17.* reads it, *There shall* *Deut. 23. 17.*
not be, παιοφρο, a payer of tribute of the Sons of *Israel*; yet *Pamelinus* well observes it, that these words are not in the original,

original, but are taken out of the *Septuagint*, which also saith not, Of the Sons, but: ἀπὸ θυγατέρων, of the daughters of *Israel*, that is, *ex impudiciis & luxurariis*, for their dishonesty, as it is said in the next Verse; that the hire of a Whore, and the price of a Dog, are an abomination to the Lord; and so S. *Augustine* useth the word τάλαντα, for those unchaste sacrifices, wherewith such women did oblige themselves; and so doth *Theodoret* likewise.

But that the *Jews* paid tribute, it is manifest out of 1 *Sam.* 2 *Sam.* 17. 24. 17. 24. where this reward is promised to him that killed *Goliath*, that his fathers house should be *absque tributo*, free from all tribute; and, to make it yet more plain, it is said that *Solomon* appointed *Jeroboam* super tributa universa domus *Josephi*, saith the *Vulg. Lat.* that is, of the Tribe of *Ephraim* and *Manasses*, as our Translation reads it.

Yea, though the *Jews* were the people of God; and thought themselves free, and no ways obliged to be taxed by foreign Princes; yet after *Pompey* took their City, they paid tribute to the *Romans*, saith *Josephus*; and our Saviour bids them, to render unto *Cesar* that tribute that was due to *Cesar*, saying, ἀπόδοτε τὰ κέισαρος & κέισαρι where he useth the same word that S. *Paul* useth, when he biddeth us to pay our debts, and to owe nothing to any man, saying, ἀπόδοτε πάντα τὰς ὀφειλάς, Pay to every man that which you owe.

Rom. 13.

And rather then himself would omit this duty, though he never wrought any other miracle about money; yet herein, when he had never a peny, he would create money in the mouth of a Fish, as both S. *Hierom* and the *Interlin.* gloss do think, to pay for himself and his Apostle.

And therefore seeing the Kings occasions are so great, and the Subsidies, Imposts, Customes, Aids, and Excises, and the like Taxes are so due unto them by the Laws of God and man, they can be neither just nor honest men, nor be in the way to the kingdom of God, that deny or defraud the king of these duties.

What shall we say then of those men, that will rather wink at malefactours and transgressours of the Laws, then justly bring

bring their Tines into the King's Exchequer? I will say nothing at this time, but that I cannot conceive how they are either just or righteous men herein, or in the way to the kingdom of God: For whosoever doth any ways defraud the King of any right that is any ways due unto him, is in the next degree to him that committerh sacriledge, and robbeth God himself: and I believe, that, if it were not for the tricks and quirks of some men to quit the offenders, there would be more monies brought unto the King, and fewer faults committed in the Common-wealth.

3. The next branch of Justice, is to deal honestly with all our neighbours, to deceive no man, to oppress no man, to wrong no man: And as our Saviour saith, all things, *whatsoever ye would that men should do to you, do ye even so to them, for this is the Law and the Prophets*; this is all that the Law requireth, this is all that the Prophets harped upon, and this is all that we need most especially to insist upon, to perswade men to deal justly and honestly one with another: and where men will not do so, to have justice and judgment done unto them, which is the onely way to continue peace amongst us, and to bring a blessing upon the whole kingdom: they will bring a plague upon it.

The third
branch of
righteousness.

Math. 7. 12.

And because, as I conceive, there was never more need of Justice to be executed then now, when of late we were all involved in such confusion, that as yet could not be reduced to any just and perfect position, I must humbly crave your patience to stay a while upon this point.

And whereas there are four sorts of men concerned to have justice done unto them:

1. The *Church-men*.
2. The *Adventurers*.
3. The *Souldiers*.
4. The *Innocent Irish Papists*.

1. I have often shewed, how ominous it is, to weaken the hands of the Clergie, by keeping away their means to disable them to do the service of God.

2. For *Adventurers*, that bestowed their moneys to suppress the Rebels, and reduce them to their due obedience to his Majesty.

And of such, I
am sure there
are too many.

3. For the *Souldiers* that fought for the same ends, they ought justly to be rewarded, according to their merit: but for those that for covetousness, to get the Lands either of the Church or of the *Irish*, they cared not how, nor how much, nor from whom they got it; I wish that their judgment may be according to their desert, and the merit of their desire.

4. For the innocent, either *Irish Papists*, or ejected *Protestants*, I fear it may be with many of them, as it was with the *Gibilines*, who being at variance with the *Guelphs* in the City of *Papia*, promised to *Facinus Cains*, all the houses and goods of the *Guelphes*, if he assisted them to get the Victory; which he did; and after he had subdued the *Guelphs*, he seized upon the goods both of the *Guelphs* and *Gibilines*: and when the *Gibilines* complained, that he brake his covenant, in taking their houses, and pillaging their goods that were *Gibilines*, the said *Cains* answered, It was true indeed, that they were *Gibilines*, but their goods were the goods of *Guelphes*, and so belonged unto them, and so to him: So, perhaps, the covetous *Adventurers*, and the greedy *Souldiers*, may say of them, as they do of us of the Church, that they are innocent, and we faithfull to our king; but ours, and their lands and fair houses, are the lands of Rebels; and therefore, as they do hold ours from us, so they will keep theirs from them.

Gen. 18. 23.

But this is no justice, nor to do as you would be done unto; for, as *Abraham* said to God, *Wilt thou destroy the righteous with the wicked?* And as *Abimelech* said, *Lord, wilt thou slay a righteous nation?* So I say, God forbid that any innocent man, be he of what Religion he will, should lose either house or lands.

But you will say, The *Irish Papists* are not so innocent; for though their hands did act nothing, for fear they could not prevail; yet it may be their hearts did earnestly wish, that all the *Protestants* should be rooted out, and perhaps their *Fathers* or *Grandfathers* were as deep in rebellion as any other;
and

and therefore they may be as justly deprived of their estates, as they would have deprived us.

I confess that, as when *Crasus* sent to the Oracle, to expostulate, why he should be so hardly dealt withall, that was so bountiful unto the Gods, and so faithful a server of them? The Oracle answered, That for his bounty the Gods preserved his life, but his Kingdom was translated, and his other affliction happened for the iniquity of *Gyges*, that was the death of *Candaules*: So God may justly punish the present Innocents, for the precedent faults of their fore-fathers; as he did cut off ten Tribes from *Rehoboam* for the sins of *Solomon*; and he that knows our hearts may justly whip us for our evil thoughts.

But we are not to judge of any man for his thoughts, nor to punish him for his wishes, until they do break forth either into words or acts; because the other must be left alone for God.

And therefore, seeing that he which condemneth the Innocent, is as abominable to God, as he that absolveth the wicked, that justice should be observed, that no innocent man should suffer; yet I would not have those deemed Innocents, that are more then apparently known to be very no-cent.

There is another degree of justice, which should be performed to the oppressed *Protestants*, that have been ejected out of their estates, and to our poor neighbours, that are ready to starve in the streets: For, as Saint *Ambrose* saith, *Esfurientium panis est quem tu detines, nudorum indumentum quod tu recludis, & miserorum pecunia quam tu in arca abscondis.* And therefore, though we term it alms, yet it is justice in us to do it, and they that are able are unjust if they do it not.

4. The last branch of justice concerns our selves: for a man may be unjust to himself, as all covetous men, and the prodigal persons are, when as the one hath the blessings of God, and hath not the heart to use them, and the other doth abuse them, to the shame and destruction of himself, profusely wa-

The fourth
branch of our
righteousness.

sting them in feasting and drinking, or, as some do, in beautifying their *Tiaras*, and some others in sweeping the streets with *Silks* and *Velvets*, which are vanities, that I know not how they shall answer, when they come to appear before Almighty God; and yet we that are the Preachers shall be but laught at, for reproving of these vanities, and telling them how it is far from that justice which we should render unto our selves, besides the abuse that they offer to Gods creatures.

And thus I have shewed you what is just and righteous, and directed you the right way to the Kingdom of God. God give us grace to walk therein.

But you will demand, Where is justice without partiality now to be found, among Neighbours, or in the Courts of Justice, or in the Parliament House? I cannot, and I dare not say, you shall not find justice therein; yet this I dare say, I have seen faction and friends, contrary to justice, to have carried things in all these places; and therefore, seeing that *Injustice and Oppression do make wise men mad*, especially if they see the servants of Rebels and Traitors favoured and countenanced, against the most faithful servants of their King, and the Ambassadors of the living God: And seeing that as Solomon saith, *I saw the place of judgement, and wisdom was there; and the place of righteousness, and iniquity was there*: My advice to you all is, to follow our Saviours counsel, *If any man will sue thee at the Law, and take away thy coat, let him have thy cloak also*: for in so doing, in your patience you shall possess your souls, and walk in the right way to the Kingdom of God.

And then secondly, what is here promised shall be undoubtedly performed, *All these things shall be administered unto you, through Jesus Christ our Lord*, to whom be glory, and honour, and thanks, and praise for all his mercies and favours for ever and ever, *Amen*.

Ecclef. 3. 16.

Matth. 5. 40.



THE SIXTH
SERMON.

JOHN 3. 14.

And as Moses lifted up the Serpent in the wilderness, even so must the Son of man be lifted up.



He Holy Apostle Saint *Paul*, speaking of many things that befell the *Jews*, while they wandered in the Wilderness, saith, ταῦτα ὁμοιωθέντα ἡμῖν ἵνα ἡμεῖς οὐκ ἐκλάβομεν ἀκρίβεις : *All these things happened to them in a Figure*; and so were Types of things to come, for our examples, saith *1 Cor. 10. 11.* Heb. c. 8. c. 9. and c. 10.

our Translation; and so the Apostle prove th at large in his Epistle unto the *Hebrews*. As,

1. *Aaron*,

1. Aaron whose
type he was.
Exod. 28.

1. Aaron their High-Priest was a Type of our High-Priest, *Jesus Christ*, and he ascending into heaven, left his Apostles, and they, the Bishops, to be his Substitutes to govern his Church here on earth, in the place of the High Priest, and the Priests and Levites were Types of our Priests and Deacons; and his holy garments, and most glorious ornaments, which the Rabb. called *Bidge Zahab*, golden vestments: as were the *Ephod*, the Breast-plate with precious Stones, the *Urim* and *Thummim*, the robe of the *Ephod*, set with golden Bells and Pomgranates; the plate of the *Miter*, and the embroydered Coat, all so exceeding glorious, that when *Alexander* saw the High-Priest *Simeon* the just, thus attired, coming to meet him, he was ready to adore him, saying, That God had thus appeared unto him the night before.

2 Cor. 3. 7.

And so indeed he was the Type of our true God, *Jesus Christ*, and his glorious apparel signified the honour, glory and respect that should be yielded to the ministry of the Gospel, and the servants of *Jesus Christ*; for so the Apostle reasoneth, that if the ministrations of death, *i. e.* of the Law written and engraven in stones, were thus glorious, and this glory was to be done away; then how shall not the ministration of the Spirit, *i. e.* of the Gospel which is to continue, be much more glorious?

Prov. 19. 7.

Eccles. 9. 15,
16.

For as Kings and Princes, and great Lords, if they have no means, nor servants, to uphold their estate, and to maintain their greatness, with great power, when there is need, they shall not be respected nor secured against rebellious spirits; so if the Ministers of Christ be poor, *Panper ubique jacet*, and no great regard will be had of their words; for all the brethren of the poor do hate him, how much more do his friends go far from him? And though *Solomon* tells you, that the poor wife man delivered the City that was besieged by a great King, yet he saith, no man remembred this poor man, but his wisdom is despised, and his words are not heard.

And therefore it is no wonder, that the poor Vicars preaching, brings such poor fruits of charity, when the great men of the Countrey carry all the great Livings from them; or that
poor

poor Bishops can do no great good, when those that have been great offenders, shall carry away the greatest Lordships from them. *Benevola.*

2. As Aaron the High-Priest of the Jews, was a Type of our High-Priest, *Jesus Christ*; so the Tabernacle that *Moses* made in the Wilderness, and the Temple that *Solomon* built on mount *Moriah*. (where *Abram* was to sacrifice his Son *Isaac*, and which was one of the three hills which were in the same tract of ground, *Sion, Moriah, Calvary*) were types and figures of the Christian Churches that should be erected under the Gospel: For,

1 The Tabernacle, what it typifieth, and what the Temple typified.

As in their Temple, there were three things considerable: First, the *Sanctum Sanctorum*: Secondly, the *Sanctum*; and thirdly, the *Atrium*, answerable to our Cathedral Churches, that have 1. The Quire. 2. The Body of the Church; and 3. The Church-yard: and,

Vide Goodwin.

In the *Holy of Holies*, were the golden censer, and the Ark of the Testament, wherein were, 1. The pot of *Manna*. 2. *Aarons Rod*. And 3. the *Table* of the Law, signifying, that the Christian Bishops, that have the charge of the *Sanctum Sanctorum*, must always preserve these three things: first, the *Manna*, to feed the flock of Christ; secondly, the rod of Discipline to correct them; and thirdly, the *Law*, to keep them within the bounds of their obedience.

Heb. 9 4.

And there was a covering of the Ark, which was called *ἱλαστήριον*, the Propitiatory, or mercy-seat, because it covered and hid the Law, that it might not appear before God to plead against, and accuse sinfull man for the transgression of this Law; and this signifieth our preaching of *Jesus Christ* to be *ἱλαστήριον*, our Propitiator, as the Apostle calleth him; and *ἱλασμός*, our Propitiation, as *S. John* calleth him.

What the Propitiatory signified.

Rom. 3. 25.

1 John 2. 2.

2. In the Sanctuary there were two things: 1. The Incense-Altar. 2. Table, whereon were

2 What the Incense Altar, Shew-Bread, and Candlestick signified.

1. The Shew-Bread.
2. The Candlestick.

And

The Saving Serpent.

Psal. 141. 2.

Exod. 30. 10.

Joseph 1. 8. c. 3
John 10. 23.
Acts 3. 11.So you see the
Jews had Jesus
Christ and the
Gospel of Je-
sus Christ, but
veiled over;
and we have
them with
open face.

1 Reg. 6. 37.

Joseph. 1. 11.
c. 4.Idem 1. 15.
c. ult.
1 Chron. 29.
v. 3.

And these were Types and Figures that signified the chiefest things in our Church: as the *Incense-Altar* betokened the prayers of the people, as the Prophet *David* sheweth; and whereas this Altar of *Incense* was to be sprinkled by the High-Priest, with the *bloud of the Sacrifice*, once every year; it signifieth that our prayers, be they never so many, and never so fervent, yet if they be not purified and perfected by the bloud of Christ, they are unvaluable before God.

2. The *Shew-bread*, and the *Candlestick* signified the light that the people should receive by our explaining of the Word of God, and the feeding of their souls by the preaching of the Gospel, and blessed Sacrament of the body and bloud of Jesus Christ.

3. The Court of the *Temple*, was divided by a wall of three cubits high; that the one part of it might be for the Priests, and the other for the people. And this Court of the people, was sometimes called the *Temple*, and sometimes *Solomons Porch*.

And in this Court was their *Corban*, or Alms-box, which the *Greeks* termed *γαζοφυλάκιον*, and the *Latines* from the *Greeks* *Gazophylacium*, the treasure; and the alms that was put into this box, the *Hebrews* called *Tsedaka*, which properly signifieth justice; to teach us, that it is justice for us to relieve the poor, and that the matter of our alms and relief should be goods justly gotten, and not, as many do, steal a Goose, and stick a feather, rob many, and relieve a few.

These were the chiefest parts of the Temple, and the chiefest things therein, and this Temple was thrice built.

1. By *Solomon*, that finished the same in seven years.
2. By *Zerubabel*, that finished it in the ninth year of *Darius Hystasp*, and so from the second year of *Cyrus* that began it, it was fourty six years in building.
3. By *Herod*, that finished the same in eight years.

And what provision *David* left for the erecting of this, you may read.

Besides,

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Besides this Glorious, Great, and Magnificent Temple, that was answerable to our Cathedral Church, they had many Synagogues, that were as our petty Parish Churches: for though *אסאגוגא*, from the Verb *אסאג* to gather together doth properly signifie a Collection of any things, that may be gathered together; yet commonly, the Synagogues are taken for the Houses dedicated to the worship of God, wherein it was lawful to Pray, to Preach, and to Dispute, but not to Sacrifice.

And it is likely they began to build these Synagogues when the Tribes were settled in the promised Land; because the Temple, being too far distant from those that dwelt in the remote parts of the Land, they built to themselves Synagogues to Pray to God in them, instead of the Temple. For so we read, that Moses of old time had in every City them that preached him, being read in the Synagogues every Sabbath day: and David, in his time, findeth great fault with those wicked and prophane wretches, that, like our late Rebels, destroyed and burnt up all the Synagogues of God in the Land.

And of these Synagogues Sigonius writeth, there were four hundred and eighty in Jerusalem: and in other Cities and Provinces, there were many other Synagogues, as in Galilee, in Damascus, at Salamis, at Antiochia: and they held him for a very good man and a lover of their Nation that built them a Synagogue, where they might pray, and serve God. And Maymonides saith, the tradition was, that wheresoever ten Families of Israel were, they ought to build them a Synagogue.

And, were the Jews, that were under the Law, and burdened with such infinite taxes and ceremonies of their Religion, as were more then they were able to bear; so Zealous, so Religious, and so ready to part with their Wealth, and the best things they had, to build so sumptuous, and so glorious a Temple, and so many Synagogues, for the service of God, that were but the Types and Shadows of our Cathedrals and parish Churches, that are for the Preaching of the Gospel of Jesus Christ? And shall we that are freed from all the ordinances of their Law, be so cold and so careless to repair the

A a

houses

What their Synagogues Typified.

As *אסאגוגא*
אסאגוגא,
Copia latini.
Goodw. l. 1. c. 2.

When their Synagogues began to be built.

Act. 15. 21.

Psal. 74. 8.

Sigon l. 1. c. 8. de Repub. Heb. Matth. 4. 13. Act. 9. 2. c. 13. 5. & c. 13. 14. Maymon. in Tephilla c. 11. Sect. 1.

But we may remember what *Hor.* saith, *Delicta majorum immeritis lues, Romane, donec Tempia refeceris, adesque labentes deorum & fæda nigro simulacra fumo.*
 1. 3. Od. 6.
 3. All that happened to the Jews, are Types and ensamples for us.
 1 Cor. 10. 11.

houses of *Jesus Christ*, that hath don so much for us, as I shall shew you by and by? Truly I am sorry to see it, and I am ashamed to speak it, that such a Cathedral Church as this, and so many other Churches as I have seen in this Diocese, should be so Barbarously demolished as they are, and so little regard had of their repaying. They weep for us, because we weep not for their abuse. But to go on, and

3. As the *High-Priest* of the *Jews* was the Type of *Jesus Christ*, and their Temple was the Type and Shadow of our Cathedral Churches; so all that they did and all that happened unto them, were Types and Ensamples for us that are now under the Gospel; and, as the Apostle saith, *they are all written for our admonition*; And so our Saviour here tells *Nichodemus* that, *As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up*; wherein you may observe these two things.

1. The Type which is expressed in the *Historie*.

2. The thing Typified, which is the *Mysterie* signified by the *Historie*. For, *Καθὼς ᾤκησεν ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς, οὕτως ὁ υἱὸς τοῦ ἀνθρώπου δεῖ τὸν υἱὸν τοῦ ἀνθρώπου.* And,

1. For the *Historie* you may read it in *Numb.* 21. v. 4. to the tenth verse; and which you must well observe, before you can understand the *Mysterie*. And therein you may observe these four parts.

V. 5.

V. 6.

V. 7.

V. 8. 9.

4. Parts of the *History*.
 1 Their sin four fold.

1. The Sin committed by the *Israelites*, v. 5.

2. Their Punishment, inflicted upon them for their sin.

3. Their Repentance and confession of their sins, v. 7.

4. The Remedy that preserved them, v. 8. and 9.

1. Their sin seems to be *morbus complicatus*, a twisted and decompound wickedness, consisting of these four special branches, that do most commonly walk together.

{ 1. Ingratitude,
 2. Inconstancy,
 3. Impatience,
 4. Injustice,

} For,

1. They

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1. They had received from the hands of God the greatest blessings that ever Nation received; from a handful of hunger-starved people, no more then threescore and fifteen souls, to be multiplied and increased, within the space of two hundred and fifty years, to the number of about six hundred thousand men, besides women and children.

1. Ingratitude.

Acts 7. 14.
Exod. 12. 37.

And then, being cruelly oppressed and tyrannized over, by *Pharaoh* King of *Egypt*, to be so wonderfully and miraculously delivered out of his hands, so fully and opulently, with silver, and gold, and Jewels, and abundance of all manner of wealth; and for God himself to guide them, and to feed them with the bread of Heaven, and the food of Angels: What a monstrous ingratitude was it, for such a people to murmur against God, and to complain against *Moses*, as if God had purposely brought them, and *Moses* maliciously drawn them, out of *Egypt*, to be destroyed in the Wilderness of *Arabia petrosa*, the most uncomfortable place of all the earth? And is this the thanks that they render unto God for the wonders that he wrought for them in *Egypt*, and the fearful things that he did by the Red Sea? where they exceedingly rejoiced for their deliverance, and sang that excellent Song of thankfulness unto God, saying, That he had triumphed gloriously, and thrown the horse and his rider into the Sea: But

Exod. 15. 1.

2. They had now changed their thoughts; and their levity and inconstancy is shewed unto the world; and so they continued alwayes a fickle and giddy headed people, never constant in any thing but in inconstancy; for though *Moses* brought them out of bondage, and eased their shoulders from their burdens, and their bands from making the pass; yet when he had been but forty dayes absent from them, they will needs make golden Calves, and cry out, *These be thy gods, O Israel, that brought thee out of the land of Egypt*: And though King *David* subdued all their enemies, the *Philistines*, and the *Moaabites*, and *Hadarezer* King of *Zobah*, and the *Syrians*, and the *Edomites*, and the *Ammonites*, and had given them rest on every side: and *Solomon* his Son had brought them peace all his dayes, and made silver and gold at *Hierusalem* as plentiful as

2. Their inconstancy.

1 Chron. 18.

2 Chron. 2. 17

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2 Chron. 10.
16.

stones, and built them such a glorious Temple, for the service of their God, as had not the like in all the world; yet when his son *Rehoboam* did but a little discontent them, they presently cry out, *What portion have we in David? And we have no inheritance in the son of Jesse*: And so, though *Jesus Christ* healed their sick, raised their dead, cast out their devils, and by their own confession did all things well; and therefore, as it were to day, spread their garments under his feet, and cried, *Hosanna*; yet, as it were to morrow, they had no other note then, *Crucifie him, crucifie him*.

Numb. 21. 6.

And such was the inconstancy of this people, that though at first they joyfully received, admired and loved the *celestial Manna*, yet now they say in plain terms, *Our souls loatheth this light bread*.

3. Their impatience.

3. Though the Heathen man, *Menander*, could say, *ἡσυχία ἐστὶν ζῆλον πατρὸς φέρειν*, It is the part of a wise man, to bear all calamities and misfortunes patiently; because, as *Horatius* saith, *Levius sit patientia, Quis quid corrigere est nefas*: When as another saith,

Dat spatium quo se crimine purget homo:

Patience yields a man a time and space to purge himself from that sin, which hath brought his calamities upon him: Yet this people, for this their travel, which they thought too tedious, betwixt *Egypt* and *Canaan*, grew weary of it, and fell into such impatience, that they could not contain themselves, but they must secretly murmur, and then publicly with open mouths complain against God himself, and against his Servant *Moses*, as if they had dealt too cruelly, and too maliciously with them. But

4. Their Injustice.
Amos 3. 2.

4. How unjustly they do this, it is apparent to all the world; for God professeth, *You only have I chosen*, that is, for his own inheritance and his own people, *of all the nations of the earth*: And *Moses* continually ventured his life, spent himself wholly to do them good, to provide them food, to procure them flesh, to draw water for them out of the Rock, and

Numb. 11. 13.

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and to carry them in his bosome, *as a nursing father beareth his sucking child*; yet so palpable was their injustice, thus falsely to accuse both God and man.

And this was the sin of *Israel*, and this was the sin of *England*, in a far greater measure and a much higher strain than they did. For,

The sin of
England just
like the sin of
the *Israelites*.

When God, much more merciful to us than he was to them, had more abundantly shewed his wonders and his favours to us, then he did to any other Nation under Heaven, as in our deliverance by *Jesus Christ* from sin and Satan, whereof their deliverance from *Egypt* and *Pharaoh* was but the shadow, and sending to us such pious Princes, so stout a Protestant as Queen *Elizabeth*, so wise, so learned, and so peaceable a King as King *James*, and so milde a man, so religious, and every way so excellent, and surmounting all other men in all piety and goodness, as King *Charles* the first, to bring us out of the *Egyptian* darkness of errors and superstition, and to preserve the pure light of the Gospel amongst us, which no Nation under Heaven had the like: yet we did not only murmur and complain against God, and against his Anointed; but we raged and railed, we rebelled and murdered the best of Kings, and our own most gracious Governour, that like an Angel Pellican, gave his own blood to give life unto his children; so far did we exceed these sinful *Jews* in all wickedness. But,

2. Having seen their sin, what followeth but their punishment, which is always at hand, even at the heels of sin; for God having heard their murmuring, the Lord sent fiery Serpents among the people, and they bit the people, so that many of them died; where you may observe, how just and how proportionable their punishment is unto their sin: for as the people, like unto Serpents, spitted out their poyson against God, and his Servants; so God sent these fiery serpents to disgorge their venom against this people.

2. Their punishment.

Numb. 21. 5.

And you may observe further, that if God did thus severely punish the murmuring and the words of this people, for the Text saith no more, But that they were discouraged because of

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the way, and therefore spake against God and against Moses, saying, *Wherefore have you brought us out of Egypt to die in the wilderness, where there is no bread, neither is there any water?* Which a man might think was but very reasonable, for men over-wearied with long travel, and most tedious journeys, and destitute of their necessary food, to demand such a question, without any great offence; yet you see how highly God is displeased with them, and how severely he doth punish them for their murmuring, and the demanding of this question of him, that was their Governour.

And if murmuring against Moses be thus punished, what punishment deserves the murdering of our King.

And if this, I say, that seems to be so light an offence, be so severely punished, with no less then death: what punishment, think you, do they deserve, that not only speak words, even bitter words, and demand questions beyond loyalty, and without reason, without honesty; but also rebel, take armes, and fight, and most barbarously murder their own lawful, just, and most excellent Prince?

Shall this people be thus punished for words, and shall these men escape for their horrible deeds? or shall we pardon them, whom God saith, *He will not pardon?* For when King *Manasseh* shed the innocent blood but of his Subjects, the Lord saith (which I do not remember he saith of any other sin in any place) that *He would not pardon it.*

2 Reg. 24.4.

Truly, if we do suffer these that rebelled against their King, and murdered the Lords Anointed, to live and to flourish, as men guiltless of all fault, and not do our best to bring them legally to their just deserved punishment, then certainly we are as culpable, as if we shed innocent blood: for he that justifieth the wicked, or pardoneth a Rebel and a Murderer, and he that condemneth the just, or killeth an innocent man, even they both are equally abomination to the Lord, because the Lord professeth, that *He will not justify the wicked*, or spare him that sheds innocent blood.

Prov. 17.15.

Exod. 23. 7.
Gen. 9. 5, 6.

And therefore, of all other men, I do profess, that I cannot endure that any one, that hath born Armes to fight against his King, should be rewarded with any part or parcel
of

of the Revenues of the Church of Christ, and the inheritance of God, for their great wickedness against God; and if they must needs be rewarded for any good service that they have done since, let them be rewarded otherwise; and as the Jews would not put the price of blood into their Treasury, so let not the Treasury of Gods Church be given for the reward of any man that had his hand in shedding blood. So I have done with the punishment of this people, but not with the fruits of their punishment: For,

3. Their punishment puts them in mind of their sins, and brings them to repentance for their sins, and to say unto Moses, *We have sinned, because we have spoken against the Lord, and against thee.* And so the Brethren of Joseph, when they were afflicted, said one to another, *We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us and we would not hear, therefore is this distress come upon us.*

3. Their Repentance and confession.

Gen. 41. 31.

And this is the reason, why God doth punish us, not because he delighteth in the afflictions of his Creatures, but that his punishments might bring us to repentance; *Quia plaga dant animum*; and, as Saint Gregory saith, *Oculos quos culpa claudit, pena aperit*, The eyes which sin hath shut, stripes will open; as here it hath opened the eyes of these murmurers.

The reason why God punisheth his children.

And I would they would do so to the Rebels, and the Murderers of our King: But Saint Augustine hath observed, that the more you stir filthy puddles, the more they will sink; so the more God punisheth the wicked, the more they will blaspheme God, and, like unto Pharaoh and Saul, grow worse and worse: And therefore the Prophet Jeremy complaineth, *Thou hast stricken them but they have not grieved; thou hast consumed them, but they have refused to receive correction: And God himself demandeth, why should you be stricken any more, seeing my correction doeth not amend you; but that you revolve more and more?* So the Rebels and the Murderers of our King were so far from repentance, that they proceeded to

Jer. 5. 11

Esay 1. 5.

rob

rob God himself, to throw down his Churches, and to commit most horrible Sacrilege.

Psal. 119.

But, as the same Father, Saint *Augustine* saith, If you stir a precious oyntment, the more you stir it, the more fragrantly it smelleth; so the more God afflicteth his children, the more humble, and the more penitent they will be, and they will say with *David*, Psalm 119. *It is good for me that I have been in trouble, that I may learn thy statutes*; and it is good indeed for them to be punished for their sins, because their punishment worketh repentance, and their repentance gaineth pardon and mercy at the hands of God: for so,

4. The great mercy of God to the penitent.

4. When God heard the peoples confession, and saw their repentance, the Lord said unto *Moses*, *Make thee a fiery Serpent, and set it on a pole for a sign*, that as many as are bitten and stung, may look on it and live; so *Moses* made a Serpent of Brasse, and set it upon a pole, and as many as looked up to the same recovered, but they that refused to look up to it, died; where

1. You may observe, how mercifull the Lord is to the penitent sinner, and how ready he is to provide a salve for the sorrowfull soul; for, though *he that hideth his sins shall not prosper*, yet *he that confesseth and forsaketh the same, shall find mercy*; as here this people findeth the same, by looking up unto the brazen Serpent; but

Sap. 16. 7.

2. You must understand, that, as the *wise man* truly saith, *He that turned towards it, was not healed by the thing he saw, but by thee, O God, that art the Saviour of all*; for the Brasse had not the virtue or power actually to cure, and to convey health to the stinged people; but it was the ordinance of God obeyed and believed, that restored them to their health; and so it is in many other things. As,

Numb. 5. 27,
18.

1. The cursed water drunk by the suspected wife, shall cause the thigh of the guilty woman to rot, and her belly to swell; and should free the guiltless woman, and cause her to bear children: the which power, to distinguish the chaste wife from the unchaste, could not be in the Water, but in the Ordinance

Ordinance of God, that appointed the water, so used, as it is there expressed, to produce those effects.

2. The Water in Baptism, and the Bread and Wine in the Sacrament of the Lords Supper, have not of themselves the power to wash us from our sins, and to feed our souls to eternal life, they are but poor things, and feeble means, too weak to convey Christ and all his graces unto us; but it is the Ordinance of Christ that appointed them for this end, and hath promised, that how weak soever they seem to be, yet, if we believe his words, and prepare our selves to receive them, as we ought to do, we shall find them to be sufficient instruments to convey Christ and all his benefits unto us; even as here, the looking on a Serpent of brasse was sufficient to preserve this people from the poyson of the fiery Serpents, onely because God had appointed it, and promised it should be so.

And therefore, we must not prize things by the outward shew, as *Naaman* did the waters of Jordan, but we ought to consider the will and commandment of God, that appointed and decreed such and such things to be done, and hath promised that we shall receive such and such graces by them; as the poor blind man to receive his sight by washing his eyes in the pool of *Siloah*, and we to receive the body and bloud of Christ under the consecrated Elements of bread and wine. John 9. 7.

And so much for the *nahat*, *Sicut*, the lifting up of the Serpent in the Wildernes.

Now followeth the *arus*, *Sic*, the lifting up of the Son of man, which was typified and figured by the lifting up of that Serpent. For,

2. It is apparent, that when God, which could by a thousand other means have cured this Serpent-bitten people, commanded the same to be done by having a brazen Serpent upon a pole to be looked on, had a singular consideration of some deep mystery that should be understood, and was shadowed out hereby: and now our Saviour taketh

2 The mystery which was the lifting up, or crucifying, of Jesus Christ.

The resemblances betwixt the making of this Serpent, and the manhood of Christ.

1. Resemblance.

Isai. 53. 12.

1 Pet. 2. 22.

Ambros de Spiritu sancto.
1. 3 c. 9.

Rom. 8. 3.

Cassian. Collat.
22. c. 2.

2. Resemblance.

away the veil, and explaineth the same to *Nicodemus*, and sheweth unto him, that this Serpent, whose erection he, being a great Doctor of the Law, could not be ignorant of, was a Type and a Figure of himself, and did most excellently represent all the parts of the mysterie of his Incarnation; As,

1. The purity and sanctity of his assumption of our flesh: For as the Serpent of brass was no Serpent indeed, and therefore had no poyson in it: so our Saviour Christ, though he appeared like a finfull man, and was numbred among the wicked, yet in very deed, he did no sin, neither was there any guile found in his mouth; for though he assumed the true flesh, and the whole nature of man, yet he assumed not the sin of man, and the vitiolity of his nature; but, as Saint *Ambrose* saith, *In veritate quidem corporis, sed sine veritate peccati suscepit Dominus speciem peccatoris*, in the verity of a body, but without the verity of sin, the Lord took upon him the shape of a sinner; and therefore *S. Paul* saith, that *God sent his Son*, not in finfull flesh, but in the similitude of finfull flesh: Where you must observe, saith *Cassianus*, that *Similitudo non ad carnis veritatem, sed ad peccati imaginem referenda est*, the word *Similitudo* is to be referred, not to the flesh, which was true, but to the word *Sinfull*, which the flesh seemed to be, but was not

2. This Serpent is a true Type of the manner of his Incarnation and Conception in the womb of his mother; for this Serpent was not made of Iron, or Wood, or Stone, which may be wrought into a form with a Hammer or Chezil, and is made successively by parts, one after another; as any Image made in Wood or Stone must be done; but this Image was made of Brass, which, before it can be cast into any form, must be molten in the fire, that purgeth it from all dross; and the mould of any shape or figure being fitly prepared, you need no more, but pour the melted Brass into the mould, and in a moment you have a perfect Image with all parts.

So the body of our blessed Saviour was begotten, as the Greek Father saith, *ἐσπευματικῶς, ἀλλὰ διφυεργικῶς*, not by the ordinary way of procreation (as the carnal effusion of the seminal

seminal humour) but by the power and operation of the Holy Ghost; who framed this blessed Body, *Non de substantia sua*, not of his own substance, for so he should have begotten it a Spirit, and a God; *Quia omnes generans generat sibi simile*, but, as S. Augustine saith, *Per potentiam, iussionem, & benedictionem Spiritus sancti*: by the power, command, and blessing of the Holy Ghost; who,

What the Holy Ghost did in framing the manhood of Christ.

1. As the fire purgeth all dross from the Brass, so did he prepare and sanctifie the blond and seed of the blessed Virgin, whereof the body of Christ was to be composed, that it might be made a fit subject for the eternal Word to be united to it: And,

1. Purifie it as the fire doth the brass.

2. As the Brass, melted in the fire, is no sooner poured into the Mould, but presently the perfect shape and figure, of Man, Beast, Serpent, or any thing that the Mould is made for, is produced; so though in ordinary generation, first the Liver, then the Heart, and then the Brain, are fashioned, and so the other parts, one after another, and all not fully compleated till at least the fourtieth day; yet the Holy-Ghost compleated the Body of Christ at the very instant of his conception perfectly, *quoad perfectionem partium, non graduum*, in respect of all parts, and indued the same with a reasonable Soul at the same instant of his conception: which is not in other generations until the fourtieth day.

2. Perfect it in an instant, as the molten brass did the Serpent.

And so Christ from his first Conception was perfect God, and perfect Man, of a reasonable soul and humane flesh subsisting, which is the true Catholick Faith, and the Orthodoxal Doctrine of the antient Fathers, and of the Primitive Church, as it appeareth out of Saint Hierom in cap. 2. Jer. & Athanas. in lib. de Incarnat. verb. & St. Aug. in cap. 18. de fide. ad Petr. & Damasc. lib. 3. cap. 2. de Orthod. fide. & St. Bern. in Hom. 2. sup. Missus est, and many more.

3. The lifting up of the Serpent and fastening it to a long pole on high, that the whole host of Israel might look up to it, and looking on it might be healed from the poyson of the fiery Serpents; was a Type, that foreshewed the fastening of Christ upon the Cross to suffer death for our redemption, that

3. Resemblance.

The Saving Serpent.

all men, whosoever would, might look on him with the eyes of Faith, and so be cured from the sting of the old Serpent the Devil; and as none was healed from the stinging of the fiery Serpents, but they only that looked up on the Brasen Serpent; so it is impossible for any man, to be healed from the poyson of sin, but by a lively quick-sighted Faith in Jesus Christ and him crucified, because Christ tells us plainly, that *none cometh to the father but by him.*

Joh. 14. 6.

4. Re/en-
blance.

4. As all that were bitten by the fiery Serpents were cured by looking upon the Brasen Serpent; whether they were *before* it, or *behind* it, on the *right* hand or the *left*, if they turned their eyes to the Brasen Serpent they were healed; so all that went before Christ, as *Adam, Enoch, Noah, Abraham, Moses, David*, and the rest of the *holy men* of the Old Testament; and all that lived from the beginning of the world, before he was lifted up; and all we that now live, long after his lifting up; and all the men that were since, or that now are, in the *East*, or in the *West*, in the *North*, or in the *South*, if with the eyes of Faith they look to Christ, and *believe* in this lifted up Son of Man, that is their *Crucified* saviour, they shall be saved from all their sins; for so Christ himself here testifieth to *Nicodemus* that he was to be lifted up, that is, to be Crucified, and like this Serpent fastened to his Cross, *that whosoever believeth in him should not perish but have eternal life.*

Joh. 3. 15.

And therefore away with them, that do *abridge* and abbreviate the great mercie and favour of God towards his people; as if he were a *respector* of persons, and sent his Son to die for *some chosen men*, that he pleaseth to *elect* out of all the rest of the relapsed posterity of *Adam*; No, no, beloved, God is no such *niggard* of his Graces: but, as he openeth his hands, and *fillets* all things living with *plenteousness*, and here caused the Brasen Serpent to be *lifted up on high*, in the open Wilderness and not in a secret corner, where all, and not a few, might look up unto it; so he gave his Son, to be born in the *Stable* of a publick *Inne*, where *all travellers* may boldly and justly challenge a room to lodg in, and he was *lifted up* and Crucified not in the *walled City*, where the enemies, (as we were all enemies

Pl. 145. 16.

enemies unto God) may not enter; but *without the gates*, as the Apostle noteth it, and upon Mount *Calvarie*, where every man might come and see him; and so he calleth all men to come unto him and never *denied* or refused any man, that came as he ought, to come unto him.

And therefore if any man receives not the grace of Christ, *culpa non est vocantis sed renuentis*, the fault is in our selves, and not in God, that desires not the death of a sinner, nor taketh any pleasure in the *miseries* of his creatures, but tells us plainly *Perditio tua ex te*, because we will not look up to him.

5. As this Brazen Serpent was first *moulded and made*, and then *hung up* and fastened on a pole, and exposed to *all winds* and weathers, not for its *own good*, nor any *evil* that it had done, but for the good and benefit that redounded to others, and for the *evil* that others had committed, and could no other way be helped, but by looking up to this *harmless* and *innocent* Serpent; so the Son of man was contented to be made Man, and then to be *lifted up* and Crucified, or fastened to his Cross, not for any benefit unto himself, who was in the form of God, equal to his Father from all eternity, nor for any *evil* that he had done, who by the confession of his enemies, was a *just* man and did *all things well*; but *exinanivit se ipsum*, he emptied himself of all his Glory, and was made Man for us, and for our benefit, as the Prophet *Esay* sheweth. *Unto us a Son is born and unto us a Son is given*; and he underwent that *shameful death* and suffered those bitter paines, not for himself, saith *Daniel*, but for *our sins*, saith *S. Peter*. that we by his stripes might be healed; and our sinful souls cleansed by his blood, which could not otherwise be redeemed, with a thousand Rams and ten thousand rivers of Oyl.

5. Resemblance.

Esai. 9. 5.

Dan. 9. 76.

1 Pet. 2. 24.

And yet I must tell you, how unlikely in the judgment of the world, both the *one* and the *other* was this way to be effected. For,

It is affirmed by some *Naturalists*, that if one be poisoned with the Sting and Venom of a Serpent, the very looking upon *shining Brass* is present death unto him that is stung; and

John 12. 32.

and how then should it be likely to be believed, that the looking upon the brazen Serpent should or could be the only means to save these peoples lives, from the venom of the fiery Serpents? Even so, when Christ told the *Jews*, that, *If he were lifted up from the earth, he would draw all men unto him*, that is, if he were put to death, his death should give life, or at least be sufficient to give life, to all men: the people answered, *we have heard out of the Law, that Christ abideth for ever*; and how sayest thou, *That the Son of man must be lifted up*, and so by his death restore life unto the world: This is a riddle to us, not possible to be believed, that thy death should preserve our life.

Esay 55. 8.

But you must know, That *Gods wayes are not as our wayes*, nor his thoughts as our thoughts; for we say with the Philosopher, that, *Ex nihilo nihil fit*: but God made heaven and earth, and all the things that are therein, *out of nothing*, and he drew the light out of darkness, and the beauty and well-composed frame of this universal World, out of a rude unshapen Chaos.

And therefore, when God hath appointed and commanded any thing to be done, and promised it should produce such and such effect, it is not for us to doubt or to examine, whether such a cause can bring forth such effect, or to consider whether it be likely or unlikely to do the same; but we ought to do what God commandeth us, whatsoever it be, and to believe whatsoever he saith, and be sure of whatsoever he promiseth, how unlikely soever it be to be effected: for so, when God said unto *Abraham*, that *Sarah should have a Son*, that is, *Isaac*, and that she should be the mother of nations, and Kings of people should be of her, which should spring from *Isaac*; and afterward bad *Abraham* to sacrifice his Son *Isaac*, which made the former promise very unlikely, and in mans judgment altogether impossible, that he should be sacrificed and killed, and yet be the father of so many Nations: yet seeing God commanded him to do it, *Abraham* neither doubted of Gods promise, nor disobeyed his command, but presently carried him to Mount *Moriah* to be sacrificed: So when God

com-

commanded Moses to lift up his Rod over the Sea, and promised the Sea should be divided, so that the children of Israel might go on dry ground through the midst of the Sea; and so likewise, when he commanded him to *smite the Rock of flint*, and promised that the waters should flow thereout, which had no possibility with all the power of nature to be done; yet Moses never doubted of Gods Promise, but presently did what God commanded both in the one and the other.

Exod. 14. 16.

Even so when God commands us to do any thing, and promiseth we shall have such and such blessings by doing it; as to have our sins remitted, by being baptized in a little water, and by the worthy receiving of a little Sacramental Bread and Wine, to enjoy all the benefits of the body and blood of Christ, and by a stedfast faith in the death of Christ, to be assured of eternal life; how unlikely soever they may seem to be, we ought, with Abraham, and Moses, and the rest of Gods faithful Servants, most readily do what God biddeth us, and undoubtedly believe what he promiseth.

And though it may seem a strange wonder that cannot sink into worldly mens heads, that Christ his death should procure to us eternal life, and therefore the preaching of this doctrine is to the *Jews*, that looked for such a Christ that should abide alive for ever, a *stumbling-block*; and to the *Grecians*, that gloried only in their eloquence, and ascribed all things with *Aristotle*, to their natural causes, *meer foolishness*, as the Apostle testifieth.

1 Cor. 1. 23.

Yet if you truly weigh this doctrine of our deliverance from eternal death, and obtaining of everlasting life by the death of Christ, we shall find it very consonant to just reason, and no wayes to be doubted of; and that in a twofold respect.

How just it is, that the death of Christ should free all men that believe in him, from eternal death.

Reason 1.

1. Because that although we for our sins deserved most justly to die the death, that is, to suffer the eternal wrath of God, whom we have and do so highly offend; yet seeing it pleased Christ, out of his great pity to our miserable condition, and his infinite love to mankind, to become our Surety, and to die, and so satisfie the wrath of God for us; Is it not agreeable

agreeable to reason, that, Christ paying our debt, and suffering for our sins, as the Prophet testifieth he hath done, we should be discharged and have our lives spared? For so, when the Officers came to apprehend Christ, and to arrest him, and he asked them, *Whom seek ye?* And they answered, *Jesuu of Nazareth:* And he said, *I am he;* and if you seek me, then let these that are my Disciples, and do believe in me, go their way: It is apparent by these words, that Christ held it agreeable to all reason, that if he paid the debt, the debtor should be free; and if he suffered death for us, we should be delivered from that death which we deserved.

Reason 2.

2. Because that although the death of Christ was but the death of one man and we that sinned and deserved death are many thousand millions of men, even all the posterity of *Adam*, yet the death of this one man, *Propter unionem hypostaticam*, by reason of the hypostatical union of the Godhead with the manhood in the person of that one man, whereby he is not only man, but also God himself, his death being the death of God, must needs be of sufficient worth and value to satisfy God, and be more satisfactory to his justice, then the death of all Men on Earth, and all the Angels in Heaven; in as much as the death of the Creator is of more infinite value then the death of all creatures.

And therefore well might Christ say, and happy are we that he said it, That *the Son of man must be lifted up, that whosoever believeth in him should not perish, but have everlasting life:* And I, if I be lifted up, or being lifted up, will draw all men unto me, that is, all which will believe in me.

And so you have seen, what was typified in the Wilderness unto the *Jews* by the brazen Serpent, was presented and performed to us by *Jesuu Christ:* to whom, for his infinite love and favour towards us, and his bitter Passion and death, when he was lifted up and crucified for us, to deliver us from eternal death, be all honour, and glory, and thanks, and praise for ever and ever, *Amen.*

A
SERMON

PREACHED AT THE
PUBLICK FAST

The eighth of *March*, in S^t MARIES

OXFORD,

Before

The Great Assembly of the Members

Of the

HONOURABLE HOUSE OF

COMMONS

There Assembled.

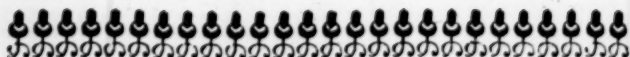
By CRYFFITH WILLIAMS *L. Bishop of OSSORY*:

And Published by their Special Command.

JOHN 14.6.

I am the way, the truth, and the life.

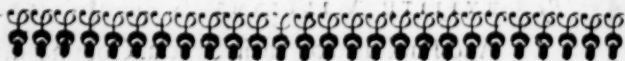
London, Printed by *J. Hayes*, 1664.



Die Sabbati nono Martii, 1643.

O*Rdered that Mr. Bodvell
and Mr. Watkins give the
Bishop of Offory thanks, and de-
fire him to Print his Sermon.*

Noah Bridges.





THE ONLY VVAY TO PRESERVE LIFE.

Amos 5. 6.

Seeke the Lord, and you shall live.



*L*ight is the first born of all the distinguished Creatures; the first word, that the Eternal Word, after so many ages of silence uttered forth, was, *Let there be light*; light that giveth life to all Colours, that is the mother of all beauties, which hath no positive contrary in nature, which maketh all things

The excellen-
cy of the light.

Gen. 1. 3.

manifest, to the detestation of all evil, and the crowning of every good, and which is a creature so beloved of the Creator, that he calleth himself by this name, saying, *Quds qws hr*; and he makes it the most worthy associate of Truth, when he saith, *Send forth thy light and thy truth*: therefore *Light* is a Jewel, not to be valued by the judgment of man.

1 John 1. 5.

Psal. 43. 3.

And yet the *fight*, by which we partake of all the benefits of the *light*, and without which the light will avail us *nothing*, nor yield us any comfort, as good old *Toby* sheweth, saying, *Quale gaudium est mihi qui in tenebris sedeo?* is but one sense, and but

Life, how precious.

Job 2. 4.

Gen. 2. 17.

Hab. 2. 4.

The bloud-thirsty, how detestable.

Am. Marcellin
l. 14. c. 10.

Matth. 3. 7.

2 Thes. 2. 3:

Death, how terrible.

Aristot. Ethic.
l. 3. c. 6.

scarce the fifth part of the happiness of the sensitive Creature; a small thing, in respect of that most invaluable good, which is termed *Life*, and which is of more worth to every living creature, then is all the world; for the Father of Lies spake Truth herein, though to a lying end, *That Skin for Skin, and all that ever a man hath, he will give for his life.*

Therefore, as the greatest throning that God laid upon Adam, to deter him from Rebellion, and to detain him within the Compass of his Obedience, was, *In the day that thou eatest thereof thou shalt die the death*; so the greatest Blessing that he promiseth to any man for all his Service, is *Life*, or to live, as *The just shall live by faith.* Which sheweth how detestable, beyond my ability of expression, are those bloud-thirsty men, that so maliciously and wickedly do hunt after the life of man, and do shed the bloud of so many Innocents; no waies like that good God, which made not Death, nor desireth the Death of any sinner, much lesse the destruction of the Righteous; nor yet like Alexander, that knew not God, yet knew this, that when his Mother Olympias, that was a bloody Woman, lay hard upon him, to kill a certain innocent person, and to that end said oft unto him, that she carried him Nine Months in her womb, therefore he had no reason to deny her; answered her most wisely, *Good Mother, ask for that, some other reward and recompence, because the life of man is so dear, that no benefit can countervail it, and the unjust taking of it away is so heinous, that it is impossible for any mortal man to make satisfaction for so great an offence.*

What shall we say then to those *ῥηναιατα ἡδύων*, that when their own most gracious King doth so often sollicite for peace, do still make them ready for battel, and have taken away the lives of so many thousands of men? truly, if they are not *δοιμὲς ἀπολλέας*, yet certainly they are the sons of Apollyon, the children of the Destroyer, that without speedy repentance can receive no better reward then damnation.

But as life is the sweetest and the most excellent of all things that are in this world, so death (saith the Philosopher) *est omnino terribilissimum retributissimum*; because this bringeth our years

The only way to preserve Life.

3

to an end, finisheth our daies, and puts a period to all our joyes; and though there is but one way of life for all men, and that one alike to all, to come naked out of their Mothers womb; yet, as the Poet saith, Job 1. 21.

Mille modis lethi miseros mors una fatigat.

Statius The-
baid, l. 9.

There are a thousand waies to bring any one of us unto his death.

And here the Prophet threatneth death unto the people of Israel many waies.

The Israelites,
how threatned

Quocunque aspiciunt, nihil est nisi pontus & asher.

Ovid de Triist.

For, the City that went out by a thousand, shall leave a hundred, and that which went out by an hundred shall leave ten to the house of Israel, that is, as Remigius and Hugo say, the Israelites shall be so plagued by the Assyrians, as well in the three years siege of Samaria, as also before and after the same, by the Sword, Famine, and the Pestilence, which, *Sicut unda sequitur undam*, do ever follow like Jabs Messengers, one in the heel of another, the sword alwaies bringing famine, and the famine producing pestilence, so that almost all shall be consumed, and scarce ten of an hundred shall be left. And as the Spirit of God saith unto Esayas, Go, tell this people, hear ye indeed, but understand not. Then said the Prophet, Lord, how long? and he answered, until the Cities be wasted without Inhabitant, and the houses without man, and the Land be utterly desolate; So now this distressed, though formerly most happy Kingdom, is threatned to be scourged in like manner; with the worst of wars, famines, and pestilences.

Verf 3.

2 Reg. 18. 10.

Esay 6. 10.

England, how
threatned, and
how miserable
we are.

Præsentemque viris intendunt omnia mortem.

And as the Poet saith, all that we do see, say, we are appointed to be destroyed, and destined unto death; when as S. Bernard saith, *Quos fugere scimus, ad quos nescimus*; we know whom we would shun, but we scarce know where or to whom we may flee to be safe and secured of our Lives; for as Jeremie saith, Servants have ruled over us, and there is none that doth deliver us out of their hand; We get our bread with the peril of our lives, because of the Sword of the Wilderness: And therefore as our Prophet saith, Wailing is in all streets, they say in all high-

Lam. 2. 8, 9.

waies

Amos 5. 16.

waies, alas, alas, and they call the husbandman to mourning, and such as are skilful of lamentation to wailing.

Esay 34 5, 6.

2 Reg. 8. 1.

Amos 4. 10.

How God dealeth with his people.

Yet seeing the sword is the sword of the Lord, and it is the Lord that calleth for *Famine*, and the *Pestilence* is the scourge of God, which he sendeth amongst us, as our Prophet saith; and that God never draweth his sword, and throweth away the *Scabberd*, as if he never meant to put it up again; never sends a *famine*, but in that famine he can feed the young Ravens that call upon him, and satisfy the hungry with good things; and never powreth out any plague, but that in the greatest infection he can preserve his servants, that although a thousand should fall besides them, and ten thousand at their right hand, yet it shall not come nigh them; and never sendeth any temptation, but if the fault be not our

Psal. 91 7.

1 Cor. 10 13.

2 Cor. 1. 3.

own, he doth with the temptation make a way to escape, that we may be able to bear it; because he, being *ὁ πατὴρ ἡμῶν ὁ ἀντιστοιχῶν*, the Father of mercies, and the God of all comfort, to them that fear him, as well as the God of Justice to render vengeance to them that offend him, hath the suppling Oyl of Mercy, as well as the sharp Wine of Justice to powre into the wounds of every penitent sinner; therefore our Prophet here joyneth to the *Lamentation* for Israel, an *Exhortation* to repentance; and though he threatneth *Death* for our sins, yet he setteth down an *Antidote*, whereby we might, if we would, preserve our life; and though I confess the Physicians are very useful, and to be honoured, as the Scripture speaketh, to be sought after, especially in the times of sickness and Mortality; yet I am sure that neither Hippocrates nor Galen, nor all the School of Salerne, the whole Colledge of Physicians shall ever be able to prescribe a *Potion*, so precious and so powerful to preserve your Life, as I shall declare unto you; for God, which is truth it self, hath said it; *Seek the Lord, and you shall live*; wherein I desire you to observe,

Physitians, how useful.

Two parts of the Text,

1. The Precept, twofold.

1. A Precept; the best work that you can do, *Seek the Lord.*
2. A Promise; the best reward that you can desire, *And you shall live.*

1. In the Precept you may see there are two words, and so two parts.

1. *Seek*

The only way to preserve Life.

5

- { 1. *Seek*, which is the *Act*, that all men do.
 2. The *Lord*, which is the *Object* of our seeking, where-
 in most men fail.

1. The word *seek* doth presuppose that we have *lost*, or be without the Lord; and so we have indeed, we lost *Paradise*, we lost *God*, we lost our *selves*, and our own *Souls*, and are become like *lost sheep* without a Shepherd; and therefore we have great reason to *seek*, and to seek *diligently*, till we find τὸ ἀπολλῆς, Luke 19. 10. what we lost. And

1. The Act.

The *loss* of God is nothing else but the withdrawing of his *Love*, and the withholding of the influences of his *favour* from us, like the parting of the Sun from our *Horizon*, whereby *darkness* followeth; and so all *miseries* and *mischiefs*, *fire* and *brimstone*, *storms* and *tempest*, wars, famines, plagues, and all *evils*, must be the lot of them that *lost* the love of God, but then you must consider,

The loss of God what it is

Two things considerable.

- { 1. The *cause* for which the Lord departeth from us.
 2. The *means* whereby we suffer him to be detained from us.

1. The cause why the Lord departeth from us, is sin.

1. The *cause* that driveth away God from us, is *sin*; for by this *Adam* lost him, and as the Prophet sheweth, this makes the *separation* betwixt God and all the children of *Adam*: for *your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear*, such *Esayas*: Cap. 59. 2. And you may see this truth further cleared and proved in *: And it is no *marvel* that sin should make such a *separation* betwixt God and us, if we consider the nature of God, and of sin, for,

* Lam. 3. 39.
 Plal 5. 5.
 Ezek. 18. 4.
 Rom. 6. 23.
 Jam. 1. 15.
 Lev. 11. 44.

God testifieth of himself that he is *holy*; and there is as much difference betwixt holiness and sin, as is betwixt the *clearest* light and the *blackness* of darkness; for *holiness* is of such a resplendent *Excellency*, that the very *Enemies* of it, the profanest *Atheists*, that neither *fear* God, nor *regard* men, yet will they, nill they, they cannot chuse but *approve* it in others, though they *reject* it from themselves; because as *Seneca* saith, *Virius in omnium animos lumen summo immittit, ut qui non sequuntur eam, videant tamen*; virtue and goodness do so shine among all men, that they which *use* it not, which love it not,

Why sin separates us from God.
 The nature of holiness how excellent.

yet

yet cannot chuse but see it, yea and *confess* it too, to be most *admirable* and excellent in it self; for what *adulterer* is so impure, but that his *conscience* will tell him, especially at some time or other, that *chastity* is better then his *sensuality*? What *drunkard* is so besotted, but that his *heart* will tell him, especially when he is sober, that *sobriety* is better then *surfetting* and *drunkenness*? or what *swearer* is so far past all grace, that his own soul will not tell him, and sometimes compel his *tongue* to confess it, that to say indeed, is far better then by his *hideous* oaths to lose that God which made him, and heaped his *blessings* upon him?

The nature of
sin, how exc-
crable.

On the other side, *sin* and filthiness are such ugly *monsters*, that the very *followers* and practisers thereof cannot chuse but *condemn* them and hate them in others, though they do *love* and follow the same in themselves: yea as St. *Aug.* saith, they that are *filthy* themselves, will call their own lewdness *filthiness*, and though they *love* it, yet they will not dare to *profess* it. And all this St. *Chrysostom* expresseth most elegantly, saying, τοιοῦτος ὁ ἄνθρωπος καὶ παρὰ τοῖς πονηροῦσιν αὐτῷ διαφέρει; τοιοῦτος καὶ ὁ ἴδιος τοῖς καλοῦσιν αὐτῷ καταγινώσκειται. which in effect is, that *holiness* is such a thing, that the very *Enemies* thereof cannot chuse but *admire* it, and *wickedness* is such a thing, that the very *Lovers* thereof cannot chuse but *condemn* it; therefore it is no wonder that God, which is *holiness* it self in *abstracto*, should hate all those that work *wickedness*.

All sins not
alike.

Yet you must observe that as *every* offence divorceth not man and wife; so *all* sins do not *alike* separate the love of God from us: for there be some sins that do but *anger* him, so that he only *chides* us, or most *gently* corrects us, not in his *indignation*, nor as the Prophet saith, in his *heavy displeasure*, but in *love* for the *amendment* of the sinner; and there be other sins, that do so *highly* provoke him, that he doth *utterly* forsake us, to execute his *wrath* and vengeance upon the sinner, for the honour of himself, and the destruction of the other, as the Lord saith, *I will get me honour upon Pharaoh*, that is, in his *destruction*. And therefore though we ought to take heed of *all* sins, yet more *especially* of these; because they are more *odious* unto God, and more *pernicious* unto our selves.

And

And here I find three sins set down of this kind, whereby these Israelites lost the Lord; and they are

- | | | |
|---|---|---|
| <p>1. <i>Idolatriy</i> against God, v. 5. & 26.
 2. <i>Injustice</i> towards men. v. 7. & 11.
 3. <i>Contempt</i> of the <i>Priest</i>, whereby they became hateful both to God and man, v. 10.</p> | } | <p>Which were
 3 deadly sins;
 as I shal shew
 you in their
 order.</p> |
|---|---|---|

1. *Idolatriy* is a sin most *hainous* and most odious unto God; I know few or none so pestiferous; for though *Atheism* is a fearful sin, to be without a God in the World, without him, without whom we cannot live, we cannot move, we cannot have our being; Yet *Atheism* seemeth not so ugly a Monster, and so detestable unto God, as *Idolatriy* is; and though the *prophanation* of Gods *Holy Name* is a transcendent sin; yet this seems but to ascend so high into Gods displeasure as *Idolatriy* doth; For in the first precept which is against *Atheism*, he doth not say without any threatning, *thou shalt have none other Gods but me*; and in the third precept which forbiddeth all *vain swearing*, he doth but say, *I will not hold him guiltlesse that taketh my name in vain*; but in the second precept, where he prohibiteth *Idolatriy*, he seems to search for words, and to coyn phrases to exprels his hatred to this sin, against which he expandeth his fury to a mighty reach, saying, *I am a jealous God, that do visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me*, as if *Idolaters* only were the chiefest haters and the greatest enemies of Almighty God; and therefore most justly hated by God; and no marvel; for as *Plutarch* saith, he had rather men should think there was never such a man in the world as *Plutarch*, than to say he was so savage and so cruel, as to kill and eat his dearest friends and children; *ita satius est nullos Deos credere, quam Deos noxios*: So it is better to think there are no Gods, than to believe them to be such as thy self art, as the Prophet speaketh; or like *Jupiter*, *Saturn*, and the rest of the *Gentile Gods*, that were murderers, adulterers, and such like wicked Gods: Gods not worthy to be men. So it is better to do no service unto God, than to do that which is so exceedingly *consummation* unto the

Exod. 14. 17.

The three fearful sins of the Israelites.
 1. Their Idolatry.

Idolatriy how hateful to God.

Psal. 106. 36.

How prone
the Israelites
were to fall
into Idolatry.

Deity ; because that service which is to injurious unto God, and so derogatory to his honour, is most acceptable unto the Devil ; as the *Israelites*, mistaking the true service, and thinking they sacrificed unto God, did indeed offer their sons and daughters unto devils, as the *Psalmist* speaketh, such is the nature of Idolatry ; So that indeed we can never please the devil better, nor shew our selves faithfuller servants unto him, than when we do thus displease our God, and shew our selves so perfidious unto His Majesty.

And yet it is wonderful to consider how apt and prone the Children of *Israel* were to fall and to wallow in this monstrous sin of Idolatry : for no sooner were they come out of *Egypt*, but they must worship God in the shape of a golden Calf, so they turned the glory of the incorruptible God, into the similitude of a Calf that eateth hay ; and no sooner was any good man dead that had planted the true Religion amongst them, but presently they supplanted the same by their Idolatry ; and this our Prophet sheweth at large in this Chapter, as

Ver. 26.

1 In the passage to Canaan when they worshipped Moloc.

Remphan who he was.

I. To observe the order of their committing it, and not of the Prophets setting of it down, when he saith, you have born the tabernacle of your Moloc ; that is, in the wilderness, when Moses was talking with God on mount Sinai, as *S. Hierome* and *Rupertus* think ; or rather, as *Kibera* thinketh, when they committed fornication with the daughters of Moab, that were the next adjoining neighbours unto the *Ammonites*, whose god this Moloc was ; and you have born Chiun, your images, the star of your god, which ye made to your selves ; or as *St. Stephen* reads it out of the *Septuagint*, the star of your God Remphan, or Rephan, as others read it, which *Giraldus* takes to be *Hercules* ; *Kibera* thinks him to be *Jupiter* ; but *St. Hierom*, *Remigius* and *Bede* take it for the star of *Venus*, which going before the Sun in the morning was called *Lucifer*, and following the Sun at night was called *Hesperus*, and was worshipped by the *Syrians*, as the Queen of Heaven ; and as *Servius*, upon that verse of *Virgil*.

Gen. 31. 34.

Errantesque Deos egitataque numina Troja, observeth how the *Gentiles* carried their tutelary gods with them, as *Rachel* did

The only way to preserve life.

9

did her fathers Idols, *whithersoever* they went : so the *Israelites* in imitation of them, carried these *Images* in the Tabernacle after a most *solemn* and a pompous manner.

2. The Prophet sheweth their *Idolatry*, when he forbids them to seek *Bethel*, and to enter into *Gilgal*, or to pass into *Beerseba*; because these places *Bethel* and *Gilgal* towards the North, and *Beerseba* Southward, were the *uttermost* parts and borders of the Holy Land, where *Jeroboam* did set up his golden Calves.

2 In their settled Land.

2 Reg 23 8:
1 Reg 12.29.

And the Children of *Israel* were such calves, that all the *holy* Prophets and the *godly* Kings, could never withdraw them from the *Idolatrous* service of these calves; and the reasons thereof you may gather out of the Text.

The reasons why the children of Israel were alwaies ready to worship their calves.

1. Because they were such gods as gave them *ease* and *liberty*.
2. Because they were *calves*.
3. Because they were *golden* calves.
4. Because they had *woodden* Priests; no *better* than their gods : For

1. *Jeroboam* said, it is too much for you to go to *Hierusalem*; that is, too much *cost*, and too much *pains*; for he knew the people would like *very well* of that Religion which would give them most *ease*, and prove least *chargeable* unto them; as men had rather sit to hear, than *kneel* to pray, and to give a small stipend to their poor *Lecturer*, than pay the *tenth* of all their increase unto their learned Pastor; but this *liberty* overthrew all their *piety*.

1 Reason.

2. He made two *calves*, though there can be but one God, nor only to imitate their *former* practice in the *Wildernes*, and their usual worship in *Egypt*, because he knew men would be easily seduced to their *old wont*, but especially to enlarge their *liberty*, to let them serve God as they *list*, which is very pleasing to *flesh* and *bloud*; because the *calves* were *such* gods, as did not *much* care what service was done unto them; yet

2 Reason.

3. He set up *golden* calves, to make a *glorious* shew, because the *veriest hypocrites* in the world would fain seem to do all for the *honour* of God, and the *preservation* of the true Religion, *pul-*

3 Reason.

Joven. §. 16.

chra lavernâ, da mihi fallere, da justum sanctumque videri, when as indeed it is but *like* their god, a *calfe*, though of *gold*, yet dead without *life*, without *sense*; and such is the Religion of all *Hypocrites*, a *liveless* and a *senceless* Religion; let them pretend what they please. And

4 Reason,

4. That they might *sleep* in their sins, and *never* wake, they must have *Priests of the lowest of the people, which were not of the sons of Levi*, that is, of the *regular* ministers and conformable Clergy, but those that were *fittest* for such *Libertines*, as being neither *able* for their Learning to know God, to teach his *truth* and confute *Errours*, nor *daring* for their baseness to contradict the *people* in any of all their *wicked waies*; for *Jeroboam* knew that *Learned men*, and men of *worth*, would never adore such *Calves*, though they were made of *Gold*; nor yet humour their *people* in their *ease*, *idleness*, and *Idolatri*; therefore when men would change their *Religion*, they must change their *Priests*, even as Christ did when he translated the *Jewish service* into the *Christian Religion*, he changed the *Order of the Priesthood*, saith the *Apostle*; so when we would overthrow the *true Religion*, and make way for *Libertines*, we must cast out the *true Priests*, and with *Jeroboam* take for them the *basest* of the *people*, *children of base men*, *viler than the earth*, as *Job* speaketh, which can neither confute *heresie*, nor hinder *Idolatri* among their *flocks*.

Hcb 7. 12.

Chs. 30. 8.

1 Reg. 12. 30.

Ver. 17.

1 Reg. 14. 16.
& c. 15. 30.

But what saith the *Text*? this became a *sin*, an *indeleable sin* to all *Israel*, that caused them to be led into *perpetual captivity*, and to lose their *everliving God*, because they served these *golden calves*, and were led by these *woodden Priests*; for so the Prophet setteth down, *therefore will I cause you to go into captivity beyond Damascus*, saith the Lord, *whose name is the God of Hosts*, and it was such an *everlasting stain* to *Jeroboam*, that it is his *indeleable Epithite*, *carbōne notabilis atro*, *Jeroboam the son of Nebat that made Israel to sin*.

And it were well if *this sin* reached no farther than the *children of Israel*; for indeed such is the *nature* of all men, apt and prone to *devise services* unto God as they list; every one will be *independent*, and serve God as he pleaseth; and all such *devised service*

The only way to preserve Life.

II

ervice is nothing else but *Idolatry*, saith the Apostle : and there- Col. 1. 23.
 ore St. *John* writing unto Christians, concludes his Epistle with 1 Joh. 5. 21.
little children, keep your selves from Idols, which is worth our ob-
 servation ; becaule they might (as many do) make an *Idol* of
 many things ; of their *Pulpit*, of their *Preachers*, of their *Altars*,
 and of the most consecrated bread in the Eucharist, when, as the
 Church of *Rome* doth it to this very day, they *transubstantiate*
 the same to become *Corpus Domini*, and do orally eat that with
 their teeth, which the Scripture teacheth us to eat *sacramentally*
 by faith ; which very doctrine of *transubstantiation*, and thereup-
 on the *adoration* of their host, and the *assortation* of it, as the *Israe-*
lites did their *Moloc*, I fear, if it be rightly discussed, will prove
 to be little les than *Idolatry* ; for as I will not reject that *truth*,
 which the *Devil* uttered, *Thou art Jesus the Son of the most high* Mat 5. 7.
God, nor refuse the four *Gospels*, and the three *Creeds*, of the
Apostles, the *Nicen* and *Athanasian*, because the *Pope* useth them,
 but will believe all the *truth* that the Church of *Rome* believeth,
 and therein joyn with them the *right hand of fellowship* ; so I will
 hate the *errors*, and detest the *Idolatry* of any Church that com-
 mitteth it.

And therefore, though as the Christians of the *Primitive* How the Pri-
 Church were most falsely *traduced*, and charged to be the cau- mitive Christi-
 ses of all the *calamities*, *earthshakes*, *wars*, *sedition*, and all the other ans were slan-
 evils that happened unto the *Heathens*, (which indeed *them-* dered.
selves were the sole *causes* of, because they would not
 become Christians) and therefore *persecuted* the Church of
 Christ, and in all their *Counsels* had none other *Conclusions* but
Christianos ad leones, let us throw away these Christians to
 the *Lions*, to the *fires*, and to the *Waters* ; so now the *Enemies*
 of the truth say, we are *Papists*, and *Idolatrous*, and the *causes*
 of all these calamities that are fallen upon this Land ; and there- How we are
 fore let them be *deprived*, *degraded*, and *destroyed* ; yet in ve- now slandered.
 ry deed we are so far from those points, which *Jewel*, *Cran-*
mer, *Latimer*, and the rest of those holy Martyrs, and godly Re-
 formers concluded to be *Papish* and *Idolatrous*, that as we have
 hitherto most *learnedly* refused them, so we are most *constant-*
ly resolved to oppugn them while we live, and rather to lose
 our

our *lives*, than to depart from the *true* protestant faith, and to embrace the *Idolatry* of any Church in the *World*: and you must *know*, that as the Philosopher saith, *Non quia affirmatur, aut negatur, res erit, vel non erit*, things are not so and so, because they are reported to be such; as *Gold* is not *Copper*, because an ignorant *Artist* affirmeth it, nor *Copper Gold*, because the like *Ignoramus* avoucheth it; so a wicked man is not good, nor *Rebels loyal*, because *flatterers* commend them; neither is a good man wicked, nor faithful Subjects *malignants*, nor true Protestants, *Popish*, because the slanderers traduce them; as Christ was neither a drunkard, nor a glutton, though the *Jews* accused him of both; and we are neither *Papists* nor *Popish* though as the Apostle saith in the like case, *we are slanderously reported* to be such, but things ought to be affirmed to be as they are indeed, and men ought to judge righteous judgements; and then you might see, and so be assured, we are so far from *Po-pery*, that as I said before, we lay on them little less crime, than *Idolatry*.

And seeing *εἰδωον* is derived *ab eido video*, we see it may be derived farther and brought nearer to our selves, then the Church of *Rome*; for so men may, as *St. Hierom* saith, erect an *Idoll* in their own brains, as the worldling makes his *Gold* to be his god; the *Heretiques* and *Separatists* make an *Idoll* of their false Religion: the precise *Hypocrite* makes an *Idoll* of his dissembled purity: and the very *Rebels* make an *Idoll* of their seducers and leaders, and their own most obstinate opinions: and all these, and the like, do offer up *Idolatrous* sacrifices upon the *Altar* of their own folly; and therefore well might *St. John* say, *Keep your selves from Idols*; because the children of the Church, when they leave their true Leaders, and take blind guides, may soon fall and be filled with *Idolatry*. And seeing we have so many such rebellious Idolaters amongst us, if there be any *Idolaters* in the world, is it any wonder that God should so abundantly poure out his indignation upon us? or that he should not visit for these things, and be avenged on such a nation as it is?

2. *Injustice* was the other sin, whereby the *Israelites* lost the Lord,

Mat. 11. 9.

Rom. 3. 8.

Hier. in Jer.
c. 32. & Aug.
1. de vera reli-
gione.
Col. 3. 5.

Jer. 5. 9.

Lord, when as the Prophet saith, *they turned judgment into worm-wood, and left off righteousness in the earth*: wherein you may observe two things in the iniquity of this people.

Ver. 7:
The second sin
of the Israe-
lites, Injustice.

1. Generally among all the Vulgar sort.
2. Particularly among the very Judges and Princes of the Land.

Jer. 5. 1.

1. The common people left off righteousness, and dealt most unjustly one with another, oppressing the poor, afflicting the just, and filling themselves with thefts, robberies, and all other kinds of unrighteousness, sins able to overthrow the whole earth, and to destroy all the Society of mankind; for justice establisheth the thrones of Kings, it exalteth a nation, it is the sister of peace, the mother of prosperity, the preserver of amity, and as Theognis saith.

1 Generally.

The praise of
Justice.
Pro. 25. 5.
Pro. 14. 34.
Theog. p. 431.

ἐν τῷ ἀδικεῖν οὐκ ἀλλήλων παρ' ἀπ' αὐτῶν: And on the other side injury and oppression; as Solomon saith, *is able to make a wise man mad, and injustice is the destroyer of peace, the producer of War, and the bringer of whole Cities, Kingdoms and Nations to confusion*; for as St. Aug. saith, *Quid sunt regna, remota justitia, nisi magna latrocinia?* What are Kingdoms, if you take away justice, but as our Cities are now in most parts of our Land, the dens of Thieves, that enrich themselves with the treasures of wickedness, and are clad with the spoils of the poor? and how is it possible that men should live one by another, *cum vivitur ex rapto*? when Pillaging and Plundering shall become our common trade, and the great mens strength shall become the Law of justice? and yet this is not all, for

Eccles. 7. 7.

Mica. 6. 13.

2. As the Prophet Esay saith, their Princes, that is, their chief Lords, were rebellious and companions of thieves; and their Judges their Sanhedrim, and great Council of State afflicted the just, as our Prophet saith, and took bribes, and turned aside the poor in the gate from their right; and what a lamentable thing is this, when the poor, the fatherless, and the widows that are oppressed shall come unto the gods to seek relief, and they shall find them like Devils? to add sorrows unto their afflictions, and to make the remedy far worse than the disease, when a man shall spend more in getting his right

2 Particularly.
Isa. 1. 23.

Ver. 122
Jer 5. 5.

right, then his right is worth, or when as the Prophet saith, *the judgement shall be turned into wormwood*; which is now with us, as it was with them, the very State of this Kingdom; for when His Majesty called a *Parliament*, the *highest Court of Justice* in our Land, I may say of it, as the Lord saith of *Israel*, when he looked for *grapes*, it brought forth *wild grapes*: when we expected *justice*, behold we found *oppression and wrong*, yea, *such oppressions*, *such injustice*, and *such cruelty* we found among these *Judges and Princes of Israel*, as cannot be paralleld among the worst of *Pagans*; so that now indeed they have turned *judgement* into *wormwood*; which by reason of its exceeding bitterness made the *French Proverb*, *Fort comme aloyne on absynte*, and made the *Greek comicks* to call it *amirno*, that is, *impossible*.

Dioscorides l. 3.
Apellus in Isa-
gogico.

Judgment turned to worm-wood two waies.

1 Way.

And judgement may be turned into wormwood two special waies.

1. When it is done, as it was upon *Naboth*, without any colour of right, without any cause, and in the highest degree of injustice, with the greatest measure of iniquity: as when *Aristides* was banished out of *Athens*, *justus, quia justus*, and the *Christians* were persecuted and murdered, only *quia Christiani*; and the *Bishops* are now hated of many men, only because they are *Bishops*, that is enough, though we can find none other cause in them worthy of death, or of bonds. And this is indeed *absynthio amarins*, bitterer than *Wormwood*, and is done by none but by the Sons of *Belial*; And shall I not visit for these things?

Jer. 5. 9.

2 Way.

2. When it is done as *Sulpitius Gallus* did with his wife, because she walked abroad without her *vaile*, or as the Elder *Cato* did often deal with offenders, and *P. Aemilius* did with *Rutilius*, inflict a punishment for a just fault, but in the highest degree of severity; for though sometimes severity may and ought to be used, *ut multitudinis furores compescantur, & atrociora flagitia puniantur*, that the fury of the wild unruly multitude may be restrained, and heinous offences, as *Treasons* and *Rebellions*, and the like intolerable sins, may by the punishment of some be prevented in others; for so we find that whole

TOWNS

Towns have been burnt to ashes, and famous Cities have been utterly destroyed for the Tumults and rebellions of un- dutiful and disloyal Citizens; yet in other cases, as *M. Cicero* saith in *Marcellinus*, when it was in my power either to con- demn, or to absolve, *ignoscendi non puniendi quarebam causas*, I did rather search out the means to save them, then look after the causes to punish them; or as *Alphonsus*, being advised by some of his followers, *ut ne nimium lenis erga suos esset*, that he should not be too gentle towards his people, lest they might bring him into contempt, answered more graciously, that he was rather to take heed, *ne nimia severitas conciliet invidiam*, lest too much severity should beget him hatred: so I believe it is the nature of the best men to be least severe, as holding it the better course to offend on the safer side, and rather merci- fully to remit somewhat of the punishment that is due, than rigorously to add any thing more than is just; because mercy rejoiceth against judgement, and it is hardly believed that the son of Severity can be a good child of the God of Clemency, because as the Poet saith, — *Sola deos aequat clementia nobis* :

Lib. 19 in fine.

Good men are naturally clem- ent.

And the Scripture reproveth the excess of cruelty towards the greatest Enemies of Gods Church; For the Lord threatneth to break the bars of *Damascus*, and to send a fire into the house of *Hazael*, and to devour the pallaces of *Benbadad*; and why will the Lord do all this? but because they were not satisfied with the subjection of the *Gileadites*, but when they had van- quished them, they shewed themselves so mercileß, that to satis- fie their wrath upon them, they thrashed them with thrashing instruments of Iron: And so the Lord threatneth the *Moabites*, that he would send a fire upon *Moab*, which should devour the Pallaces of *Kerioth*; and *Moab* should die with tumult, with shouting, and with the sound of the Trumpet; and he would cut off the Judge from the midst thereof and would slay all the Prin- ces thereof with him: And why would the Lord do all this unto the *Moabites*? but because they were not satisfied with the pyls of the *Edomites*, but like mercileß wretches, tri- umphing in the miseries of miserable men, they were so in- raged against them, that like brut beasts, which were void of

clud.

Excess of se- verity condem- ned by God. Amos 1.4,5.

Verf. 3.

Amos 2.2,3.

2 Reg 3. 27.

all *humanity*, they burnt the bones of the King of Edom into lime; for it is not acceptable unto the Lord, that any man should insult over his enemies in the day of their destruction, nor speak proudly in the time of their distress: and therefore we must examine *quo animo*, as well as *quo supplicio*, we do punish the greatest transgressours; because God oftentimes is offended with the manner of that punishment, whereof in respect of the matter he himself is the author.

And yet, as in judgements and punishments you must qualifie your own Affections, to do all without bitterness; so you must look to the quality of the offender; for the same censure is not to be imposed, nor the same punishment to be inflicted on him that sinneth through infirmity, and upon another that opposeth authority, and sinneth through obstinacy; upon him that is seduced to rebellion, and upon the seducers and leaders of the more simple Rebels: for though all sins deserve punishment, yet all sins are not alike, neither do all commit the same sins alike; but some sins are more contracted and more private, and others are more publick and more spreading; and therefore far more dangerous than the other, because such sinners, & peccant & docent peccare: and therefore God ordereth his judgements according to the offences; sins of infirmity he punisheth with pity, and mixeth his punishments with Clemency, but upon horrible sins he layeth terrible punishments, and as he saith in Micah, He will execute vengeance in his anger; so when the Jews were grown incorrigible, he saith, He will deliver them into the hand of those that seek their life, and they shall smite them with the edge of the sword, and shall not spare them, nor have pity, nor have mercy upon them: and such a sin is murder, and the shedding of innocent blood, whereof the Lord saith, Thine eye shall not pity him, but life shall go for life. And such a sin is the sin of Rebellion, which is as the sin of witchcraft, and spreadeth it self like a Gangrene, and infecteth many millions of men; and therefore the resisting of authority deserveth more severity and less clemency, than any sin, as you may see in the punishment of Corah, Dathan, and Abiram, who in the judgement of God himself deserved

All sins not alike, nor the same sins committed alike.

Micah. 5. 15.

Jer. 21. 7.

Deut. 19. 13,
21
Et vide Ezk.
8. 17, 18.

deserved no less than to be consumed with fire from Heaven, or Rebellion, how to be sent down quick to Hell; which in the judgment of Op- horrible a sin.
tasmus, is so fearful and unparallel'd a vengeance, shewing the transcendent odiousness of rebellion, that the like cannot be found since the creation of the world; because rebelling against lawful Authority is no less than fighting against the divine Majesty; and therefore the most holy Saints of the Primitive Church, that were most innocent in all their lives, would notwithstanding suffer the most cruel death, rather than they would resist this ordinance of God; or otherwise, if they had so impudently reviled their Heathen Judges, and so rebelliously resisted their persecuting Kings, as you see many have done of late against the most gracious Princes, the Church had never canonized them for godly Martyrs, but had registred them among the most wicked Malefactors.

3. Contempt of the Priest was the last, but not the least sin where by the Israelites lost the Lord, when they hated him that rebuked in the gate, and abhorred him that spake uprightly, that is, the Prophet or Preacher, saith Cornelius à Lapide; because the Jews had their Tribunals and Judgements in the gates of their Cities, as Moses sheweth: and therefore Jeremy, Amos, Deut. 11. 10. and the rest of Gods servants sate also in the Gates, as you may see *, to rebuke the wrong Judgements, as St. Hierome and Lyræ * Jer. 17 19. note; and to speak uprightly, that is, Perfectum & sanctum Elsdas 1. 2. c. 8. sermonem, a perfect and a just Judgement, as the Septuagint and Symmachus render it; and thus the people hated and abhorred; which is the height of all iniquity, to reject the Prophet, and to exclude his counsel from our judgements: for as the Gout is the shame of the Physitian, because he cannot cure it, so this is the plague of the soul, and a sin that is incurable; for though a man commits many and great sins, and leads a very dissolute life; yet if he will dutifully hearken unto counsel, and patiently bear with his rebukes, there is great hope of his amendment; but as the diseased that is deadly sick, and yet like Harpaste, that would not be perswaded that she was blind, though she could see no more than a millstone, will not believe that he is sick, and cannot indure the sight of his Physitian,

The third sin of the Israelites. Ver. 10.

Sinners that reject their Teachers and Pastors, are incurable.

runs on a pace to *death* without any hope of life; so the *Judges* that hate the *Prophets company*, and abhor the assistance of the *Priests* in their judgements, as the *Israelites* now did, and that *sinner* who doth hate his *Teacher*, and shuns the *society* of him that seeks to save his soul, have little *sign* of grace, and as little *hope* of eternal life; and therefore the Scripture describing the *deadly* estate of the most desperate sinners, such as with *Ahab* had sold themselves to work wickedness, saith, *they are like those that contend with their Priests*, of whom there is little hope and less good to be expected any waies; for is it possible that a blind man should find his way, when he beats away his Leader? Or that a child should thrive, when he bites and beats away his nurse that gives him suck? So it is impossible that they should do well which hate the *light*, or that they should ever learn any good, which abhor the *Teachers* of all godliness.

Hof 4. 4.

Gem. de celo.

1. 1 c. 22.

Job 9. 9.

The Preachers
like the Hyades.

1. Respect.

Deut. 32. 2.

2. Respect.

Geminianus tells us, that the Ministers of Gods word are like the *Hyades*. whereof *Job* speaketh;

1. Because the *Hyades* or *Pleiades*, as we translate them, are watry stars, so called from their effects; the word *Hyades* of us signifying nothing else but rain; So the Preachers pour out the *showers* of heavenly doctrine upon the barren ground of our souls, to make them fruitful, even as *Moses* saith, *My doctrine shall drop as the rain, and my speech shall distill as the dew.*

2. Because that as when the *Pleiades* do arise, the daies lengthen, the Sun is hotter, and the Earth produceth more plentiful fruits; so by the preaching of Gods word, the light of truth is increased, the heat of Christian love and charity is kindled, and the holy fruit of all good works is increased: Therefore if the Preachers be as the rain to make us fruitful, as the light to direct our waies, as our *Fathers* to instruct us, and as the *Angels* of God to bring us into heaven, as the Scripture testifieth that they are, then I beseech you tell me, what holy fruit, what heavenly light, or what Christian good can be in them, that despise their *Teachers*, and expell their *fathers* from their societies?

Yet

Yet this was the sin of the *Israelites*, and I fear, we cannot free our selves from it: for how have they been used since the beginning of this Parliament? Was not he most cried up, that cried most against the Church and Church-men? And men of no note became famous in the House by making invective speeches against the *Bishops*, and he was deemed most eloquent that was most bitter against them; and how have they been handled ever since? Voted out of all their means, and not anything left them to buy them bread: *graviora morte*; and being thus made as the filth of the world, and the off-scouring of all things unto this day, as the Apostle speaketh: they are either cast with *Joseph* into the dungeon, or driven to wander in deserts, and in mountains, and in dens and caves of the earth, being destitute, afflicted, tormented; And I may say of some of them with *Jeremy*, they that did feed delicately are desolate in the streets, they that were clad in scarlet embrace dunghills, they sigh and seek bread, and have given their pleasant things for meat to relieve their souls. And shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this? Yes, saith our Prophet: and for these things the *Israelites* lost the Lord: and we may fear he hath left us for the same faults.

ὡς δεκάδρα-
ματα τῶ κόσ-
μου, πάντων
ἀνθρώπων ἔσ-
θον.
1 Cor. 4. 13.
Heb. 11. 38.
and 37.

Jer. 5. 9.]

Lam. 4. 5.
& 1. 11.

2. The means or waies by which we depart from God and so lose the Lord, are very many; I will only name unto you these three, whereby *Joseph* lost our Saviour in *Jerusalem*;

2. The waies
whereby God
is lost from us.

And they are, } 1. Negligent security.
2. Ignorant blindness.
3. Obstinate opinion.

1. *Joseph* went with Christ into the Temple, but through negligence to look after him, he went homewards without him, so the neglect to seek God, is the only way to lose God; because as Saint Gregory saith, *Quem tentationis certamen superare non valuit, sepe securitas deterius stravivit.*

1. Way.

2. *Joseph* knew not that Christ was left behind him; and so many men know not that they are without the Lord, being like the Inhabitants of *Egypt* that reap the benefits of *Nilus*, but are ignorant of the fountain from whence it springs; because they are ignorant of their faith and of their own most desperate

2. Way.

desperate condition, while they have more care of the *Evidence* of their Lands, than they have of the *assurance* of their Salvation.

3. Way.

3. *Joseph* thought that *Christ* was gone before with their friends, and thereby he was *deceived*; so many men lose the Lord by their *false persuasions*; for *Arius* thought he found *Christ* when he denied his *Deity*; *Saint Paul* thought he did God good service when he persecuted the *Saints* of God; and so many men, as those *seditions Preachers* and *Brownists* about *London*, and many other parts of this Kingdom do think, perhaps, they teach the *truth* of God, when as God knoweth, they teach the people *nothing* else but the most *desperate* and *damnable doctrine* of devils, when they persuade them to *resist the ordinance* of God, which commandeth every soul to *submit it self unto the higher powers*, and that is the *King*, as *Saint Peter* testifieth; and so by these *false thoughts* they do *miserably* lose the *true God*, and shall *finally* lose themselves, unless they do *speedily* change their minds; and therefore as the *Emperour Antoninus* was wont to say in another case, so I say in this, *eijce opinionem, si vis saluus esse*, cast away such *false opinions* and believe the *truth*, relie not on your *selves*, nor on your *lying Leaders*, but as our Prophet saith, *Seek the Lord, and you shall live*. And so much for the *causes* and the *waies* by which we lose the Lord.

Rom. 13.

1 Pet. 2. 13.

What we
ought to do,
when we have
lost God,
Gen. 2.

Now when the Lord is *lost*, the only *remedy* that we have is to *seek* him; but alas beloved, is it in our *power* to find him, or have we any *ability* to seek him? Can the lost *sheep* find her *shepherd*, or could *Adam* ever seek after God, if God had not sought after him, and called him, *Adam, where art thou?* I must answer like *Achanas* riddle, a *man* and no *man*, with a *stone* and no *stone*, kill'd a *bird* and no *bird*, that sate upon a *tree* and no *tree*; that is, an *Ennuch*, with a *pumny* killed a *bat* upon a *fennel*; so I say, it is, and it is not: for if you speak of a *man unregenerate*, and as yet destitute of *Gods grace*, he can no more *seek* for grace than dead *Lazarus* could raise himself out of his grave: because the *Apostle* affirmeth all to be, *τοὺς ἀμαρτανῶτας καὶ τὰς ἀνομίας*, *dead in trespasses and sins*: and

Eph. 1. 2.

our

our Saviour saith, *Without me you can do nothing*: and Prosper Joh. 15. 5.
calleth the *grace of God, Creatricem bonorum in nobis*, the Creator *χρησις του ου*
of all the good that is in us, according to that saying of the Apo- *δυναμις του ου*
stle, *αυτου εσμεν τοινομα*, we are his workmanship, *ηλιδις του ου*
Ιησου, created in Christ Jesus: and you know that a creation is from *Prosper de lib.*
nothing. *arbit.*

But when the Lord hath quickned our dead spirits, and mol-
lified our hard hearts, then he looketh that we should not be,
quasi dormientes quasi non volentes, as men asleep and negligent of
our own good, but that we should diligently seek the way, and
finding the same, to walk therein: for this exhortation to seek the Eph. 2. 10.
Lord, and our Saviours invitation, to come unto him, and the like,
do sufficiently evince, that in all Christians God worketh not
sicut in lapidibus insensatis, as in senseless stones, or in creatures
that have no reason, as Saint Augustine speaketh, but in men
that have a freedom of will to follow after those things which
do pertain unto salvation; *Quia liberum arbitrium non ideo tolli-* Aug in Epist.
tur quia juvatur, sed ideo juvatur quia non tollitur; because our 89. quest. 2.
free-will is not taken away, because it is helped, but it is there-
fore helped because it is not taken away, as the same St. Augustine
speaketh. And Fulgentius hath the like saying, l. 2. *De veritate*
predest.

And therefore seeing the Devil can neither forcibly compel
us to any evil, nor violently detain us from any good, but only by
the proposal of seducing objects, and by the subtle obscuring the
beauty of the perfect good, to allure us unto the one, and to with-
draw us from the other, we ought to arm our selves with a reso-
lution to follow the counsel of the Prophet, to Seek the Lord, that
we might live, and not die; for *Why will you die, O ye Inhabitants*
of England? How the devil
inticeeth us, and
cannot compel
us to sin.

But in this our inquisition and search after God, we ought care-
fully to consider of these four particulars.

1. To find out the cause, why he left us.
2. To go to the place, where he resideth.
3. To know the time, when he may be found.
4. To understand the manner, how we are to seek him.

For,

Four things
to be conside-
red in our
search for God:

1. God

1. To know the
cause why God
left us.
Psal. 147. 14.

Job 19. 11:

Cap. 6. 4.

Josh. 7. 18.

2 Sam. 21. 1.

We have com-
mitted the
same sins, and
more sins, and
more hainous-
ly than the Is-
raelites did.

Verf. 19. 1

1. God *was amongst us as in the holy place of Sinai*, and then *Kings with their Armies did flee*, and were discomfited, and we of his household *divided the spoyle*; and then God sent a *gracious rain* upon his Inheritance, and refreshed it when it was weary, and poured his *benefits* upon us; he made *peace* in all our borders, and filled us *with the flower of wheat*, and he blessed us so, that we were even *envied* for our happiness; but now *he hath forsaken us*, and hideth his face from us, and *goeth not forth with our Armies*, but he hath kindled his *wrath* against us, and counted us *as one of his enemies*; he hath made his *arrows drunk in our blood*, and his terrors do set themselves *in array* against us, so that now we are a *by-word* among the Heathens, and our *enemies laugh us to scorn*.

Therefore as the good *Physician* first searcheth out the *cause* of the disease, and then prepareth a *portion* for the cure; and as *Jothuah*, when God turned away from the children of *Israel*, and delivered them up into the hands of their *Enemies*, never left *searching*, till he had found out the *accursed* thing, that was the *cause* of their destruction; and *David* also, when there was a *famine* three years, *year after year*, inquired of the Lord, what should be the *cause* thereof; so we must *inquire* and search out the *cause* why the Lord hath *overthrown all our hedges*, and given us as a *spoyle* unto our Neighbours. And herein as *Demodacus* said of the *Milefians*, they were no *fools*, but they did the *same things that fools did*: So I say, we are no *Israelites*, but I fear we have committed the *same sins* as the *Israelites* did, *Idolatry, injustice, and contempt* of our Teachers: nay, have we not added unto these *Sacriledge, Perjury, Drunkenness, Luxury*, and all kind of uncleanness? Yea, have we not made *injustice*, and *perjury*, and *sacriledge*, and *contempt* of the Ministers, and *rebellion* against the *Ordinance* of God, and many other sins that formerly were but *personal* sins, now to become *national*, when they are committed, continued, and maintained by the *Representatives* of the whole Kingdom? And shall not *my soul be avenged on such a nation as this*, saith the Lord? Yes, saith our Prophet, *wee shall be to them that desire the day of the Lord*, for it is *darkness and not light*, and it shall be

be as if a man did flee from a Lion, and a Bear met him: that is, to escape the least, and to fall into the greater punishment; because the Lion is a more noble enemy than the Bear, when as the Poet saith,

Parcere prostratis scit nobilis ira Leonis.

But the Bear is a most ravenous raging Beast, that will tear us all to pieces; so it is to escape the Sword and to die by Famine, to provide against Famine and to be destroyed by the Pestilence, which shall follow one another so long as we continue in our sins; and the wrath of the Lord shall not be turned away, but his hand will be stretched out still: As in Levit. 26. after many plagues he addeth, *I will bring seven times more plagues upon you for your sins.* And therefore if you would turn away the wrath of God, you must turn away from these sins that have provoked him to wrath; *Quia sublata causa tollitur effectus.* And then

2. If you would find the Lord, you must go to the place where he resideth; for though *Enter praesentem Deus est ubique potenter*, in respect of his omnipotent Essence, the spirit of the Lord filleth all places: *If we climb up into Heaven he is there, if we go down to Hell he is there also*; and as the Schools say, he is *Supra caelos non elatus, subter terram non depressus, intra mundum non inclusus, extra mundum non exclusus*: yet in respect of his favourable presence he is not to be found in every place; for if you seek the righteous God among unrighteous men, the faithful God among lying perjurers, as the Grecians sought for Helen in Troy, when she was with Proteus in Egypt, we shall be sure to miss him; because the holy spirit of discipline fleeth from deceit, and dwelleth not in the body that is subject unto sin; and therefore the place is to be considered where we must seek him: and that is principally

1. The Church of Christ, among the faithful. And
2. The holy Scriptures of the Prophets and Apostles.

1. As Joseph and Mary when they lost Christ, found him not in the waies among their friends and acquaintance, but in the Temple among the Doctors; so we shall find him, not in the factious confederacies of private Conventicles, but in the pub-

God is found
1. In the Church among the faithful.

Psal 26.8.

lique assemblies of Gods holy Church, which is the place where his honour dwelleth; not among Perjurers, Lyers, Rebels, and the like, but among the faithful, and among thole that fear the Lord; for *The Lord is with them that fear him, and put their trust in his mercy, and with such he may be found.*

Psal. 1.1.

And therefore if you would find the Lord, you must not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful; you must have nothing to do with the stool or seat of wickedness, which imagineth mischief, and doth countenance their wickedness by a Law; but where you see the righteous gathering themselves in the name of Christ, and joyning their forces in the fear of God, there is the Lord in the midst of them, even as himself hath promised; *I will dwell in them, and walk in them, and will be their God, and they shall be my people.*

Lev. 26.12.

2 In the holy
Scriptures.

2. As we may find the Lord in the Church of the righteous, so we may find him in the holy Scriptures; nor in the Turks *Alcoron*, nor in the Popes Canon, nor in mans Tradition, nor in anylike unwritten verities, which are the muddy inventions of distracted brains, and the idle vanities of seduced souls; we send you to no such places to seek the Lord, whatsoever the malice of our adversaries saith of us; but we direct you to the pure Word of God, ὁ λόγος ὁ σὸς ἀλήθεια, for thy word is truth, and the Scriptures μαρτυροῦμαι περὶ ἐμοῦ, testifie of me, saith our Saviour; and therefore *Delicia mea scriptura tua*, thy Scriptures are my delights, saith S. Augustine; and the reason is rendered by S. Hierom; because they are able (as the Apostle saith) *to make us wise unto salvation*; and all wisdom without this is but meer foolishness; for, *Quid prodest esse peritum & perituros*? what will it boot a man to be wise unto perdition, to be subtle to play the Rebel, to be a crafty Traytor, and to go to Hell with a great deal of wit and learning, as St. Augustine speaketh?

John 17.17.

John. 5.39.

Aug. Confes.

1. 11. c. 2.

2 Tim. 3. 13.

Hieron. in ep.

ad demetriad.

Aug. quo sup.

Psal. 120. 4. 5.

Therefore though you should be constrained to dwell with Meshec, and to have your habitation among the tents of Kedar, among the Egyptians or Babylonians, among them that are enemies unto peace, as God knows how soon any of us may

be

betaken by such enemies : yet if we leave them, and take the holy Scriptures, there we shall have the Lord to be our companion, though we should be shut up with *Jeremy* in the *dungeon*. But

3. For the time of seeking God, you must remember that the Prophet bids us *Seek the Lord while he may be found*; and many men seek salvation, in *medio gehenne qua operata est in medio terra*; and therefore mistaking their time they miss to find it; for God allowed us *no time*, to seek him, but the time present, during *this* life, and no other time; and you know the first Aphorism of *Hippocrates* is, that *Ars longa, vita brevis*, Art is long, and our Life is short; yea, so short, that as *Seneca* saith, *Aristotle*, *Theophrastus*, and others, quarrelled with nature for giving *beasts* and *plants* so long an age, and to man so short a time, which as the Prophet saith, is but a span long, a *Psalm* 90. 10: *dreams, a thought, a nothing*; so soon passeth our time away, and we are gone. And yet it is strange to see, how men do spend that little time which they have to live, *aut nihil agendo, aut male agendo*, either in doing *nothing*, or that *evil* which is indeed far worse than nothing; for though you see no man willing to part with his *money*, yet you may find how *lavish* every man is of his *time*, which is more precious than all wealth: And *Seneca* tells us of *divers* men in his time, that spent every day an hour or two in the *Barbers* shop, to cut down those hairs that grew the night before, and were more curious of their locks than they were careful of the Common-wealth; and others worse than these, spend their time in *gaming*, drinking, and oppressing their poor Neighbours; and they are very loath to consider, how vainly and how wickedly they do waste their dayes: for he that hath desired with *ambition*, conquered with *insolency*, cozened with *subtily*, plundered with *covetousness*, and mis-spent all by *prodigality*, must needs be affraid to review those things, which must needs make him ashamed; or if these men have so much grace to look back to see what they have mis-spent, before they have spent all, then shall you hear them say, that if they were young again, they would change their course, and Seek the Lord, that they might live, and not

3. The time when God may be found.

Seneca de brevitate vite, c. 1.

Seneca de brevitate vite, c. 12.

lose their lives in following after *lying* vanities; but alas that cannot be; for as *Plato* saith, *πᾶτα περὶ τὸ θεῖον μένει*, time and tydestay for no man, and as the Poet saith, *nec qua preterit hora redire potest*, that which is *past* cannot be recalled again; and *Seneca* saith, that the greatest Poet that ever was tells us, our *happiest* daies do pass from us *first*.

Eccles. 12. 1.

2 Tim. 3. 15.

And therefore I say to you *young men*, remember your *Creator* in the daies of your *youth*, and as *Timothy* had known the Scriptures, *ἀπὸ βεβήτου καὶ ἐντροφισμῶ*, and was *nur-sed* up in the fear of the Lord, so do you; for what will it avail you to compose your *speech* according to the rules of *Lilly*, and the Rhetorick of *Cicero*, and not to have your *lives* answerable to the rules of *charity* and the precepts of the *holy* Scriptures? to learn out of *Aristotle* the nature of the *creatures*, and to remain ignorant of the will of the *Creator*? and to have learned that whereby you may live *richly* here for a while, and to neglect that whereby you may live *happily* hereafter for ever? And I say to you *old men* that *nunquam se-ra est ad penitendum via*, it is never too late to repent if you can but *truly* repent; for he that requirerh your *first* fruits re-fuseth not your last age; And I say to you all, *so day if you will hear his voice, harden not your hearts; for now is the time acceptable, now is the day of Salvation; & semper nocuit differre vocatis.*

Psal 95.

When we
ought most
especially to
seek the Lord.

Psal 50. 15.

Mat. 11. 28.

Jonas 1. 5, 7.

Mat. 8. 25.

But though we ought at *all times* in all *places* to seek the Lord, yet there are *some times* wherein we ought more *effeci-ally* and more *earnestly* to seek after him, than at *all other times*; and those are the *times of troubles* and *adversities*, when God scourgeth us for losing him: for so God biddeth us, *call upon me in the time of trouble*; and *Christ* saith, *come unto me all you that travel and are heavy Laden*; and so the Brethren of *Ioseph* sought unto God in their *troubles*, and the Mariners that transported *Jonas*, though but *heathens*, yet will they call *every man* upon his God, when the Sea was ready to swallow them up; and the Disciples being in the *like danger* came cry-ing unto *Christ*, and said, *κύριε σῶσον ἡμᾶς, ὁπποῦ μὲν*, Lord save us, me perish; and they that will not seek the Lord in their

their distress will never seek him; for the Prophet speaking of the wicked, saith, *fill their faces with shame*, that they may seek thy name: and of them that will not then seek him, the Lord saith, *why should ye be stricken any more?* as if he had said, you are now past all hope, when your afflictions cannot make you seek the Lord, but that you will revolt more and more, and prove like Pharaoh, that the more the Lord plagued him, the more he hardened his own heart.

Psal. 83. 16.

Isa. 1. 5.

Exod. c. 8, c. 9, c. 10.

And therefore seeing the Lord hath now bent his bow like an enemy, and set us as a mark for the arrow, he hath set our necks under persecution, and turned our songs into mournings, and our happy and long continued Peace into cruel Wars: though heretofore we have past our time in vanities, and have neglected to seek the Lord: yet if we have any grace, let us now seek unto the Lord, and say with the Prophet, *O Lord, wherefore dost thou forget us for ever, and forsake us so long a time? turn thou us unto thee, O Lord, and we shall be turned, renew our daies as of old.* And

Lam. 5. 23, 27.

4. For the manner how we ought to seek the Lord, it must be.

- 1. Totally with all our parts.
- 2. Carefully with all diligence.

1. With all our parts of body and soul, externally and internally, with outward profession, and with inward obedience. For

1. Externally we are to glorifie God in our body, that is, with our members, with bended knees, with our eyes lifted up to Heaven, and with our tongues praising God, and confessing our own sins; that God may be justified in his sayings and clear when we are judged, otherwise, as many ask and receive not, because they ask amiss, that is, *aut prater verbum aut non propter verbum*, either not according to Gods will, or not for Christ his sake: so many men do seek and find not, because they seek amiss, either too proudly or too remissly, or some way else otherwise than they ought to seek; and therefore that you may not miss to find, I beseech you mark how you may seek aright, as other godly men have done; and that is briefly.

4 The manner how we ought to seek the Lord.

1 Totally with all parts.
1 of our bodies
1 Cor. 6. 2.

Rom. 7. 4.
James 4. 2.

Our outward seeking consisteth chiefly in three points.

Humi-

1 Humbling
our selves.

1. *Humiliando corpus*: by humbling our bodies.
2. *Confitendo peccata*, confessing our sins.
3. *Orando Deum*, praying to God. For

1. Look upon the Saints of the former times, and see how they *humbled* themselves when they *sought* the Lord; for when *Sennacherib* sent *Rabshcrah* against *Hierusalem*, *Hezekiah* rent his *cloaths*, and covered himself with *Sackcloth*, and went into the *House* of the Lord. When *Josias* heard the *Curses* of the Law against the *transgressours* thereof, his *heart was tender*, saith the Text, and he *humbled* himself and rent his *cloaths*, and *wept before the Lord*; and so did *Ahab*, though but an *Hypocrite*, and the King of *Nineveh*, though but an *Heathen*, and all that sought the Lord *aright*, *humbled* themselves before the Lord: and to testify the *trueneſſe* of their *humiliation* they rent their *cloaths*, they put on *Sackcloth*, they besprinkled themselves with *ashes*, they went *barefoot*, and they *fasted* from all meat, & *licitis abstinuerunt, quia concupierunt illicita*. For though a beggar may be proud in his *rags*, and another may be humbled in *scarlet*, yet *quia per exteriora cognoscuntur interiora*, and our *habits* and *actions* should suit with the times and *occasions*, as we put on *wedding* garments and our *mourning* weeds, when the times do call for such: so it is not fit to come with *proud* hearts, *vain* habits, *wanton* looks, and *patched* faces, when we come *fasting* and to be *humbled* for our sins, for this is not to *humble* our selves with *fasting*, as the Prophet speaketh.

Psal 35. 13.

2 Confessing
our sins.

Lam. 3. 42.

Bar. 1. 15, 16.

& c. 12.

Dan 6. 5, & 8.

& Ezra 6. 6.

2. We must *confess* our sins and acknowledge our own *unrighteousness*. We have *transgressed* and *Rebelled*, saith the Prophet *Jeremy*; and *Barnuch* setteth down the form of the confession that we should make, saying, to the Lord our God *belongeth righteousness*, but to us the *confusion* of faces, to our *Kings*, and to our *Princes*, and to our *Priests*, and to our *Prophets*, and to our *Fathers*, for we have *sinned* before the Lord, we have done *ungodly*, we have dealt *unrighteously* in all thine *Ordinances*: and the Prophet *Daniel* maketh the very same confession; and so *David*, when God sent the *Plague* among his people, confessed his own

2 Sam. 24. 17.

sins, saying, *I have sinned, and I have done wickedly*: and the reason

reason of this is rendred by Solomon, *He that hideth his sins* Prov. 28. 13. *shall not prosper, but he that confesseth and forsaketh the same shall find mercy.*

And therefore I do *confess* the sins of the Clergy, we have not *discharged* our duties as we ought to do ; and I would say a great deal more of the *highest* order of our Calling, but that a great deal more than is *true* is said by others: for we will not *excuse* our selves : but as the Poet saith of Women.

Gen. 3. 12.
1 Sam. 15. 21.

Parcite paucorum diffundere crimen in omnes.

Blame not all because some are lewd, so I say of the *Bishops* and Clergy : let every horse bear his own burthen, let them that *transgress*, if you know any such, be *severely* punished, and as their lives should be more *holy*, so let the punishment of the offenders be the more *exemplary*, and let that *Judas* that wil betray his Master have the reward of *Judas* : but as Christ cashiered not all the Apostles, because *Judas* was a Traitor, and *Peter* a denier of his Master : so should not we destroy the Calling, or as *Abraham* saith, destroy the righteous with the wicked, because some of them in your opinion may be unworthy of that calling: for this would be *culpam flagitio fugare*, to drive away sin by a greater sin, *Et vertere domum*, in stead of *vertere dominum*, to destroy the house, when they should but sweep the house.

And as the *Priests* so must the *People* confess their sins if they would find the Lord, for it will not serve our turn to recriminate, to do as *Adam* did, lay the fault upon the woman, or as *Saul* did, to post over his fault unto the *People* : it is not the way to find the Lord, to lay all the blame upon the *Parliament*, and to make the *Rebels* the sole causes of our miseries : for though they cannot be excused for their wickedness, yet you may be assured we suffer all this that is come upon us for our own sins, though not for the sin of *Rebellion*, yet for other odious sins, that have provoked God to stir up these *Rebels* to punish us ; and as the Prophet saith, *erravimus cum patribus*, so it may be, we might, if we would confess the truth, say *erravimus cum fratribus*, we have in some sort committed the same sins with them ; for sins may be commit-

Sins may be
committed di-
vers waies,

Psal. 50. 8.

Rom. 1. 32.

Rev 2. 14.
or a few things

Psal 94. 20.
For in all this
I speak not of
Popish and au-
ricular confes-
sion to the
Priest.

3 Fervent
prayers.

Num. 14. 19.

2 Chron 32.
20.

committed divers waies, as 1. By *acting* it. 2. By *commanding* it, as *David* did *Joab* to kill *Urias*. 3. By *Counselling* how to do it, as *Balaam* did *Bala* to intangle *Israel*. 4. By *consenting* to it, as *David* speaketh, *When thou sawest a thief thou consentest unto him, and hast been partaker with the adulterer*. 5. By *delighting* to see it done, as *St. Paul* saith, *to have pleasure in them that sin*. 6. By our *silence*, conniving and not *hindering* sin to be committed, when it lyeth in our *power*, and it is our *duty* so to do; for *qui non vetat peccare cum possit, jubet*; and if any of you that are *here*, have or had your *hearts* at *London* in any of these waies, the *Holy Ghost* will tell you, though thou hast not denied my *faith*, when thou dwellest even where *Satan*s seat is, yet *ἐγὼ καὶ σὺ οὐκ ὄληθα* I have *somewhat* against thee; because thou shouldst have *nothing* to do, no compliance at all with the *school* of *wickedness*, which frameth mischief by a *Law*: and therefore *repent*, and be not ashamed to *confess* your sins to God, if you would find the Lord. And

3. We must make our *humble* and our *servent* *Prayer* to God, that he would *forgive* us our sins, and be *increased* for us, and reconciled unto us for his *mercies* sake, and for his son *Jesus Christ* his sake; *Lord have mercy upon us, and forgive us our sins, that we have sinned against thee*; for this was the *practice* of all the *Saints* of God, in all their calamities, as you may see, when the *Israelites* murmured against *Moses*, and God would have *utterly* destroyed them for it, *Moses* prayed unto the Lord, and said, *Pardon I beseech thee the iniquity of this people, according to the greatness of thy mercy*; so when *Sennacherib* came against *Hierusalem*, *Hezekiah* the King and *Isaiah* the Prophet prayed, and *cryed to heaven*: And his prayer is set down, 2 Reg. 19. 15. and when the *Moabites* and *Ammonites*, in a huge multitude, came against *Jehosaphat*, he set himself to seek the Lord, saith the Text, and proclaimed a *Fast* throughout all *Judah*, and made an excellent prayer to God, 2 Chron. 20. 6. usque ad vers. 13. which I desire you to read and observe it well; so *Daniel*, after he had made confession of the sins of the people, makes an earnest and most fervent *Prayer* to God for the remission of their sins; so *David* saith
unto

unto God; look upon mine adversities and miseries and forgive me all my sins: and Christ biddeth us to ask, and we should have, *que ad 20. ver. Mat. 7. 7.*

And if we thus unfainedly confess our sins, and fervently beg pardon, and constantly forsake our sins, God is faithful, (saith the Apostle) that is, faithful, because he promised, to forgive us *1 Joh. 1. 9. our sins.*

2. As we are to seek the Lord externally, with all the parts of our bodies, so we are to seek him internally, with all the faculties of our soul; and as David concludes this manner to his Son Solomon, it must be with a perfect heart, and a willing mind, for otherwise to seek the Lord with outward profession, and not with inward obedience is but meer hypocrisy, like the Religion of the Jews, that were ever handling of holy things, but without feeling, and drew near unto God with their mouths, and honoured him with their lips, when they called upon him, and prayed unto him, but removed their hearts far from him: And therefore God abhorred their devotion, and said, *I hate, I despise your feast daies, and I will not smell in your solemn assemblies, though you offer me burnt offerings, and your meat offerings, I will not accept them, neither will I regard the peace offerings of your fat Beasts, and as the Lord saith in Jerem. When they fast, I will not hear their cry, and when they offer burnt offering and oblation, I will not accept them, but I will consume them by the Sword, and by the Famine, and by the Pestilence: because this outward profession is none otherwise than a shadow that is something in show but nothing in substance, or like Zeuxis and Parhasius Pictures, whereof Zeuxis deceived the birds with his counterfeit grapes, and Parhasius deceived his fellow Painter with the Picture of a Sheer.*

2. With all the faculties of our souls.

1 Chro. 28. 9.

Isa. 29. 13.

Amos 5. 21. 22. & Isa. 1. 11.

Jer. 14. 12.

Outward profession what it is like.

But let not us deceive our selves with a sheet or a shadow of holiness, and think that currant which is but counterfeit: for we must seek the Lord with all our hearts, or otherwise, if we offer Sacrifice with Cain, and pray with the Pharisee, and fast with the Jews to strife and debate, or with the Rebels to plunder and murder, and hear as many Sermons as the pre-

Isa. 58. 4.

ciseſt Hypocrite, and yet forſake not our ſins, and obey not Gods Ordinance, to ſubmit our ſelves to the higher powers, but *Rebell* againſt Gods Anointed, we may with *Eſau* hunt for a bleſſing, but catch a *curſe*, and ſeek the Lord for *mercy*, but find him in his *juſtice*: when he ſhall ſay unto us, *ἐκ οἷσιν ὕμεις ποιεῖτε, I know you not whence you are, depart from me all ye that work iniquity.*

Luke 13.27.

2. We are to ſeek the Lord moſt diligently

Luke 15.8.

Phil.2.12.

Acts 26.7.

2. As we are to ſeek the Lord *totally*, with all the parts both of our bodies and of our ſouls; ſo we are to ſeek him, not *frigide*, coldly and careleſſly, but with all *diligence*, as the woman that loſt her goat *lighted a candle, and ſwept the houſe, and ſought diligently till ſhe found it*; and therefore St. Chryſoſtome writing upon theſe words of the Apoſtle, *work out your own Salvation with fear and trembling*, ſaith; he doth not barely uſe the ſimple word *ἐργάζεσθαι*, work it out, but he ſaith, *κατεργάζεσθαι*, that is, as the Father doth interpret it, *ἀκριβοῦς σπουδῆς καὶ ἐμπνεύματος*, *accurately, precisely, and with a great deal of care and ſtudy*; even as Saint Paul ſaith the twelve Tribes ſerved God, *ἐν καρτερία νύκτα καὶ ἡμέραν*; *inſtantly* (ſaith our Translation) *day and night*; and ſurely not without great cauſe; for as in the *civil* politic, *ſalus populi eſt ſuprema lex*, the ſafety of King and People is principally to be regarded; ſo in the *life* of a Chriſtian, *hoc eſt unum neceſſarium*, this ought to be our *chiefeſt* care, to *ſeek the Lord*; for as Seneca ſaith of Philoſophy, *ſive aliquid habes, O jam Philoſophare, ſive nihil, hoc prius quaere quam quidquam*; ſo much better may I ſay with the Prophet, whether thou haſt *ſome what* or nothing; yet *ſeek the Lord* before thou ſeekeſt any thing.

2. The object of our ſeeking the Lord.

Acts 17.28.

2. The Object of our ſeeking is the Lord: a Subject much farther exceeding the former, than the *Caeſtial* globe is larger than the *Center* of this earth: and therefore he might eaſily be found, if he were but *carefully* ſought: for *Jupiter eſt quodcumque vides* — and the Spirit of the Lord ſilleth all places being not far from every one of us, ſeeing as the Apoſtle ſaith, *in him we live, and move, and have our being*: how then can we miſs to find him, without whom we cannot chooſe but loſe our ſelves?

But

But such is our misery, that we seek him not; for as the *swine* do eat the *acorns*, yet never look up to the *tree* from whence they fall: so do we deal with the *blessings* of God: we gather *them*, and yet are ignorant of *him*, and do sacrifice with the *Athenians* *Ἀγνοοῦσι Θεῷ*, and therefore we *thank* him not, because we *know* him not, and we *know* him not, because we *seek* him not: but many of us seek our *Lady*, and not the *Lord*, and pray to her and offer sacrifice to the *Queen* of heaven, more and better than to the *Lord* of heaven: others *seek* to neither *Lord* nor *Lady*, but to their *servants*, (that here on earth are commonly prouder than their Masters) to the *Saints* and *Angels*: others mounting not their thought any *higher* than the *earth*, do only seek for the things of *this world*, *quaerenda pecunia primum*; some for *riches*, some for *honours*, and some for *revenge*, which is the worst some of all; and others seek *knots* in a bulrush, great *doubts* in *needleless* points; for I will not touch on those *overwise* men, that seek to find out the *deepest* Mysteries of *Gods* secrets, in his *absolute* decrees and *unsearchable* waies of *Election* and *Reprobation*, and the like; but of those *lighter* heads, that bestow their *search* about things of *nothing*, as the *Gracians* did beat their brains to find out how *many* *rowers* *Ulysses* ship had, and whether the *Iliads* or the *Odyssees* were first written; so we must know whether the ancient *Monks* wore their *Cloaks* *short* like the *French*, or down to the *heels* like the *Spaniards*, or whether *Saint Augustine* wore a *white* garment upon his *black* cloaths, or a *black* cheimer upon a *lawn* surplice; and a thousand such *like* points and ceremonies that are like the *spiders* web, which will make no *garment* for them; or like the *banquet* of a sick mans dream, that will not *satisfie* their hungry souls, and are raised up by the *Devil*, to this *only* end, that while we seek after these *fruitless* things, that may hurt us *much*, but avail us *little*, that may *best* be spared and ought *least* to be disputed, we might leave off to seek the *Lord*, and those things that do *necessarily* pertain unto salvation:

What men do seek after.

How many men search for trifles.

But in *universalibus* later error, general things are often *dark*, and every one saith that he *seeks* the *Lord*, but that either

What it is to seek the Lord

Ver. 14.

Psal. 37. 27.

he maketh darknes his secret place, his pavilion round about him with dark waters and thick clouds to cover him; or else dwelleth in the light that no man can attain unto it; otherwise, God forbid, that you should imagine, saith every man, that we do not seek the Lord. Therefore to take away this curtain, to unvail this glorious face, and to let you see, that few of us do seek the Lord, whatsoever we say, the Prophet tells us plainly, that to seek the Lord, is to seek good, and not evil, or, as he explaineth it further in the immediate Verse 15. it is to have the evil and love the good, and to establish judgement in the gate; and this the Prophet David said long before, eschew evil, and do good, and dwell for evermore.

Psa. 85. 11, 12.

Besides, God is truth, and God is justice; therefore you must seek the truth, and you must do justice: for when truth shall flourish out of the earth, and righteousness, shall look down from heaven, then the Lord will shew loving kindness he will speak peace unto his people, and our Land shall give her increase; but while our Land flows with Lies, and the father of lies rewards the Liers, and spreads them abroad to uphold robberies, oppressions, and rebellions; the Lord will not speak peace unto us; because righteousness and peace have kissed each other; and therefore though we should be never so desirous of peace, and to procure peace, be contented, it should be done upon unrighteous terms, it may be with the ruine of the Church; yet it cannot be; because it is not in the power of any man, no nor of the King himself to conclude a peace, when God proclaimeth war; for as he calleth for a sword upon the Inhabitants of a Land, so it is he, and he alone, that maketh wars to cease in all the world, he breaketh the bow, and knappeth the spear in sunder, and burneth the Chariots in the fire, and without him it cannot be done; as you may see in Jer. 47. 6. And I fear (and I pray God it be but my fear) that as the wrath of God was never appeased, for the innocent blood of the Gibeonites, that Saul most unjustly spilt, untill it was revenged by blood upon the house of Saul, so the innocent blood, that hath been spilt in this Kingdom, can never be expiated, untill an attonement be made by blood; because that without blood there is no remission, that

None can
make peace
but God.
Jer. 25. 29.
Psal. 46. 9.

that is, of *bloud*, unless they do with *Manasses* wipe away the streams of *bloud*, with the streams of most penitent tears; for he that *sheddeth mans bloud*, that is, illegally, by man shall his *bloud* be *shed*, that is, judiciously, by the Magistrate, saith God in the Old Testament; and all they that take the sword, that is, without due authority, shall perish by the sword, that is, by just authority, saith our Saviour Christ in the New Testament; and therefore if your *peace* may not be had with *truth* and according unto *justice*, gird you with your *swords* upon your thighs, O you mighty men of valour, and let the right hand of the most highest teach you terrible things, untill as our Prophet speaketh, judgement shall run down as waters, and righteousness as a mighty stream, that is, smoothly without any manner of opposition, as *Montanus* and *Vatablus* render it: Set God and his *truth* alwaies before your eyes, and labour for that *peace*, which may stand with the peace of *Conscience*, and with your peace with God; or otherwise you may purchase a worldly peace at too dear a rate, it may be with the loss of your souls; when God shall say unto you, as he doth unto the *Jews*; *Shall not I visit for these things?* as if he said, you indeed for your *peace* and prosperities sake, for fear of danger, and in hope of rest, may be contented to wink at all these sins that have provoked me to wrath, and perhaps to sell my *truth*, and suffer my service to be abused, and my servants to be destroyed, that you may live in *peace*: but do you think that I am such an one as your selves, or that I will suffer all these things to go unrevenge? No, no, saith the Prophet, *The Lord is known to execute judgement, and he will be judge himself*; he will kindle the fire, and none shall quench it.

Ver. 24.

And therefore noble and religious Gentlemen, that love your God better than the *World*, and his eternal honour better than your own temporal happiness, love *peace* and ensue it, but let it be with the *truth* and with *justice*; let the story of the worthy *Maccabees* be set before your eyes, that rather than they would change their Religion, or suffer the service of God any waies to be impaired, and their Ecclesiastical government to be in any thing changed, they sold their *peace* with the loss of their

their *lives*, which is their everlasting praise; and here I do profess, I do most *heartily* wish for peace, and would think my self most *happy* to see peace established, *as of old*; but rather than I should see it with the ruine of the *Church*, with a *Presbyterian* Discipline, that new-sprung out-landish weed of mans invention, and no *plants* of Gods plantation, I beseech Almighty God, that I may *beg* my bread and seek it in *desolate* places, that my *bloud* may be poured like water upon the ground, and the *remainder* of my years may be cut off from the Land of the Living; so much do I desire to imbrace mine *own misery*, rather than to see the Churches *infelicity*, and the service of God so much vilified. And I am confident, that all my *brethren* the Bishops and Prelates will say with *Jonas*, *Si propter nos hac tempestas*, if you see just cause, cast us all into the sea, so you save the Ship of *Christ*, preserve the *Church*, rent not the garment of Christ, devour not the *revenues* of the Clergy, and destroy not the *government* that was established by the *Apostles*, and continued to Gods *glory* and the gaining of so many *thousand* souls to Christ, from his *being* on earth to this *very* day; because the *dishonour* that must *infalibly* redound to God, and the *detriment* that must fall to the Church of Christ, by the abolishing of *Episcopacy*, troubleth us a great deal more, than any *loss* that can happen unto our selves; for did we see the same *government*, with the same *power*, as it ought to be, settled on any other persons; though our selves were degraded, (how *justly* we would leave the censure unto God,) you should never hear me speak much thereof.

So you see what is to *seek the Lord*, not his *Essence* which is *incomprehensible*, but to do his *will*, and to obey his *Commandments* which is most *acceptable* unto him, as to *love* him, to *pray* unto him, to *rely* upon him, and to *do* towards all men, that which is *just* and righteous in his sight. Or to set down all in a *word*, do as the Lord *directs* you, and you *shall live*; and that is,

1. To do your own *best endeavours* to preserve your lives.
- And yet
2. Refer the *preservation* of your lives *only* unto God.

I. In

If we alone
be the cause of
all this storm,
and if our persons
by any thing, that
could be done
to us, could appease
these distractions,
and procure the
peace of the
Church and
State, do what
you will to us.
*Non multum
nos morabitur.*

What we
ought to do to
live.

1. In the time of peace and prosperity, the best way for us to preserve our life is to serve God; for if you honour your father and mother, your daies shall belong in the Land, saith the Lord himself; and so the keeping of his other Precepts is the preservation of our lives. But the blond-thirsty and deceitful man shall not live out half his daies: and so the drunkird, the luxurious and the malicious shall by their sins diminish their years; because sin is that sharp Atropos which cutteth off the thread of mans life, and the great Epitomiser which abbreviates all things untous; as it wasteth our wealth, it destroyeth our health, it consisteth our liberty, it shortneth our daies, and to sum all in one Catastrophe, it brings us all into our graves: when as Trajan said unto Valens, it sends villory unto our enemies, and destroyeth us sooner than our enemies; and therefore as you love your life, so you must hate your sin, and as the Heathens clipped the wings of villory lest it should fly away from them unto their enemies; So we must clip our sins, or else villory will fly unto our enemies.

1. To do our best to preserve our own lives.

1. In the time of peace.
Psal. 55. 23.

Niceph. l. 11.
c. 3.

2. In the time of dangers, wars, plagues, or any other distress, we are commanded by God to do our best to preserve our lives; for it is not enough for us to say, the Lord will save us, but we must do our best to save our selves; So the Mariners that carried Jonas prayed unto their Gods, and yet rowed, their best to preserve their lives; So Jehosaphat, Ezechias and Josias when the Armies of their enemies came against them, did put their whole trust in Gods assistance, and rely upon his help for their deliverance; yet they prepared the instruments of War, they fortified their Cities, and gathered all the strength of men that they could make to withstand the violence of their Foes; and we must do the like, when we are in the like danger; for though the Scripture bids us, cast our care upon God; yet it bids us not to cast away our care, or to be without care, but to have a care, and the best care that we can take to preserve our lives from the danger of the enemy, to raise men and money, and as Solomon saith, to prepare the horse for the day of battle. And then

2. In the time of dangers.

2. To rely wholly upon God.

2. When the horse is prepared, and we have endeavoured

our best, we must refer our lives only unto God; it is not in him that willesh, nor in him that runneth, but as the Prophet saith, *salvation belongeth unto the Lord*; for it is he that giveth victory in the battel, and it is he that saveth our life from destruction; for as his help will not preserve us without our care; so all our care cannot save us without his help; but when both these go together, then we may be sure that our care and indeavour with his favour and assistance will so preserve us that we shall live.

Therefore when we lose and are put to the worst, we should not be dejected, which is the fault of too many of us, but we should say with King David, *I will yet trust in God, which is the help of my countenance and my God*; and when we gain and get the better of our enemies, we should not be puffed up with pride, and diminish the praise of God, who gave us the better, which is the fault of as many more, that ascribe too much unto themselves and too little to Gods goodness: but, as the Poet saith of Pompey, so much more should we say, that are Christians.

— *Non me videre superbum*

Prospera fatorum, nec fractum adversa videbunt.

Or as Menivensis saith of King Alfred,

Si modo victor erat ad crastina bella pavebat,

Si modo victus erat ad crastina bella parabat.

So should we do, in all fortunes go on, *eadem vultu tenore*, and in all our actions rely on God, and refer our selves wholly unto him: and doing so, we shall be sure to live.

1. Because he hath promised us, that if we thus seek him according to his will, we shall live according as we desire; and he is not as man that he should lye, nor as the Son of man that he should change his mind, but he is *Yea and Amen*, he is truth it self: and therefore *sicut verus est in retributione malorum, ita verax est in promissione bonorum*, as he is most certain in the punishment of the wicked, so he is as certain in his promise to the godly.

2. Reason.

2. Because he is willing to save us, and therefore cryeth unto us, *Why will ye dye? why will ye dye: O ye house of Israel?*

For

For as I live saith the Lord, I desire not the death of a sinner; and it is worth our observation to consider how pathetically and how feelingly he speaketh to this purpose: O that my people would have hearkened unto me, for if Israel had walked in my waies, I should soon have put down their enemies, and turned my hand against their adversaries; the haters of the Lord should have been found liars, but their time should have endured for ever.

Psal. 81. 14, 15, 16.

3. Because he is able both to performe his promise, and to satisfy our desires: which our Prophet sheweth at large, saying, Seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night, that calleth for the waters of the Sea, and poureth them out upon the face of the earth: that is, as St. Hieron. sheweth, seek him that is the Creator of all things, that is mighty to save, and able to do whatsoever he please, to strengthen the spoyled, as Vatab. and Arias say: or as Aquila turns it, *subridere potentiam potentium*, to scorn the strength of the mighty, and to destroy the destroyer.

3. Reason. Vet. 8.

Fortificare debiles.

Vet. 9.

And therefore if God be with us, though we be weak and our enemies strong, we few and they many, yet we need not fear them: because we rely not upon our own strength, but upon the assistance of our God, *qui dividit contritionem super fortitudinem*, which casteth abundance of destructions upon the mighty, as the Septuagint render the words of the Prophet; and though we be simple, and our enemies subtle and crafty, full of all politique devices, to raise men and to get money, and to unite their strength by wicked Covenants, Oaths and Associations: yet we need not fear, because we rely not upon our own wit, but upon the wisdom of God, which can destroy the wisdom of the wise, and cast away the understanding of the prudent, and turn the counsel of Achitophel to his own destruction: *Et non est concilium contra eum*: and therefore, O my beloved Brethren, seek the Lord, and fear not, but, as Moses saith, stand still, that is, constant in your resolution, for the service of your God and the King, and behold the salvation of the Lord which he will shew unto you this day, or at this time: For there is no restraint unto the Lord to save by many or by few, as both Jonathan and Asa testified.

1 Cor. 1. 19.

Prov. 21. 30.

Exod. 14. 13.

1 Sam. 14. 6.

2 Chro. 14. 11.

2. The promise

2. The promise (as I told you at first) is the best of all desires, *you shall live*; the former part was like the *toylsome* labour of the Inhabitants of *Persopolis*, when they cut the wood with their axes; but this latter is like the *feast* that *Cyrus* made unto them, when they had finished their Labours: *durus labor, sed merces dulcis*, though the labour is hard, yet the reward is sweet; and it never troubles us, to take great pains, where we shall be well paid, but to labour all night with the Apostles, and to catch nothing, *durus est hic sermo*, this is a hard saying, after a hard labour; but it is not so in Gods service: for, though in following the lusts of the flesh, and the vanities of this World, *excessit medicina modum*, the reward that the Devil gives us, shall be a great deal sorer than all the pain we have taken in his service: for he deals with us, as *Alexander* did with *Clitus*, *Calisthenes* and other of his chiefest Captains; or as *Darius* did with *Endemus*, to expose him unto death, when he forsook his own native Country, and dedicated his whole life to his command; yet in the service of *Christ* it is far otherwise: whatsoever a man doth for him he shall be rewarded a hundred fold, and though he gives but a cup of cold water for his sake, yet for this, *he shall not lose his reward*; And therefore this should incourage us to seek the Lord, because our reward doth so far exceed our work.

Justin. l. 1. hist.

How ill some masters reward their servants.

Val. Max. l. 9.

c. 3.

Eurtius hist.

l. 3.

How abundantly Christ rewardeth his servants.

Mat. 10. 42.

1. The seekers of God shall live long.

Psal 37. 2.

Psal. 91. 6.

2. They shall live well.

Isa. 3. 10.

But let us consider the nature of this promise, *thou shalt live*; that is, live long, live well, and live for ever. For

1. Though the *blond-thirsty* and deceitful men shall not live out half their daies, and the *ungodly* shall be soon cut down like the grass, *gemis sub pondere tellus*, when the earth is weary to bear them on it; yet if we seek the Lord, our daies shall be long in the Land, which the Lord our God given us, and though the pestilence, that walketh in darkness, and the arrow that flyeth in the noon day, do threaten our death at every hour, yet when a thousand shall fall besides us, and ten thousand on our right hand, it shall not come nigh us: such is the reward of serving God.

2. They shall not only live, for a miserable life is not so good as a happy death, but they shall live well and happily while they live; for surely it shall go well with the righteous, saith the Prophet, and King David saith, the Lions may want and suffer hunger, but

but they that fear the Lord shall want no manner of thing that is good, and the reason is rendred by the Apostle, because godliness hath the promise both of this life and of the life to come. And

Psal. 34. 10.

3. If we eschew evil and do good, we shall live for evermore, & gloriosum imperium sine fine dabit, and God will give us a Kingdom without ending; And therefore seeing this promise is so plentiful, it is worth our labour that we should seek the Lord.

1 Tim. 4. 8.

3. They shall live for ever. Psal. 37. 27.

But here, it may be some will demand how doth he performe his promise? for, did not the Prophets, the Apostles, and all the Martyrs of the Primitive Church seek the Lord, and believe in Christ with all their hearts; and yet was not Zachary stoned in the Courts of the house of the Lord? Micheas killed by Jo-
ram? Amos knockt in the head with a club? Isaiah sawed in pieces by Manasses? John Baptist beheaded? St. Stephen stoned? James killed? St. Paul beheaded? St. Peter crucified? St. Thomas killed with a Javelin? St. Mark burned? and what shall I say of Simeon, Polycarpus, Justinus, Attalus, Marcella, Apollonia, and abundance more of holy Saints, whereof alii flammis exusti, some were burned, others beheaded, and all deprived of their life for seeking the Lord and confessing Christ? And for any happy life the servants of God do lead, doth not St. Paul say that all which will live godly in Christ Jesus shall suffer persecution; and afflictions do wait for them in every place? and when the ungodly flourish like a green bay tree, cloathed in scarlet, and fine linnen, and fair deliciously every day; the poor Saints even in their bonds are glad to eat ashes as it were bread, and to mingle their drink with weeping?

How they that sought the Lord were used in this world.

Alii ferro perempti, alii patibulo cruciati. Euseb. Ec. hist.

2 Tim. 3. 12.
Acts 20. 23.
Psal 37. 36.
Luke 16.

I confeis this hath been ever a sore objection that disheartened many men, and made King Davids feet well nigh to slip; but if I shall obtain your patience to stay with me a little in Gods Sanctuary, I shall soon untie this Gordian knot, or so cut it to pieces, that it can no waies be any hinderance to our progress. For

Sol.

— 1. Seneca proveth, that long life consisteth not in the great number of years, but in verimons actions; and the wise man saith, an undefiled life is the old age; for God esteemeth of no

Seneca de brev. vit. c. 8.

Sap.

1. All time lost
that is not
spent in Gods
service.

time but what we spend in his service; and therefore they that lived 100 years in pleasures have but lost all their time, and been as dead all that time which they lived; and those holy Saints that were cut off in the midst of their daies, have lived longer, because they spent their whole time in Gods service; the other lost their time, and lost their life, as Titus was wont to say, *diem perdidit*, I lost the day, wherein I did no good, and these have gained every hour. And

2. Afflictions
not so esteem-
ed by the
Saints as they
are by the
worldlings.

2. Whatsoever afflictions the Saints do suffer, we must not account them so great miseries unto them, as the world takes them; for the Philosopher tells us, that *quicquid recipitur, recipitur ad modum recipientis*; and they esteem them not as the world doth; but they count them, as the fatherly chastisements of Gods love, and not any arguments of Gods hatred, and as the Poet saith,

Una eademque manus vulnus operisque tulit.

How God
sweetneth the
afflictions of
his servants.

the same hand, which layed on their stripes will heal their sores.

1. Way.

Tert. in apolo

1. By giving them that invincible gift of patience; which doth more invage their tormenting persecutors, then themselves are in suffering torments.

2. Way.

Phil. 4. 11.

2. By filling them with true content, that is, in any estate to be contented; which is far better than to abound with wealth, and to want this heavenly gift; for he is most rich that desires nothing, and he is best pleased, that is never discontented. And

3. Way.

James 1. 2.

Rom. 8. 31.

Ver. 37.

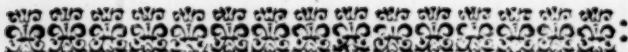
3. By making them to rejoyce in tribulation, and to account it all joy, when they fall into divers temptations; a strange thing, that they should rejoyce in that which the world doth most fear; yet such is the case of the righteous, that neither life, nor death, nor principalities, nor powers, nor any other thing shall be able to separate them from the love of God which is in Christ Jesus; but they abound in want, they are content in Prison, they rejoyce in death, and in all things they are more than conquerours for his sake that loved them.

And therefore to conclude, let us seek the Lord and we shall live, and we shall be happy; because he never faileth them that seek

seek him ; but he will hear their prayers and will help them, so that they need fear neither the scarlet gowns, nor the sharpest swords, neither their dissembling friends, nor their greatest enemies ; for that God is with them in Prison, as with Joseph ; in the Sea, as with Jonas ; in the fire, as with the three Children, and in all places, to preserve them, from all evil here, and to bring them to all happiness hereafter, to live for ever, through Jesus Christ our Lord, to whom be all praise and dominion for ever and ever, Amen.

Jehovæ Liberatori.

FINIS.



*How the Rebels dealt with the Bishop while
he was Preaching this Sermon.*

V*V*hile Archimedes was very studious in the framing of his Mathematical proportions, the enemy, saith the Historian, was sacking the Town and pulling him out of his house, or ready to pull down his House about his ears: and not much unlike; That very day, the 8th of March, when I was, as Religious as I could, I am sure, with an unfaigned heart, Preaching this very Sermon in S. Maies, the Rebels out of Northampton, seized upon my House, took away all my goods and Cattel, and as I am informed by a Letter from a faithful Preacher, the Committee concluded to sequester all my Estate, and all that I purchased for my Wife and Children by the indefatigable pains of 17 years service, in an honourable house, to the use of the Parliament; so that now the poor Bishop of Ossory,

Incidit in Scyllam cupiens vitare Charibidem;

Or as Lucian saith, shunning the smock (of the Irish insurrection, that only withheld all that they should pay unto him) he fell into the fire (of the English Rebellion, that thus took all that he had from him;) for which I pray God to forgive them; it doth no waies trouble me, when I know, that he, which lent me all, may justly send whom he will to fetch all away from me; and I do Profess before my God; if I had all the Rebels Estate, yet I should freely without the least dispute, leave it, lose it, and part with it, rather than I would take their wicked Covenant, prove disloyal unto

my

my King, depart an inch from the truth of God, or any waies defile my conscience for any worldly wealth; and I do heartily thank my God, that he hath given me this resolution, to rejoyce more in the sincerity of this my Profession, than any waies to grieve at my losses, afflictions or persecutions: and therefore the taking away of my Estate moves me to nothing else, but to pray to God to give them grace to repent them of their sins committed against God, and their Rebellion against their King, whom God hath commanded them to honour and to obey: so I leave them, that left nothing besides Loyalty to his King and fidelity to his God, unto their Oratour, still remaining,

Gr. Offory.

Though the Lord slay me, yet will I trust in him, saith holy Job; and though the pretended Parliament should rob me to my very shirt; yet will I both Preach and write and pray against their wickedness; this will I do, so help me God, who is my God, in whom I trust. Amen.



THE EIGHTH
SERMON.

MATTHEW 17. 21.

1833.

*This kind of Devils goeth not out, but by prayer
and fasting.*

THe holy, and blessed Apostle, S. Paul, being a
stout Champion of Jesus Christ, saith, He
hath fought with beasts at *Ephesus*, which
was a great City, full of Great men, and of
great wickedness; and he overcame them:
and I have fought with beasts in *London*, not
inferiour to *Ephesus*, any ways; and with the limbs, head and
tayl, of the great *Antichrist*, the members of the long Parlia-
ment; and as yet, I praise *Jehovah*, my Deliverer, I escape
C c invulnerable;

Yet in the end
of this Treatise
you may see, how
one of these
Daimons, before
I printed the same,
dealt with me.
Ephes. 6. 14,
15, 16.

1 Cor. 9. 24.
Heb. 11. 1.

Hierom. Epist.
ad Eustath.

Aul. Gellius
1. 5. c. 6.

1 Pet. 1. 4.

1 Cor. 9. 25.

invulnerable; and now I am to fight with Devils, and do hope, by the help of the same *Jehovah*, to escape their fiery darts, and to be freed from them, if not to soil these foul spirits; and S. Paul saith, that when we go about to wrastle with these *Principalities*, and spiritual wickedness, we must put on the whole armour of God; and he names them, *Shield, Sword, Helmet*, and all, *Cap-a-pe*: and I will follow his counsel; but principally insist upon these two principal weapons, which our Saviour here nameth, and are the fittest to combat with those Devils that I am here now to strive withall; and they are *Prayer and Fasting*; for this kind of Devils goeth not out, but by prayer and fasting.

To begin then, you must understand, that Christian Profession is resembled unto a Race, and the Runners in this Race are the Professors of the Christian Religion: men, women and children, nobles, gentles, and beggers, all Christians, and all run in this Race; for so S. Hierome saith, *Stadium est hac vita mortalibus; hic contendimus, ut alibi coronemur*; this life is a Race for all mortal men; and here we, especially that are Christians, do strive, that we may be crowned elsewhere, and our striving, our fighting, and our running must be, *Non pedum celeritate*, not by the swiftness of our feet, were we as swift as *Asabel*, or *Atalanta* the swift, *sed & morum sanctitate, & fidei probitate contendimus*: but we must contend by the holiness of our life, the sincerity of our actions and the purity of our faith: and the prize that we run for, is a prize most pretious and invaluable, no less than a Crown, and a Crown neither of *Olive*, nor of *Oak*, neither of grass nor of gold, which Aul. Gellius saith; the Romans used to give unto their Victors, for these are contemptible, and corruptible things; but our prize that we strive and fight for, is a Crown of eternity, which S. Peter calleth *τὸ ἀσκήματος τῆς αἰῶνος δόξης*: a Crown of glory that fadeth not; and Saint Paul calleth it, *τὸν στέφαν ἀσκήματος*, an incorruptible Crown.

Now, the place where we run, and strive, and fight for this incorruptible and never-fading Crown, is *civitas huius mundi*, the great city of this whole Universe, *via lata, & via lata*, a broad

broad way, and a merry way to them that never intend, or seldom think to come to the end of this way, but *via aucta*, & *via anxia*, a narrow way, and a bitter pensive way to them that long to come to a period of their journey; because, as S. Hierom saith, *Hi magnis inimicorum circumdantur agminibus: & illis bestium plena sunt omnia*; these are encompassed about with whole troops of enemies, and all things are full of hostility against them: and S. Augustine saith, that *omnes qui ad Paradisum redire desiderant, oportet transire per ignem & aquam*; all that desire to return, and pass into Paradise, must pass through fire and water, through many letts, many hindrances, and many afflictions, that like the flaming sword in the hand of the Cherubims, do stand in our way, to stop and hinder our passage unto Paradise.

Hierom in Ep. ad Eustach.

Aug. in Serm. ad Alippum.

Gen. 3. 24.

And the chiefest obstacles, and greatest Enemies that do hinder us, are these three sworn covenanting friends, and forsworn enemies of our souls, that, in our Baptism, we have promised and vowed to fight against; that is,

- | | |
|---|--|
| <p>{ 1. <i>Mundus.</i>
2. <i>Caro.</i>
3. <i>Damon.</i></p> | <p>} 1. The World.
2. The Flesh.
3. The Devil.</p> |
|---|--|

The three chiefest enemies that do fight against us,

And, though *Hec tria pro trino nomine mundus habet*, the wicked and ungodly men deem of these, and adore them, as if they were three Gods; yet we that strive for the incorruptible Crown, must be resolved,

1. To despise the world, and to trample all the vanities thereof under our feet, and, as the Apostle saith, *Not to fashion our selves like unto it.*
2. To subdue the flesh, and to mortifie all the deeds and lusts of the flesh, which are *fornication, idolatry, covetousness*, and the like; and as S. Paul saith, by no means to suffer sin to reign in our mortal bodie.
3. To withstand the Devil most manfully, to resist his temptations, and to expel all his wicked motions out of our souls,

The ejection of Devils.

And because the Devil, *à principio*, from the beginning, was *primissimus peccator*, the first sinner, and now likewise is the *primus motor*, the first mover, the chief doer of all the damnable plots that plague us, and the chief undoer of every man, he being the agent, and the other two his Assistants, he the Author, and they the instruments, he the grand Captain, and the others his fighting Souldiers against our souls; therefore I thought it our best course now, first to set upon this first and worst of all our enemies; and to set down the best way to destroy him, by destroying his plots, that seeketh the destruction of us all; and to that purpose, I know no better way then the right understanding and the due performance of that direction which our Saviour for that end, setteth down in this parcel of Scripture: *Hoc autem genus Damoniorum*, saith Beza, *non ejicitur* (*non egreditur*, saith Beza) *ἐκ ἐμπεδύτου*, is the Greek word, and *ἐμπεδύουαι*, saith Pasor, signifieth *egredior*, to go out; so this kind of Devils goeth not out, but through prayer and fasting.

In which words, you shall find not *parvum in magno*, such as we find in earthly minerals, a little gold in a great deal of unprofitable earth, but you shall find *magnum in parvo*, as it were the whole world in a little Map, abundance of matter in few words, and an incredible store of pure substance in each particle of this short and most comfortable sentence, that teacheth us to cause and make the very Devils to go out, and run away from us: for these two words, *Prayer* and *fasting*, rightly done, will make the Devils flee and hasten away from us, when they dare not stay any longer; for so *S James* saith, *Resist the Devil*, that is, by prayer and fasting, and he will flee from you.

Well then, to proceed; that most famous, and most excellent Philosopher, *Aristoteles Stagarites*, the light of Nature, and the *Pen-man* of her secrets, who like a most skilfull Architect doth so compose his work, *ut nihil desit addendum, nihilque sine vitio se offerat demendum*, saith *Faber Stapulensis*, that nothing can be added to it, nor any thing taken from it without blame; doth most plainly conclude, that of all natu-

*Faber. Stap. in
Præfat. R. bib.
Arist. Epist.
Job. Relico.*

ral

ral things, there can be, *nec plura nec pauciora, sed tria tantum* Arist. *Phis.* 1. modo Principia, neither more, nor less, but only three Beginnings, that is. 1. c. 6.

1. Matter,
2. Form,
3. Privation.

Of which I intend not now *Philosophically* to discourse, but I only name them, as a pattern of my *method* in this succeeding Sermon of the *driving away* of Devils: which I may rightly term the first of the three beginnings of a *Christian*; the beginnings I say, *non constitutionis sed renovationis*, not of his being and creation, but of his well being and regeneration; where, by *inverting* the Philosopher's method, the first of these must be *Privation*. For as the Weeds of a Garden must be first rooted out, before the delightfom Flowers are p'anted; so the first beginning of a *Christian* must be *destructorium vitiarum*, an ejection of the Devils and the destruction of all Vices, for which purpose Saint John saith, *The Son of God was manifested and came into the world, that he might destroy the works of the Devil*: then the *second beginning* of our renovation, is *edificatorium virtutum*; to be just and upright, and to behave our selves *honestly*, filled, as many of the very *Gentiles* were, with all *moral virtues*; and the third is, *gratiarum repletorium*, the replenishing of our souls with all *divine graces*, as *Faith*, *Hope*, *Charity*, *Patience*, and the like: and these two last do depend upon, and succeed the first; for, as in Nature, *nullus locus corpore caret, sed semper aliquod corpus continet*, no place wants a body, but it alwayes holdeth some one body or other: as when one body departs and gives place, another body fills that place immediately, as when your vessel of *Wine* is emptied, it is filled with *Ayr*, *ne detur vacuum innatura*, lest there should be a *vacuity*, which Nature alwayes abhorreth; even so, when the *Devil* is expelled, and our hearts cleansed, as the Apostle saith, from all filthiness, both of *Flesh* and *Spirit*, then *virtues* will begin to spring in us, and our souls shall

The first beginning of a Christian.
1 John 3. 8.

The second beginning of a Christian.

The third beginning of a Christian.
These three waies are the fairest waies for us to assure our selves of our Christianity.

1 Cor. 7. 1.

be

The ejection of Devils.

Sap. 1. 4. &
3.

be fitted, as clean vessels, to receive the graces of Gods holy Spirit, which, as the Wise man saith, *fieth from deceit, and dwelleth not in the body that is subject unto sin.*

And therefore, touching this *expulsion* of Satan and his *suggestions*, which is the first step to God, and, the sum and substance of my Text, I shall desire you to observe these three things.

The division
of the Text,

- {
1. The Matter,
 2. The Form,
 3. The Privation,

1. The Matter, or the sum and substance of the work, which is the ejection, or casting out of Devils: *hoc genus ejicitur.*

2. The Form, Manner or Means, by which they are cast out, and that is, *Prayer and Fasting*, and no ways else; for, *non ejicitur nisi per orationem & jejunium*, they go not out by any other means then by Prayer and Fasting.

Aristot. *Meta-
phys.* 15. c. 21.

3. The Privation, which followeth their ejection and casting out, and is as the Philosopher teacheth, *absentia prioris forma cum aptitudine materiae ad aliam recipiendam*, the absence of the former conditions that we had, with an aptitude or fitness of our souls to receive far better qualities; and therefore must consist,

1. In *Remotione mali*, the removal and rooting out of all evil thoughts, words, and deeds.

2. The *Reception* and planting in our hearts all good virtues and graces of Gods Spirit.

Or, if you please, you may consider in these words,

1. *Actus.*

1. The *Act*, which is the *casting out of Devils.*

2. *Modus.*

2. The *Means*, by which we cast them out, which are *Prayers and Fasting.*

3. *Effectus.*

3. The *Effect* or *Succeſſe*, which followeth their casting or going out, and it is a freedom from Satans tyrannie, and a blessed fruition of liberty, to be prepared to receive Gods holy Spirit, and his graces, for the saving of our souls.

And touching the first point, which is, the *casting out of these*

these Devils, I shall desire you to consider with me these three things ;

That is, { 1. The *Ingredients*,
2. Their *Ingression*,
3. Their *Ejection*,

1. The *Ingredients*, or those that enter into a man to take possession of his heart and Soul, are said to be, *genus Dæmoniorum*, a kind of Devils : and *δαιμων*, which is, *quasi δαίμων*, *sciens*, a word derived of *δαιω*, *scio*, *disco*, signifieth a knowing-One, whomsoever he be ; whether he be from heaven, or from the earth, or from hell.

But use and custom hath most commonly appropriated this word *δαιμων* to the worse kind of *knowing ones*, or intellectual creatures, that is, the *infernal Angels*, which we call Devils : or else the most *wicked men*, which are termed *Devils incarnate*, and which oftentimes do shew themselves Devils indeed ; and to do as much mischief as the Devils of hell ; as, the *experience* we have had of the cruelty and wickedness of our late Rebels, doth sufficiently testify unto us.

Whereby you may perceive that there are two special kinds of Devils.

{ 1. The Devils of *Hell*, which are Spirits, or *spiritual Devils*.
2. The Devils of *the Earth*, which are Men, or *carnal Devils* : and of these, I shall treat last.

That there are two kinds of Devils.

And for the first kind of Devils, I shall only speak of these three things.

{ 1. Their *Nature*,
2. Their *Names*,
3. Their *Number*, } And.

Of the first kind of Devils. Consider three things.

1. Touching their *Nature*, you are,

1. Of the nature of the Devils.
1. To Devils.

1. Observa-
tion.

Daneus Isagog.
c. 4. de An-
gelis.

Damasc. l. 2.
de Orthodoxa
Fide,

Zanchius de spe-
ribus Dei.
l. 2. c. 2.

1. To understand, that they are not Chimera's of apprehensions, but true real substances: for though some men deny them to be any substances, but rather to be *motus & quædam*, certain inward motions, and vehement passions of the mind, whereby men are tossed and caried away to do this or that thing, as *Daneus* writeth; yet not only the most ancient Fathers, as *Damascen*, *Tertullian*, and others; and so the School-Divines, as *Thomas* and the rest of them; and so likewise all the modern Writers (as *Zanchius* doth, by eight special Reasons prove them to be *ὕψισται*: i. e. things really existing;) but also the most sacred Scripture, which is *veritatis omnis regula*, the rule of all truth, doth most plainly shew unto us, that they are *ὄντια*, Substances; for they are said to talk with Christ, to obey Christ, to enter into the Swine, to be tormented, to be tied in chains, to reside in everlasting darkness and the like; *Quæ omnia, in ea quæ sunt mera spectra, & res imaginaria, non competunt*; all which things cannot be said of those things that are but meer phantasms, and bare imaginarie things; but of things onely, which are *verè ὄντια*, truly real things indeed, saith *Lambertus Daneus*, *quò supra*.

2. Observa-
tion.

Apud Casman.
Angelograph.
part 1. c. 4.
Lactant. Instit.

l. 2. c. 15.
Two Reasons
to prove they
have bodies.

2. You are to note, that as they are Substances, and not Apprehensions onely, as the *Sadduces*, and some other Hereticks thought; so they be spiritual substances, and not compounded of matter and form, as *Symonius*, and *Swingermus* in his *Æthick Tables*, and divers others do affirm; for, though *Origen* in his second Book, *περὶ ἀρχῶν*, and *Tertullian* in his Book, *de carne Christi*; and *Lactantius*, and *Rupertus Tuitienfis*, and others do affirm, that they have a body, by which they do subsist, though the same be more subtile and purer then the bodies of all other inferiour subjects: and for proof thereof, they do render a double reason.

1. Reason.

Gen. 6.
Clem. Alexi
Strom. l. 3.

1. For that they had access unto the Daughters of men, as *Clemens Alexandrinus*, *Tertullian*, *Lactantius*, and others do expound that place of *Genesis*; but this they could not do, unless they had some bodies; and therefore they are not pure spirits.

2. Reason.

2. For that they are tormented, and to be punished in a corporal

corporeal fire, as *S. Augustine*, and others do affirm: but a meer spiritual substance cannot be tormented by any corporeal thing: therefore they must needs subsist of some corporeal matter or substance.

Yet the evidence is so plain, that they are altogether immaterial and pure spirits, & *ab omni materia liberi*, without any concretion of matter or bodies, as that indeed, it cannot be contradicted, if we look into the reasons of the Fathers, which they produce out of the eighth Chapter of *S. Luke*, and the eighth Chapter of *S. Matthew*, and the 103. *Psalms*, and the sixth Chapter of the Epistle to the *Ephesians*; as of *Dionysius* in his Book, *de Divinis Nominibus*, cap. 4. *Ignatius* in his Epistle unto the *Trallians*; *Nazianzen* in his second Oration, *de Theologia*; *Epiphanius* in the 26. *Heretic*: *S. Chrysostom* in his 22. Homily upon *Genesis*; *Theodoret* in his Book *de Divinis Decretis*; *Greg. Nyss.* in his Book of the life of *Moses*, *Basilius Magnus*, *Fulgentius*, and the Council of *Lateran* under *Innocentius* the Third, and divers others, both ancient & modern Writers.

And therefore, to the first Reason, we answer with Saint *Augustine*, *S. Chrysostom*, *S. Cyril*, and *Suidas*, that by the *Sons of God*, we are not to understand the Angels, but the Posterity of *Seth*: For, as by the *Daughters of men*, we understand by men, that carnal crue of wicked tyrants, which were the posterity of *Cain*, and were both worldly minded, and fleshly given, and so wholly negligent of Gods service, as you may see it in many places of the *Psalms*: Even so, by the *Sons of God*, we ought to understand the godly seed of *Seth* that despised the world, and called upon the name of the Lord, and at length began to grow cold in the service of God, and to follow after the lusts of the flesh, and the vanities of this world, and these were called the *Sons of God*, as all the godly are: and,

To the second Reason we answer, that as the human souls be pure spirits, and yet are tormented in a corporeal fire, as it appeareth by the soul of *Dives*, that confesseth it self to be tormented in that flame, when his body was buried in the earth: even so these infernal Spirits that have no bodies, but are altogether immaterial, may, by the omnipotent power of

That the Devils are altogether immaterial.

1. Reason answered.
Aug. de Civit.
l. 15. c. 22.
Chrysost. Hom.
22. in Gen.
Cyril. l. 9. advers.
Julian.
Suid. in vocabulo Seth.

2. Reason answered.

*Vide Green-
wood in a Ser-
mon, entitu-
led, Tormen-
ting Tophet.
3. Observa-
tion.*

*Zanchius de
Operibus Dei.
l. 2, c. 5.*

*Danaus Isagog.
c. 6.
Clem. Recog.
l. 3.
Nicephor.
l. 5. c. 31.*

*Aug. de Civi-
Dei, l. 12. c. 9.*

It is the pro-
perty of God
alone, to be
immutably
good.
Malach. 3. 6.

the Almighty God, be perpetually punished and tormented with a corporeal fire; as *S. Hierom* and others have most plainly and largely declared.

3. You are to observe, that, as they are spiritual substances, immaterial, and without any kind of bodies; so we must understand that they were all created good, Angels in heaven, and not Devils in hell; God never made such creatures: for, though the *Peripateticks*, and the *Priscillianists*, that were a kind of Hereticks, did imagine, that they were eternal Evils, or Devils from all eternity, as *Zanchius* noteth, because, as they alledge, there is no sin in heaven; and he that once goeth to heaven, cannot sin when he is there, being as it were ravished with the Beatifical Vision, and the love of the divine goodness: and therefore say they, if they had been made in heaven, they could not have fallen away from God;

Whereupon *Manichæus* taught, that there were two Gods from all eternity; the one good, and the Authour of all goodness, and the Creator of all the things that are good; the other evil, and the doer of all wickedness, and the maker of all the things that are evil; and this most heretical Opinion, saith *Nicephorus*, continued almost 300. years, before it could be rooted out; Yet not only this Opinion hath been exploded and condemned for a most wicked heresie, but also the very reason and foundation of their Opinion is so weak, that it may be very easily answered.

For, although now, the inhabitants of heaven cannot sin, and those celestial Citizens shall never be banished from their mansions, because they are now confirmed by grace, and supported by Gods Spirit, *ne à veritate voluntatem averterent*, lest they should turn their wills and minds from the truth; as *S. Augustine* speaketh, yet, *Non fuit sic ab initio*, it was not so from the beginning; for, if God had made them immutably good, he had made them Gods, and not Angels: because it is the privilege and property of God alone, to be immutably good; as the Prophet sheweth, *Ego Deus, & non mutor*, I am the Lord, and I change not, as if he were not a God, if he had the possibility to change; or that therefore he is God, because

because he cannot possibly change : and so Saint James setteth down this for an incommunicable property of God , to be unvariable or unchangeable , and without any shadow of turning.

And therefore as man in Paradise was created , *Omnino ad imaginem Dei*, altogether according to Gods own Image ; and yet was left in the counsel of his own mind , either to stand or fall , to continue happy , or to become most miserable ; even so the Devils , though they were created in Heaven , which was their Paradise , and were made likewise good ; yet they had , *potestatem cadendi* , a power either to stand , if they were so pleased , or to fall if they would not stand : And so the good Angels too ; they were *mutabiles natura* , changeable if they would , and they might have fallen if they pleased ; but because they chose to stand in the time of their trial , they are now made , *immutabiles gratia* , unchangeable through the grace and favour of God , for their faithfulness and submission to his divine order , as *Isidorus* speaketh.

Isidorus de Summo bono , l. 1. c. 12.

And as the falshood of their eternal impietie is sufficiently proved , so the truth of the contrary Position may be as sufficiently confirmed by the word of Truth ; for they are the creatures of God ; and therefore they must needs be good by their creation ; for when God had finished all his works , he looked upon them and considered all , and every thing that he had made , *Et ecce erant valde bona* , and behold they were all exceeding good ; and therefore the very Devils were all , *Creatione boni , sed Depravatione mali* , Good Angels by their creation , but wicked Devils by depravation , which they contracted , *Non natura creata* , not from that nature which God created , but from their own proper malice ; which they had , not from God , but was bred within themselves.

Danau Isagor. ges c. 19.

And therefore not only the Apostle saith , That they kept not their first estate : But our Saviour Christ himself affirmeth , *Quod non steterunt in veritate* , That they stood not , or remained in the truth ; whereby it is most apparent , that when they were created , they were in the truth ; or otherwise , *Quomodo dici potest , cum non stetisse ubi nunquam fuit ?* faith

Zanchius de operibus Dei. l. 3. c. 2.

August. Paf-
sim.

learned *Zanchius*: How can the Devil be said not to have stood there, where he never hath been? And so Saint *Augustine* likewise, doth most excellently declare this truth, and confirm the same against *Manicheus*, with unanswerable Arguments, l. 11. c. 20. *De Genesi ad litteram*, & *de Civit. Dei* l. 12. c. 1, 2, 3. & *de vera Religione* c. 13. But then,

Observat. 4.

Theodor. q. 6.
in Genes.

4. You are to consider, that seeing they were created good, the question will be, How, or by what sin, they fell, and became so bad? And this Question is propounded by *Theodoret*, *Quam ob causam à Cælo Diabolus decidit?* Why or what cause moved the Devil, that was a glorious Angel in the sight of God, to fall away from God, and thereby to throw himself and his adherents unto the bottomless pit; and there, instead of that eternal happiness which he hath lost, to be tormented with fire and brimstone in everlasting darkness for evermore?

To which Question *Theodoret* saith, That it was the fond conceit of some foolish fellows, to say, that Satan was therefore thrust out of Heaven, because he refused to adore and worship *Adam*, whom God would have him to reverence, because he had made *Adam* in his own Image: But this *Theodoret* proveth to be false, because the Devils fell before *Adam* was made; who was therefore made, as some Divines write, to supply the room of the relapsed Angels.

Zanch. de operibus Dei, de lapsu Angelorum.

Three Opinions about the first sin of Satan.

1. Opinion,

And *Zanchius* writeth, That *Augustinus Steuchus*, in his eighth book and thirty eighth chapter *de per. Philos.* rehearseth three other Opinions about the fall and the sin of the Devil.

1. Opinion is of *Iustin Martyr*, in his Apology for the Christians: and of *Clemens Alexandrinus* l. 3. *Stromas.* and of *Severus Sulpitius* l. 1. *de sacra Historia*: and of *Tertullian*, *Lactantius*, and many more of the first ancient Fathers that, (upon the sixth Chapter of *Genesis*, where it is said, That the Sons of God, or the Angels of God, as St. *Ambrose* reads it: or *Filii Elohim*, as the Hebrew hath it, which

Aquila

Aquila translateth, *Filii Deorum*, the Sons of the Gods, or *Filii potentum*, the Sons of the mighty powerful Ones, as *Symmachus* reads it; or *Filii Magnatum*, the Sons of the great Ones, and noble Ones, as the *Chaldee-Paraphrast* hath it; or *Filii Principum*, the Sons of the chief Princes, as *Pagninus* reads it (best in my mind) *saw the daughters of men, that they were fair, and took them wives of all that they liked*) do expound the same of the Angels, which leaving their care of these inferiour things, which God had committed to their charge, *To preserve us*, as the Psalmist speaketh, *in all our wayes, that we dash not our foot against a stone*, were overcome with the love of those fair women; of whose looks the Poet saith, they were

— *amula lumina Stellis,*
Lumina quæ possunt sollicitare Deos.

Eyes emulating Stars in light,
Enticing Gods at the first sight.

And so they fell into base lusting after these beautiful creatures, even as we see many men do so now adayes; because, as the Poet saith,

Ludit amor sensus, oculos perstringit, & aufert
Libertatem animi, mira nos fascinat arte :

How the inordinate love of women bewitcheth us.

This unlawful love doth betray our senses, shuts our eyes, and takes away the liberty of our minds, and doth wonderfully bewitch our souls; so far, that he saith,

Credo aliquis Damon, subiens præcordia, flammam
Concisat, & ruptam tollit de cardine mentem :

He believes some Devils do kindle these flames, and take away our senses from us.

And

The ejection of Devils.

And therefore the foresaid Fathers do conclude, that the first sin of Satan, and his fellow-Devils, was carnal Lust and Concupiscence, which is one of the three things, which we profess in our Baptism, that we will forsake.

Tertullian's
reason for the
sin of the An-
gels to lascivious lust.

1 Cor. 11. 10.

Whereupon *Tertullian* saith, That for this cause, the Apostle commanded the Women to be covered in the Church, or, as the original hath it, ἐξουσίαν ἔχουσιν ἐπὶ τῆς κεφαλῆς διὰ τοῦ ἀγγέλων, To have some power over their heads, because of the Angels, that is, lest the Angels, that are to assist them in their devotion, and to carry up their prayers and desires to Heaven, should be tempted and inticed to lust after them.

That there is
double mi-
stake in *Ter-
tullian's* reason.

And truly I think with *Tertullian*, it were well that the Women should be covered, though not because of the heavenly Angels, yet because of lascivious men, whose wanton eyes do often carry away their thoughts from their heavenly duties to gaze upon their fading vanities: For, touching the heavenly Angels we may find in *Tertullian's* reason a double absurdity.

1. Error.

1. For that now the heavenly Angels are so confirmed in good, partly by the extrinsical assistance and providence of Almighty God, and partly by the blessed Vision and fruition of the divine Essence, as that they cannot do any thing, nor will any thing, contrary to the Will of God, as both *Isidorus*, and Saint *Augustine* do most fully and excellently declare.

Isidorus l. 1.
c. 10. &
*Aug. de fide
ad petrum* c. 3.

2. Error.

2. For that a vail or covering cannot be sufficient to keep any thing from the sight of a Spirit, who doth so perfectly penetrate into all inferior objects, as that he knoweth them, *quantum cognoscibilia sunt*, so far as they are knowable.

*Zanch. de ope-
ribus Dei* l. 4.
c. 2.

And therefore touching this first opinion of their fall and sin, as this Inference is insufficient, so the foundation of it is not firm; and I will not say with *Zanchius*, that this opinion is, *nimis stulta*; and the Authors of it, *nimis stupidi*; as *Theodores* in his forty seventh Question upon *Genesis*; because that should

should be, *sermo nimis durus*; too rigorous a censure upon those worthy men that held it: But, I say, they were mistaken in a double respect.

The double reason against the error of this first opinion.

Reason 1.

1. Because that there is no mention in the Scripture of this sin, of carnal Concupiscence, or fleshly Lusts, until almost a thousand years after the Creation of the World; but it is most certain, that there were many other sins, both of the Angels and Men, long before this sin: For the Scripture teacheth us, saith Saint *Chrysostome*, that before Adam was formed the Devil fell away from his dignity: And the Wise man saith, That by the envy of the devil, death entered into the world: Therefore he sinned before Adam sinned; for otherwise, if he fell not before man was made, how could he, remaining in so great a dignity in Heaven, envy man here on Earth? It is not likely, but it is against all reason to think, that an Angel incorporeal, placed in the height of glory, and in the sight of God, should envy man, that bare a body of earth about him, and lived here on earth; but he being cast down from Heaven, and to be chained in extream ignominy, and seeing man in such great dignity, then his malice, saith, Saint *Chrysostome*, *Non potuit non graviter ferre aliorum sceleratam*, could not endure the sight of others happiness without envy.

Reason 2.

Gen. 6. 3.

2. Because that the Lord God himself saith, *My Spirit shall not alwayes strive with man, for that he is but flesh*, yet his dayes shall be an hundred and twenty years: *At natura incorporea carnes non habet*, But the Spirits have no flesh, neither have the Angels a life defined or determined by time, seeing they are immortal, saith *Theodoret*.

Theodoret q. 47. in Gen.

Therefore the sin of these soul Spirits could not be any carnal Lust.

2. Opinion is of them which say, That the first sin of Satan was Pride, according to that of *Syracides*, *Initium omnis peccati est superbia*, Pride is the beginning of sin; and the beginning of pride is to depart from God, when the heart turneth away from his Maker: Whereupon Saint *Augustine*

2. Opinion of their fall. Eccles. 10. 13. That pride caused them to fall.

saith,

Aug. in vet.
Test.

Chrysostome in
Isai. ad hom. 3.

faith, That the Devil, *elatione inflatus*, puffed up with pride, would needs be counted, and so taken, for God: And so Saint Chrysostome saith, That Satan, *Per superbiam factus est Diabolus, qui antea Diabolus non erat*, by his pride was made a Devil, which before he became proud was no Devil: A good Lesson for proud fantastical men to think on, what their pride will bring them to, which brought the Angels of Heaven to be Devils in Hell.

Hierom in
c. 18. Ezek.
Ambros. in
Psal. 118. Ser.

And this was the opinion of St. Hierom, and of St. Ambrose, and of St. Nazianzen, Fulgentius, Athanasius, Theodoret, and many more.

3.

Nazian. Orat.

1. de pace.

Fulgent. ad
Monimum l.

10.

Esay 14. 13.

& 14.

1. Reason to
prove pride to
be their sin.

Job 41. 34.

Ezek. 28. 2. &

14. 15.

And this their opinion may be confirmed both out of the Old and New Testament: For,

1. In the old Testament it is said, *Cogitavit apud semetipsum*, He thought with himself to exalt his throne above the stars of God, and said, *I will ascend above the height of the clouds, and I will be like the most High*: The like whereof we find in Job, under the name of the Leviathan, who is said to be the king over all the children of pride: And the very like in Ezekiel, under the title of the Prince of Tyrus, whose heart was lifted up, and he said, *I am a god, and I sit in the seat of God*; and the Prophet, in the person of God, saith of him, *Thou art the anointed Cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God, thou hast walked up and down in the midst of the stones of fire, and thou wast perfect in thy wayes from the day that thou wast created, until iniquity was found in thee*: For though I am not ignorant, that the place of Esay is literally to be understood of the King of Babylon, and that of Job of the Whale, and the other place of Ezekiel is spoken of the King of Tyrus; yet this can be no hinderance, but that mystically these places may signifie the Devil, who is the head, and the grand Captain of all the children of pride, as Rupertus Tuisiensis doth most excellently declare.

Rupertus de
victoria verbi
Dei.

2. Reason to
prove it.

Luke 10. 18.

2. The same may be proved out of the new Testament, where our blessed Saviour, for the repressing of this detestable sin of pride, alledgeth the fall of Satan, saying, *I beheld Satan,*

Satan, as lightning, fall from heaven : and therefore take heed of being proud that the foul Spirits are subject unto you, lest you fall likewise, even as he did : And so Saint Paul sheweth, That he which is puffed up with pride, falleth into the snare, and judgment, or condemnation of the devil, that for his pride was adjudged and condemned to hell : And let all proud Gallants take heed of the like judgment and condemnation. 1 Tim. 3. 6.

3. Opinion is of them which say, That the first sin of the Devil was Envy, when he saw man, that was formed of the dust of the earth, to be made in the Image of God : and to confirm the same, they alledge *Athenagoras, & Petrus Alexandrinus*, and especially that place in the Book of *Wisdom*, where the Wise man saith, That, *Per invidiam Diaboli, mors intravit in mundum*, through the envy of the Devil death came into the world : But this, saith *Zanchius*, crosseth not the truth of the former opinion, but may well agree with it, and proceed from his pride ; seeing, as *Aquinas* saith, Envy is a branch of pride, *Quando bonum inordinate fugit, invidia*, When through envy it icorneth, and inordinately flieth from that which is good : So the Angel first puffed up with Pride, *Noluit Deo subisci*, refused to submit himself to God, and to obey his Rule and Command, and then he was filled with envy against man, saith *Zanchy*. 3. Opinion of their fall. Sap. 2. 14. Thom 12. q. 34. ar. 10. 2^a 22. q. 77. ar. 5. Zanch. l. 4 c. 2.

And so it was the envy of the Devil that brought death and damnation to all men ; and his pride first begat his envy, and wrought his overthrow, and brought his damnation upon himself, and upon all the children of pride.

And therefore, as we ought to take heed of pride, which is the sin of the Devil, and a most devillish sin, that brings neither pleasure nor profit, but scorn and destruction to his owner: so we ought to beware of envy, which is nothing worth, but woundeth the envious man more then him that is envied ; As, *Indivia Siculi non invenerunt tyranni Tormentum majus*, the Sicilian Tyrants never found a greater torment then their own envy ; which, like *Promethens* Vulture, gnawed their

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wretched souls night and day, whensoever they saw, or thought upon the prosperity of another; as it vexed the Devil to the very Soul, to see *Adam* in Paradise, and himself thrust out of Heaven.

Yet herein Envy is very just, because, as the Poet saith,

Sit licet injustus livor, nil justum illo est:

Namque premens alios, opprimit antè patrem.

It kills his owner before it hurts another; for as the Rust eateth up the Iron, *sic invidia quem infecit animum, consumit*; so envy wasteth and consumeth, the very heart and Soul that it possesseth, saith Saint *Basil*.

A story shewing the true nature of Envy.

And for a fuller expression of the nature and benefit of *Envy*, the Poets saign, that when *Mercury* the messenger of the Gods, was sent of their errand here on Earth, he lodged one night in a *Covetous* mans house; and the next night in an *Envious* mans house, his next neighbour: and for his kind entertainment he told them, whatsoever the first desired, he should have it, and the other should have it double; the *Covetous* man presently bad his neighbour ask what he would, and the *Envious* man, considering, that now, if he asked a house, his neighbour should have two; if he demanded a thousand pound, his covetous neighbour should have two thousand: therefore not knowing how otherwise to be even with him, he desired that one of his own eys might be plucked out, that his neighbour might lose both his eys. And such is the nature of Envy, I had rather beg my bread then possess it.

But seeing it is the most common received opinion of all Divines, that the first sin of *Satan* that made him a Devil was his *Pride*, it will not be amiss a little to discusse the particular object and cause that produced forth his *Pride*, and by his *Pride* his *Rebellion* and opposition against God, which alwaies do proceed and spring from the proud *Spirits*, as I am sure it did from our late Rebels.

What was *Satan's* pride.

Touching which I find several judgments: For,

I. Saint

1. Saint *Augustine* in his fourty ninth Tractate upon Saint *John*, and Saint *Cyril* in his Dialogues, *de Adoratione in Spiritu*, do think it to be an assuming of a *Deity* unto himself, & *imaginando ea, quæ supranaturam ejus erant, esse sua*, and imagining those things, which were above his Nature, and beyond his reach, to be his owne, and of his owne proper power: but I think, it cannot be, that the Devils shou'd desire an absolute equality with God in his Essence, and in his infinite Attributes: for then they must think it absolutely possible for them, to have an absolute equality with God; but in regard of their knowledg, they knew this to be impossible: and then also they must be changed in Nature, which likewise could not possibly be; because the essential Attributes of God cannot be agreeable or communicable to any Angel, or to any created Essence, but to him only who is the true God by nature. And therefore,

2. I find Saint *Augustine* expounding this his desire of equality with God, to be a desire of freedom, to be exempted from all service and subjection unto their maker; and so Saint *Gregory*, and *Anselm*, do affirm, their particular Pride to have consisted in refusing to be subject unto their Creator; which is nothing els, but an absolute rebellion, and disobedience against their governour.

But I like well of *Nazianzens* Exposition upon the words of *Esay*, that Satan would have extolled himself above the clouds of the word of God, or rather the word God, that is, above the eternal Son of God, Incarnate, and as it were, cloathed with the Clouds of our humanity: and so his pride was,

1. In a desire of an equality with God, by an hypostatical Union betwixt the Angelical Nature and the person of God; such as is in the person of Christ, betwixt his Manhood and his God-head; as *Ambrosius Catharinus*, *Vignerius*, and Saint *Bernard*, do affirm.

2. In rebelling, opposing, and contradicting the truth of the Gospel of Jesus Christ, that God should love mankind so well, as hypostatically to unite unto himself the nature of man,

1. Opinion.

The opinion rejected.

2. Opinion.
Aug. de Civitate Dei l. 11.

Greg. Moral. in Job. l. 34. c. 13.

Anselm. de Lapsu Diab. Wherein the Devils pride consisted.
Amb. Cath. in Libello de gloria Angelorum & lapsu malorum.

Vigner. Instit. l. 3. & 5. Bern in Cant. Serm. 17.

Especially in withstanding the decree of Christ his Incarnation,

which

Heb.

which he had denied unto the Angels. And to this I think the Apostle seems to ayme, when he saith, that Christ, *non assumptus angelos*, took not upon him the nature of Angels, but he took the seed of Abraham; for which cause he is stiled *φιλάδελφος*, a lover of Mankind, as where the Apostle saith, *cum apparuit φιλαδελφία τῷ θεῷ*. But we never read that he is termed *φιλάγγελος* in all the Scriptures. And therefore the Devil, and all the wicked Angels, that were his adherents, would not allow of this decree of God, nor obey that counsel and command of God, when he bringeth in the first begotten into the world, *let all the Angels of God worship him*, which they, in the height of their pride utterly disdained, and refused to do; but did then and ever since labour and seek, with all their might, and by all means to hinder the same to be done; and being done, to evacuate the benefit and fruit thereof, by hindering us men to believe it, and to be thankful for it.

How the Devil alwaies laboured to hinder the Incarnation of Christ and to evacuate the benefits thereof.

1. Way.

For so,

1. By his subtiltie he sought to put *Adam* out of all favour with God, to the end that this Union of mans nature with God, might be wholly frustrated, because he knew God was of pure eys, and could not endure rebellion and disobedience to his commands; and therefore, thought he, if I can seduce *Adam*. to eat the forbidden fruit, I shall evacuate that design of God and break that Gordian-knot all to pieces.

And when he saw, that this Plot could not prevail, to annihilate the decree of God to love and to unite man unto himself, but that the wisdom and goodness of God found out a way to verifie that saying, *qui struit insidias aliis, sibi damnat ipse*, he that digs a Pit for another shall fall into it himself, when God said, that the seed of the woman, which Satan had seduced, should break the Serpents head, and so bring more damage to the Devil, then to either Man or Woman: then,

Gen. 3.

2. Way.

2. He inticed *Cain* to kill his owne Brother *Abel*, still to provoke God against Man, and to hinder this Union betwixt God and Man: and when he saw that God in mercy had granted another seed by the birth of *Setb*, then he thought to work

work more wisely, and more generally to corrupt the whole World, and to make the *Sons of God* whom he loved, to run a Whoring after the Daughters of those men whom he hated; And seeing this *device*, that was so devilish, yet would not do the *deed* that he desired, but that *Noah* found favour in the sight of God, to preserve the *generation* of mankind; and that God which is the God of truth, would not alter the thing that is gon out of his mouth; Then,

3. Way.

3. He puts off the shape of the Serpent, and leaves to play the Fox, and putteth on the Lions skin, and like a Lion indeed he seeks by his cruelty at sundry times and in divers manners, to destroy that *blessed seed* from whence Christ, the God and Man, should spring. As,

1. When he stirred up and moved wicked *Pharaoh*, his *Exod.* first-born Tyrant, to kill *all the male children of the Israelites* from whom God had promised unto *Abraham*, the blessed seed should spring. And then raised up proud *Haman* to root out all the *Jews*, and the whole off-spring of *David*, to whom God had sworn, and made a faithful Oath, that the *Messias* should come out of his Loyns; and after that caused *Antiochus*, (whose surname, *Epiphanes*, signified *Illustrious*, but his deeds were most odious) to persecute *all the Jews* and to butcher the best of them, that so he might hinder the birth of that blessed Seed, and crush the Chickin while it was in the shell; And when all this his *subtletie* and *cruelty*, could not serve the turn, but that Christ was *born* indeed, and had *hypostatically* united our flesh unto his deity; Then,

4. Way.

4. He playes the Devil indeed, and stirreth up *Herod* to kill all the Children that were in *Bethlehem*, and in all the Coasts thereof, that so by that means, he might kill *Christ*; and when he seeth he could not kill him, he laboureth to corrupt him, to make him to forsake his God, as he had done, and to throw himself down from the Pinnacle, and to break his neck; or to fall down and worship him: for he knew, this, if he could effect it, would untie the knot, and hinder the progress of Gods purpose.

But as holy *Job* affirmeth, *non est potestas quæ comparetur ei*, *Job. 41. 2.*
and.

Job 24. 2.

and saith, to God, *I know that thou canst do every thing, and that no thought of thine can be hindred, Quia non est consilium contra Dominum*, because no counsel can prevail against the Lord; therefore his counsel did stand, and his will is done, and the Word is made flesh, and we saw his glory as the glory of the only begotten of the Father, full of grace and truth.

John 1. 14.

And yet for all this, though he seeth the Promise of God fulfilled, and his truth accomplished, and God united to our nature, he still persisteth in his pride, and persecuteth his malice against man, to frustrate and oppose the will of God. And though Christ, by his death, which he brought him to, hath overcome death, and led captivity captive; yet doth he never leave to hinder men to reap the benefit of Gods favour, and the fruits of the death and passion of Jesus Christ, but fostering still his pride and rebellion against God, and his malice against man, he entereth into the hearts, and possesseth the very souls of all wicked men: so that he maketh some of them to become meer Atheists, scarce to believe that there is a God; and many more to deny the mysterie of Christs Incarnation, as do the Jews and Turks to this very day: and others he bewitcheth to believe most damnable errors, as with that Dog *Servetus*, to deny the humanity of our Saviour Christ; and others to blaspheme against his Deity, as that accursed *Arius* and his followers: and so he still laboureth to hinder this truth to be believed at all, or at least, not to be believed in that manner as it should be. And all this you may more amply see in *Rupertus Tuitiensis; de victoria Verbi Dei*, and in *Zanchius de Operibus Dei, & de peccato Angelorum*.

*Zanchius de
Operibus Dei,
l. 4. c. 2.*

And this consideration of the Pride and Rebellion of the Devil against God, and his implacable malice against man, should teach us all to take special care to beware of him; and to pray to God to bless us from him, and not to have him so often as we have him in our mouths, nor especially in our hearts.

So you have seen, that although by nature the Devils were good, and so created good by God; yet by their pride, and continual

continual rebellion against God, they made themselves Devils, and the Authors of all evil for evermore.

Yet, lest we should erre about their nature, as they are now, *in statu corrupto*, corrupted by their own wickedness, we are to consider these two points.

Two points to be considered about the nature of the Devils.

1. That there are many things, that in themselves, are good in them.

2. That all these good things are perverted and corrupted by them to a perverse and wicked end: For,

1. You must understand, that by their fall, they have not lost all those endowments and excellencies which God had given them in their creation; and whatsoever they do retain, which they have had from God, the same is, and must needs be good: but their natural substance, and their natural qualities, as their knowledge, their understanding, wisdom, agility, invisibility, immortality, strength, and the like, are all given them by God, and they are the works of God; and these in themselves simply considered, must needs be good; because all that God made were, and still are, exceeding good.

1. Point.]

And therefore let not wicked men, oppressors, Church-robbers, Adulterers, proud persons, and the like, think well of themselves, because they have some good things in them: as a good wit, great learning, fair speeches, some charity; and it may be some justice, and the like: for so the Devils have some good things in them likewise; and if thou hadst no good things in thee, thou wert worse then the very Devils: But, if thou wouldest be deemed a good man, thou must be *ex omni parte bonus*, good in every way, or at least endeavouring to be good in all things, such as *Job* and *Zacharias* were, that walked in all the Commandments of God without reproof.

That men should not think it enough to have some good things in them, but endeavour to be good in all things.

2. You must note, that there is none of those good things that are in them, but, as wicked Judges abuse their Authority to pervert Justice; and corrupt Lawyers abuse their knowledge to wrest the Law; and covetous worldlings do abuse their wealth and their power to oppress the poor: so do these wicked spirits corrupt and abuse all the good things that are

2. Point.

in

The ejection of Devils.

in them, by making them means of effecting the greater evils, as by their knowledge and subtilty to deceive us, as they deceived *Evah*; by their might and power to torment us, as they tormented *Job*, and those poor possessed men that we read of in the Gospel; and by their agility to be every where, in every corner ready to entrap us. And therefore how wary, and how watchfull should we be to escape their wiles, and to prevent them; for the more powerfull our enemies are, the more preparation we ought to make against them:

But, to the end we may the better see how farr, and how many ways they pervert and turn all these good things, that God hath given them to work our destruction, and to shew their rebellion against God; let us proceed unto the second point, and so consider the names and titles whereby they are named and made known unto us: because, as the Poet saith,

Conveniunt rebus nomina saepe suis.

The names do often agree with the natures.

2. Of the names and titles of the Devils.

2. Touching their names and titles, you must understand, that all the names which we find given unto them, are either

- In respect {
1. Of their Nature and being, or
 2. Of their Practice and desire to do mischief.
 3. Of the Forms wherein they appeared.
 4. Of their Knowledge and Understanding.
 5. Of their Might and Power to effect what they intend to do.

1. Respect.

1. In respect of their Nature, they are sometimes called simply Spirits: as in *Matth. 4. 1. Mar. 1. 12. Luke 10. 20.* and sometimes they are called Angels: as in *1 Cor. 6. 3.* and in *2 Pet. 2. 4.* But this is rather a name of office than of nature, whereas *ἄγγελος* signifieth *Nuncius*, a Messenger.

2. Respect.)

2. In respect of their Practice, and desire to work mischief: as the same is diverse, so in that respect they have divers names: As,

1. *Spiritus malus*, an evil Spirit, and the unclean Spirit,

rit, and that not onely because he is κατ' ἐχθρὸν, Evil in himself, but also endavoureth by all means to make all others evil and unclean.

1 Sam. 1. 16.
Matth. 13. 19.
and 39.
Zach. 13. 2.
Matth. 12. 43.
1 Pet. 5. 8.
Zach. 3. 1.

2. *Adversarius*, an adversary: for so S. Peter saith, *Your adversary the Devil goeth about like a roaring Lion*: and he is stiled our adversary, because he is always against us, and is continually an accuser of the brethren, in which respect he is likewise stiled διαβόλος, the Devil, that is, *Calumniator Dei & hominum*, the reviler or slanderer both of God and Men.

3. *Spiritus fornicationum*, the Spirit of Fornications: for so the Prophet *Hoseas* saith, The spirit of whoredoms hath caused them to erre; and he is so called, not onely because he pricketh our flesh to carnal and unlawfull lusts and uncleanness, but especially, because he instigateth all men unto spiritual fornication, to run a whoring after strange Gods, to commit idolatry with the Idols of the *Gentiles*, and by their covetousness and greedy hunting after riches and the wealth of this world, which is Idolatry, as the Apostle affirmeth, when we make a god of our gold, and neglect the service of the ever-living God.

Hos. 4. 12.

4. *Spiritus mendacii*, a lying Spirit, and the Father of lyes; for so he saith himself, *I will be a lying spirit in the mouth of all the Prophets of Ahab*: and our Saviour saith, he hath been a lyer from the beginning; and he is a lyer, not onely because he doth always use to lye, as he did to *Evah*, when he said, *Ye shall be like Gods*, and yet made them like Devils, but also, because he suggesteth nothing else but lyes to every one of us, and perswadeth us by all means to turn the truth of God into a lye, as S. *Augustine* sheweth.

1 Reg. 22. 22.

John 8.

*August. contra
Jud Pagan. &
Arian. c. 2.
That the De-
vil sometimes
speaketh truth*

But, though he be a lying Spirit, and the father of lyes, yet this proveth not, but that, as *Maldonate* very accurately sheweth, the Devil may sometimes speak a truth: for he spake the truth, when he said, *I will be a lying spirit in the mouth of all his Prophets*, for so he was; And he spake the truth, when he alledged the Scriptures to Christ in the Desert; and when he confessed Jesus Christ to be the Son of God, even as S. Peter did; though, as S. *Augustine* well ob-

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But alwayes
to an evil end.

serveth, Saint Peter was commended, and the Devil reprov'd; because, as the Proverbis, *Non pulchrum est laus in ore peccatoris*, I desire not the praise of a lewd and dissolute fellow; so truth loseth of his lustre, when it proceeds from a common liar, whom men do suspect when he speaks the truth: and besides this, whensoever the Devil speaketh truth, he alwayes levelleth at an evil end; as when he spake the truth of *Abahs* prophets, it was to deceive them, and to destroy *Abah*: and when he alledged the truth of the Scriptures unto Christ, it was to see if he could perswade Christ to offend; and when he confessed Christ to be the Son of God, it was not to perswade us to believe it, but to make us not to believe it, because the Devil spake it.

And therefore whensoever lyars, or the Father of lyes, do speak the truth, we should take heed of them, and believe the truth; not because they have spoken it, but because the Scripture saith it, or that we have other far better reasons to perswade us to it then their saying of it, for that a lyars truth, if there were no other reason to believe it, is alwayes to be suspected.

5. *Satanas*, *μειζων*, a Tempter, because the Devil doth alwayes provoke us unto sin, and attempteth by all means to bring our sins unto perfection: But here you must observe in what sense he is called a Tempter, because there is a twofold temptation.

Aug. Epist.
146. ad Con-
sentium.

1. *Alia probationis*: The one of trial.
2. *Alia deceptionis*: The other of deceit.

By the first we are tried, Whether we be good or bad, right or counterfeit, that if we be found faithful we may be approved, and so crowned; and thus, as the Goldsmith trieth his mettall, whether it be Gold or Copper; so God, and not the Devil, tempteth or trieth us by crosses and afflictions, whether

whether we will cleave close to him, as *Job* did, or start aside like a broken bow, as *Demas* and all Apostata's do: and thus God is said to have tempted *Abraham*, when he commanded him to sacrifice his Son *Isaac*.

Ambrose de Abraham. l. 1. c. 8.

By the second kind of temptation, we are deceived that we might be damned; and thus, as Saint *James* truly affirmeth, *God tempteth no man*, but the Devil is the chief author of all such temptations, and is therefore rightly called, *Satan the Tempter*.

3 In respect of the forms wherein they appeared, they are called by the very same names of the things in whose shapes and formes they have appeared; as the Serpent, when he appeared unto *Eve* under the shape of a Serpent, which had, as some write, the countenance of a fair Maid, that *Eve* might the sooner be perswaded to listen to her suggestions.

3. Respect.

And I read it cited out of Saint *Augustine*, that it is not permitted unto the Devil to invest himself with what form or shape he will, or naturally he can take upon him, but he is limited to such semblances as God is pleased to permit unto him; or otherwise there is no question, but he would have taken a goodlier and a more specious resemblance upon him, then the form of a Serpent, if God would have suffered him so to do, when he appeared unto *Eve*.

And though he often appears in the form and shape of a man, yet because Christ, by reason of the hypostatical union of God and man, that are so fast, and so indissolubly linked together, that both the Natures do make but one Person, is worshipped and adored under the form of man; God never permits the Devil to assume that form, when he appears and requires to be worshipped and served of his Vassals, that forsake their God, and give themselves, as Witches and Sorcerers do, unto the Devil; but he appears either in the shape of an ugly Centaure, or a shaggy Goat, or some such like ill-favoured beast: And therefore Saint *John* in his *Revelation* saith, *That they worship the beast*, which may as well signifie Satan, as the Antichrist that worshippeth Satan.

The Devil, commonly appears in the shape of ugly creatures; and alwayes so, when he requires to be worshipped.

And the Divines do observe divers passages of Scriptures, which intimate, that the Devil, when he would be worshipped, doth often present himself in the form of a Goat; and that therefore the Hebrew word *Sehir*, signifieth both a Goat and a Devil: As both Saint *Jerome*, and the *Chaldee* Translator, do render the word in the seventeenth of *Leviticus* and the seventh, where the Lord saith, *Nequaquam bestias tuas immolabis Sehir*, to signifie the Devil; and so our Translation reads it, *Thou shalt not any more offer thy sacrifices to the Devil*: And Rabbi *Quimbi*, the best interpreter of the Hebrew words, sheweth, the reason why the Devil should be called by *Sehir*, which is the name of a Goat, is, because he appeareth to them, that give themselves to him, in the shape and form of a shaggy Goat: And so *Aquinas*, and *Lyra*, and *Sanctes Pagninus*, interpreting the four and thirtieth of *Esaie*, where he saith, *Sehirims*, or *pilosi saltabunt tibi*, the shaggie beasts shall leap and dance in the wilderness, do say, it signifieth, the Devils shall play, and leap, and dance there: And to make this yet more plain, the two chiefest Oracles of the Devil, *Hammonium*, that is derived of *Ham* the son of *Noah*, and *Dodonum*, of whom we read amongst the grand-children of *Noah*, were figured, the first in the form of a Goat, and the second in the shape of a great horned-Ram.

Whereby you may perceive, that the Devil hath appeared, and doth often appear, unto the Sorcerers, and Witches, and other wicked men, in the shape and form of other creatures, from whom he is denominated, according to the names of the creatures, whose forms he doth assume.

4. Respect.
Their knowledge is great in two respects

4. In respect of their great knowledge they are called, *Suspiria*, *Scientes*, knowing creatures, which we translate Devils; and so they are called here in my Text; and they are called *Suspiria* in a twofold respect.

1. Respect.
Zanch. de operib. Dei l. 4. c. 1.

1. In regard of that knowledge and understanding which they have from their creation; *Et quia adhuc praediti sunt ex parte*, and with which in part they are as yet indowed, saith *Zanchins*.

2. In

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2. In regard of their acquiste knowledge, which by their long experience and diligent observation of things, they have gotten since their fall, both by what they have heard and seen. For,

1. Respect.

1. They hear and have heard very much: as they hear God himself when they stand before him; they hear the good Angels, when they come among them; they hear much from the Word of God when we preach it, and, I believe, far more attentively then many of us do hear it, though they believe it not, and look for no benefit by it; and they hear all the words of men; and they can tell how to make use of all that they hear. And

1. They hear much.
Job 1. 6.

2. As they hear very much, so they see very much more: And that,

1. They see much.

1. Partly by that eminency of place wherein many of them are seated, which is the Air, as the Apostle speaketh: not that the Air is the proper place and seat of their habitation, where they shall be punished; but where now, as from a Watch-tower, they look down round about them to behold all the actions of men.

1. In respect of their relidency.
Ephes. 1. 2.

2. Partly by their wandring up and down, and, as he saith himself, *By going to and fro in the earth, and walking up and down in it*, and that with such great celerity, as no winged Fowl is able for to match them: *Quia omnis spiritus, ales est*: & *huc Angeli & Damones sunt*, saith Tertullian, All spirits, both Angels and Devils, are like a flying bird; and therefore, saith he, they are here, and there, and every where in a moment; *Et totus orbis illis locus unus est*, and all the world to them is but, as it were, one certain place: not by their ubiquity, as filling all places at once, which is only proper unto God, but by their celerity, moving into a thousand thousand places, as it were, in a moment.

1. In respect of their celerity.
Job 1. 7.

And

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And so in these two respects they have abundant, and, in a manner, infinite, knowledge; and that not only about the Creatures, and all the secrets of Nature; and all the actions, yea and sometimes the secret motions of all men, but also concerning God himself, and his divine Mysteries: as they know that there is a God; and they know him to be, *εἷς ὁ θεὸς αὐτοῦ*, one God of himself; and, *εἷς θεὸς ἐν παντί*, one God in all things; and they know him to be, *ὁ ὑψίστος θεός*, the most high God; and they know Christ to be the holy one of God; and so they know the Scriptures, for they alledge them unto Christ, and oftentimes to St. Anthony, as Athanasius writeth in his life.

And therefore it is not knowledge (that many men abuse, and maketh many men proud) that can make any one happy, unless they do rightly use their knowledge to the glory of God, the edifying of their neighbours, and the saving of their own souls: for you see the Devils have more knowledge then any of us all, and his knowledge doth but make him liable to the greater torments: *Quia corruptio optimi est pessima*, The abuse of the best things, is the worst thing of all.

5. Respect.

5. In respect of their power, the Devil is called *potestas aeris*, the power of the Air, Principalities, and Powers, and the *Prince of this world*. And that we might the better understand the greatness of his power, he is called, the *roaring Lion*, the *great Dragon*, the *great Leviathan*, and the like; all names of power.

But yet here you must observe a twofold property of their power: As,

And they have
δύναμιν, non
ἐξ ἑωυτῶν.
Vide Zanch.
de operibus Dei
l. 4. c. 2.

1. That it is, *Potestas data & concessa, & non propria atque innata*, a power given them of God, and not their own proper innate power from themselves: for all the power they have, they have it given them from God, and not from themselves: And therefore, as our Saviour saith of Pilate, so I may say of them, That they had had no power at all, except it had been given them from above by God.

2. That

2. That it is *potestas limitata, non absoluta*, a power limited, and not *absolute*; for as God saith unto the Sea, *Hitherto shalt thou go and no further, here shalt thou stay thy proud waves*; so he saith unto the Devils, *Thus far shall you molest, oppress, and persecute my servants, but no further*: For, as Saint Augustine saith, *ſi Diabolus tantum nocere posset quantum vellet, aliquis iſtarum non remaneret*. If Satan might do, what he would do, *not a righteous man* should remain upon the face of the earth.

Their natural power, which they have from God from their creation is very exceeding great, but now since they sinned it is abridged, bridled, and they said to be held in chains.

And therefore, *whatsoever* he can do, he can do the same but by the leave and permission of God; for he is like a Bear, *in a Chain*; and without Gods leave, he could not touch Job with the least of his fingers, nor enter into the Swine without the permission of Christ, and therefore much less can he enter into any man or woman, and so possess them, without the *leave* and licence from God;

John 2. 16.
Matth 8 41.

But when God gives him leave, and suffereth him without stop, then his power extendeth it self, to do very much upon the creatures: as he caused the *winds* to meet together and to smite the four corners of the house of Job's Son, and so to overthrow the same; and so likewise, with this leave and permission of God, his power *reacheth*, to the raising of *storms* and tempests, clouds and darkness, and the sinking of Ships, to the destruction of Men and Women, as he threw down the *house*, to destroy all the Children of Job; and so he can enter into men or women, and drive them as he did the *swine*, to hang, drown, or do any other mischief unto themselves, as here, to cast the Possessed oft time *into the fire*, and oft into the *waters*. For though he hath no power to work upon the *Celestial* bodies, because an *inferior substance*, or a lower cause, *vim nullam habet in superiora corpora*, have no power at all to work upon *superior bodies*, as the Philosophers do affirm; yet we see plainly, that his power extendeth unto all *sublunary* and *elementary* creatures.

And God gave him leave at *nickham* to throw me down upon the pavement of Flint stones, but not to destroy me.

Matth. 17. 15.

And therefore seeing the power of the Devil is so great, as both his *names* and his *doings* do declare, and yet that all his power can do *just nothing*, not so much as to shake the leaf of an

What the former point of doctrine teacheth us.

Aspen

The ejection of Devils.

Aspen Tree, without the leave and permission of God, it should teach us.

1. To pray to God.
2. To rely on God.

1. To pray to God to preserve us, and to put a hook in his nostrills, to stop him from his malice.

2. Doing this, to be as bold as Lions, to do our duties without fear of all the Devils in hell; for if God be with us, what need I care, what Men or Devils can do unto me? *quia non plus valet ad dejiciendum, inferna pœna quam ad erigendum divina tutela*, because all the power of darkeness is not so able to cast me down, as the assistance of God is to hold me up, or to raise me, when I am fallen.

We read of other names of the Devil according to the distinct places and offices that they have among themselves, to do mischief and to tempt wretched men, to sin and to offend their God, as *Lucifer* and *Beelzebub*, that tempt the young Gallants unto pride, and to murder each other, in a single Combate, rather then they will abate an inch of their reputation. And *Leviathan*, that is the arch Doctor of all Hereticks, and filleth their heads with such itching curiosities, as makes them leave the true light, and fall away to erroneous darkeness: and *Asmodeus* that inticeth young men and maids unto wantonness and fleshly lusts; and *Bal-beresh* that we read of in the eighth and ninth of Judges, and tempteth men to quarrels and contentions; and *Baalim*, and *Astaroth*, and many more, too tedious to rehearse, and which were the gods of the Gentiles, but the names of Devils, for *dii gentium Demonia*; but

3. To pass from their Names unto their Number; *Aristotle* is of opinion, that there is one supreme cause, which is God, not tied to the pressure and incombrance of a body, and fourty seven spirits subordinate to that supreme Cause, according to the number of the motions which he observed in the celestial orbes of Heaven; and *Merc. Trismegistus*, as *Aquinas* cites him, is of the same mind, and denieth that there are any other spirits, excepting those that wheel about the heavens: for they thought that those heavenly bodies could not so ordinarily move, except they were animated and quickned thereunto by some spirits of life: which is very true, and seems agreeable to what

Judg. 8. 33.
and c. 9. 4.

3. Of the
number of the
Devils.

Arist. Physicor.

1. 8. & *Metaph.* 1. 12.

Text 48.

what *Ezekiel* speaketh of the celestial bodies, which he calleth wheels, that the Spirit of life was in the wheels: but they might have considered, that if those spirits were necessary for the uniform & uncessant motions of the celestial spheres, which were created for the service of man, then was it much more convenient, that the first and supreme cause, which is God, should have many more infinite numbers, for his use and service; and so *Daniel* saith, that thousand thousands ministered to him; and thousand times ten thousand stood before him; and holy *Job* demands, Is there any number of his armies? and *Rabbi Moses* the Egyptian, l. 2. c. 7. saith, That they be as many, as be the virtues of the heavens, the Stars, and all other inferior things: and the *Platonicks* say, that they are so many, that they are indefinite.

Daniel 7.
Vide Job 25.
v. 3.

And if there be, as it is most true, so many good Angels waiting always upon God, to do him service, and to praise him, and magnifie him for ever, then questionless it is most certain that the number of the Devils is very very great, and, in all likelihood, far greater then the number of the good Angels; for, as among men, *Magna plenitudo hominum, sed magna solitudo bonorum*, the worser part is by far the greater part, and the number of Reprobates is far more then the number of them that shall be saved, as our Saviour testifieth: so it is *verisimile*, that the case is so betwixt the good and the bad Angels that more fell then stood: for it is asserted by all the Schools, that they fell from all the orders of Angels, and Archangels, principalities, dominations, virtues and powers, Cherubims, Seraphims, and Thrones; and it is most certain, that *quoad nos*, their number is infinite beyond number, for a Legion of them which consisted of some thousands, had entred into one man; which made me oftentimes to wonder, how many Legions of them were in the members of the long Parliament, and how many indeed, are in all the wicked men of the world, when they could spare a Legion to reside in one man?

Mark 5. 15.
Luke 8. 30.

And therefore well might Saint *Anthony* see the whole world filled with Devils, and covering the same with Nets and Snares which they have laid in every place, and in

The ejection of Devils.

every thing, as snares in our meat, snares in our drink, snares in our cloaths, and snares in every thing we do, and in every path we walk; and all to the end that they may catch us, and catching us to destroy us.

And therefore, how warily should we walk upon thorns, and among snares, and continually pray to God, to give his good Angels charge over us, to preserve us in all our ways from these wicked Spirits, that otherwise will do worse then dash our heads against the stones, when they destroy both our bodies and our souls in hell.

And so you have seen the nature, the names, and the number of the ingredients; and now

1. The Ingression of the devils into men and women.

2. The next point is, their Ingression or Entrance into the bodies of men and women to possess them; and this is so plain (when the subjects are fitted for them by their sins, and wicked course of life, and God in justice, for the neglect of his Service, or dishonour to his Name, gives them leave so to do) that more need not be spoken of it; but as the fellow, that fell into a Pit, and his friend, that saw him there, began to question him, How long he had been there, and how he fell in, and the like, the poor man in the Pit answered, I pray thee take care how to help me out, and not to question how I came in: so, when we see so many men and women, as we have seen of late, while the long Parliament lasted, possessed with such and so many Devils, as they were; the best course that we can take, is speedily to use the best means to dispossess them; and that is, saith our Saviour, by *prayer and fasting*; which is the third Point that I am to treat of.

But before I could finish the handling of these two rare Graces, and most powerfull Weapons to drive out these Devils, I know not by what machination, or by whose fascination I cannot tell; onely,

*Credo aliquis Dæmon, magna me facinat ira,
Persusitque senem, dum sanguis rivulo fluxit.*

I do verily believe, some of these Devils followed me with great wrath, and with a full intent to destroy me, and it had not

not failed, but he had done it, had not the great *Jehovah*, my continual Deliverer, commanded his Angels to preserve me; for as I was coming from *Oxford* to *London*, at *Wickham*, after Dinner, the man of the house holding my Horse at the block side, for me to get up, and I ascending the steps, to the top of the block, as soon as ever I laid my foot upon the third step, I found the same loose, and lifted up, and I was so forcibly, suddenly, and so strangely thrown down upon the pavement of Flint-stones, that cut such a huge gash in my forehead, that the blood exceedingly gushed out upon the pavement, and was able to dash out my brains; and my whole thigh, from my hip to my knee, was so bruised, that being lifted up, I was not able to stand, but was carried in betwixt two, and recovered twice, as they say, with strong Waters, when I fainted, untill I was laid upon my bed. *

* By the good man of the house, and honest Master Parsons that rode in my company, and was very careful of me.

All which, in so strange a manner, as I found it done, I do conceive, and do verily believe, could never accidentally be done, but that some evil Spirit, the Devil and Satanas did it purposely to end my life, that I might no more oppose his dear limbs and adherents.

But, as God had prepared a Whale to save *Jonas* as soon as ever he was cast into the Sea, so God provided a Surgeon for me presently, and he washed my wounds, and did help me, Blessed be God for it; and God I beseech him, to give me his grace, never to forget this, and all other his goodness, and mercies, and loving favours towards me, but to serve him, and praise him, and magnifie him for ever, through Jesus Christ our Lord: To whom, with the Father, and the Holy Ghost, be ascribed all honour and glory for ever and ever. *Amen.*

Jehovæ Liberatori.

FINIS.

THE
PERSECUTION
AND
OPPRESSION

(Which, as *Solomon* saith, is able to make
a wise man mad,)

OF

J O H N B A L E,

That was called to be Bishop of *Ossory*,
by the sole Election, without any other
mans Motion, of that pious King, *Edw. 6.*

AND OF

G R U F F I T H W I L L I A M S,

That was called after the same manner
to the same Bishoprick by the sole Election, with-
out any other mans Motion, of that most excellent,
pious King, and glorious Martyr, *Charles I.*

Two Learned men, and Right Reve-
rend Bishops of *Ossory.*

L O N D O N,

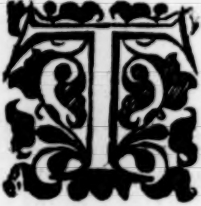
Printed for the Author, 1664.

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8.

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I.  His *John Bale* was a great Schollar, and a Doctor of Divinity in the University of *Oxford*, in the time of King *Edward* the sixth, and he himself wrote a Book, (which the Right Worshipful, and my much honoured Friend, Sir *James Ware* lent me) wherein he setteth down, the vocation, persecution, and deliverance of himself: and out of that Book I have drawn this Abstract of his life and persecution, and expulsion from that very house from whence I was also expelled, and for which I am still oppressed and troubled.

1. His Vocation was by the meer good will, without any solicitation of any other, of that good King *Edwards*, when he saw him in *South-hampton*, he sent unto him by divers of his Nobility, to bid him prepare himself to go to be the Bishop of *Ossory*, which he obediently did, and transported himself and his Family into *Ireland*, and being consecrated at *Dublin*, though with some opposition, by reason of the Popish inclination of the Catholick Clergy, he presently went to *Kilkenny*; where

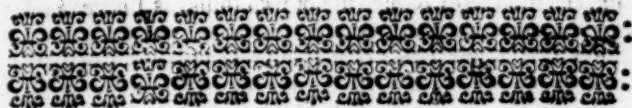
2. His Persecution did begin, for he no sooner began to preach the Gospel of Jesus Christ, which he incessantly did, but the most part of his Prebends and the Popish party opposed and contradicted him; and within a very little while, after the death of King *Edw. 6.* he was exceedingly persecuted by *Barnaby Bolger*, and the Popish Priests, and others, that sought his death in his house, this Bishops Court, alias *Holms Court*, where he saw five of his household Servants, four men and a maid, of sixteen years of age, killed, before his face, and so had he been slain also, had he not shut the Iron Grate of his Castle, and kept the

Rich. Foster a
Deacon, *Rich.*
Headly, John
Cage, and the
Maid.

Kearnes our, until the good suffereige of *Kilkenny*, with a hundred horsemen, and three hundred footmen, brought him away in the night time, and so delivered him out of their hands, and forthwith sent him to *Dublin*, from whence, his life being there likewise hunted after, he was conveyed away in a Marriners apparel, and in his passage to *Zealand* was cruelly tossed by tempests, and was taken at sea, and carried to *St. Ives* in *Cornwall*, where a wicked fellow named *Walter* accused our Bishop *Bale* of High Treason before the Justices there, yet being not able to prove any thing against him, the good God delivered him out of their hands.

And yet not long after one *Martin* an English Pirate did most fallly accuse him of many hainous crimes, as the putting down of the Mass in *England*, caused Doctor *Gardiner* Bishop of *Winchester* to be imprisoned, and poysoned the King, and many other hainous things, which brought him abundance of troubles and vexations with the Captain of the ship wherein he passed towards *Holland*, as himself relateth at large, from fol. 38. of his Book of his persecution unto fol. 42.

And because they are so fully exemplified and expressed by himself there, together with the rest of his troubles and persecutions which he had in *Ossory*, in *Dublin*, and in his passage by Sea towards *Germany*, in the Book that himself printed, of his Vocation to the Bishoprick of *Ossory*, and his persecution in the same, I will set no more down here, but refer my Reader to that Book.



II. **G**iffith Williams, born at *Carnarvon*, at fourteen years old was sent to *Oxford*, from whence by reason of the hard usage of him *Junonia ob iram*; by an angry *Juno*, that was his Uncles *virago*, he was fain to betake himself, within two years after, *alienus visere terrae*, and failing to pass into *France*, where he intended, he was forced to retire into *Cambridge*, where having no friends, nor money, a Country Gentleman of *Harleton*, named Mr. *Line*, having but one little Son, about eight years old, took affection unto me, and entertained me into his house, and table, to tutor and teach that young Child, and being there, I got my self admitted into *Jesui Colledge*; where, as it came to my course, I kept my Exercise, and within two years after, (having gotten a Certificate from *Christ-Church* in *Oxford*, of my study and good carriage there, for two years before, I had my degree *Bachelour* of Arts, and within three years after, I took my degree *Master of Arts*, at 21 years of age, and, being admitted into the holy Orders of a Deacon by the Reverend Bishop of *Rochester*, and of Priesthood by the Bishop of *Ely*, after I had been a while Rector of *Foscot* in *Buckinghamshire*, I became a Preacher and Lecturer in *St. Peters* the Proud in *Cheapside*, and in the Cathedral Church of *S. Paul*, for the full space of five years; I Lectored upon *St. Pauls* Epistle to the *Romans*, and then began my persecution by the *Puritans*, as they were then called, and *Fanaticks* of those daies, (saving a little opposition that I formerly had by the same generation, while I was Curate of *Hanwel* in *Middlesex*) for now, the more pains I took to study, and to preach the truth boldly unto them, as I ever did without fear, the more mad they were against me, and so mad, that not only forty, as they were against *St. Paul*, but I believe

For I found it so. And then printed my first Book, intitled, *The resolution of Pilate*; and my second Book intitled, *The delights of the Saints*.

lieve above *twice* forty conspired together to work my death, and most *fastly* accused me, of such things as I never *knew*, never *did*, and never *said*, yet they prosecuted the same so *maliciously* that I was *bound* over (and they did their *very best* to hinder me to get any bayl) to answer for my life, at the *Sessions* house upon the Goal delivery of *Newgate*, where, I might demand, *santena animis terrestribus ira?* But he that dwelleth in the Heavens, and knew mine *Innocency*, and the cause of their malice, *laughed them to scorn*, and became to me, as he is *always* to them that fear him, *Deus in opportunitatibus*, a present help in trouble, and delivered me with *credit* and honour out of the mouth of those Lions, that were *exceedingly* blamed and *checked* by that *worthy* Judge, that afterwards came to be Lord Chancellor *Conventie*: *Sic me servavit Apollo*; So that *Jehova* saved me to whom I have *committed* my self ever since, and vowed, I would *praise* him, and thank him, and do him the *best service* that I could, while I lived, as I shewed in an Epistle before the *seven golden Candlesticks*: Then *immediately* after this, being then about twenty seven years old, I went to *Cambridge*, and, though my former troubles *wasted* my means, (being, by reason of the former *accusations* of mine enemies, suspended by the Bishop of *London*, and driven to be released by an *appeal* to the *Prerogative Court*) yet I took my degree *Bachelour of Divinity*, and returning to *London*, I presently petitioned to my Lord of *Canterbury*, *Abbats*, (whom ever after I found, my very *gracious* Lord) and to my Lord Chancellor *Egerton*, (whom I found so likewise) and shewed them the *great wrongs* and abuses, to my *utter ruine*, that I had suffered from the Bishop of *London*, and those *blondy* persecutors, without any shadow or colour of truth in any of all their *Accusations*; and they presently *pitying* my case gave me the *Parsonage* of *Llan-Llechyd*, worth to me a 100 li. *per annum*, a better Rectory, than that which mine enemies caused the Bishop of *London* to take from me, that was rightly presented to it by the Earl of *South-hampton*. But *sicut unda sequitur undam*, so one affliction comes in the neck of another; for I was no sooner arrived in *Llan-Llechyd*, but the Bishop of *Bangor*, because I refused to take *another* living for this

Who seeing that they would prefer no Bill against me, quitted me, and said they had forfeited, and should pay their *Recognizance*, as they well deserved, to the King. See the Epistle to the Reader before the seven Golden Candlesticks.

that he saw was so *conmodious* for him, began to persecute me afresh, and devised certain *Articles*, which *ex officio* he prosecuted against me, and I was fain again to appeal unto the *Arch-bis*, and my Lord of *Bangor* being in *London*, my Lord of *Can-terbury* sent for him and me, and checked him exceedingly for his prosecution, and gave me a *Licence* to preach throughout divers *Dioecesses* of his Province, and a *Protection* from being molested by my Lord of *Bangor*; yet still I found that *busie Bi-shop* would not be quiet; but as the Poet saith, *Manet alta mente repostum, judicium paridis*, so my complaint against him to my Lord of *Canterbury* stuck in his mind, as I had but a little respect or joy in his *Dioecess*, especially from his Lordship; therefore, after I had continued there *four years*, about 32 years old I went to *Cambridge* again, and took my degree *Doctor of Divinity*; and then, returning to *London*, I became a *domestical* Chaplain to the Earl of *Montgomery*, afterwards Earl of *Pembroke*, and Lord Chamberlain to his Majesty, to whom I had been Chaplain at large for many years before. And then *blessed be God*, I had a little rest from my persecution, and began to study hard, to Print *Books*, of no small Volumes, nor of mean Subjects, as *the seven Golden Candlesticks*, and many other Sermons, now termed, *The best Religion*, and *The true Church*: divided in six several Books. And to be promoted, to some eminent places, to be his *Majesties* Chaplain, a Prebend of *Westminster*, and Dean of *Bangor*, and before I was full forty years old, in Election and very like to have been made Bishop of *St. Asaph*:

But, when the Sun shineth *brightest* it continueth not long without *Clouds*, and often times follow *stormes* and tempest; so after I had spent these *halsion daies*, and lived many years in the *Kings Courts*, I found some rubs and obstacles of my desires by reason of some *discontent* and difference betwixt me and the then Archbish. of *Canterbury**, that clouded the *brightness* of my hopes for some while; yet at last, when the *Long Parliament* began to struggle, and not only to chop off the head of the *wise* and stout Earl of *Strafford*, but also to clap up the Bishop of *Canterbury* in Prison, and to clip the *wings* of all the rest of the Bishops, his Majesty, of his *own* gracious mind and accord, with-

* About my seeking to be Bishop of *Asaph*.

out *any motion* of any man made unto him, when the Lord *Primate* of *Ireland* delivered him a *Petition* from the Bishops of *Ireland*, to desire his Majesty to nominate a very worthy man, Doctor *Sylhorp*, that was Bishop of the poor Bishoprick of *Kilsanora*, unto the Bishoprick of *Offory*, answered the *Primate*, that he had reserved the same for Doctor *Williams*, Dean of *Bangor* : To whom the *Primate* replied, Your Majesty bids him to his loss, (to use the *Primates own words*, as he told me,) and his Majesty answered, He could make him a *saver*, and therefore let him have the *refusal* of it; and when I heard of this passage from my Lord *Primate*, I thought I were a very *unworthy* man if I refused so *gracious* an offer of so *gracious* a Master; and considering that, as my Predecessor, and a man of my spirit, Bishop *Bale*, was called by the *sole free motion* of that pious King, *Edw. 6.* so I was called by the *sole free motion* of the most religious King *Charles I.* I thought myself *rightly* called by God unto it, and I *accepted* the same, and yielded unto the *divine calling*; with all *thankfulness* unto his gracious Majesty. And now the *storms* and tempest begin to darken the *Sunshine* of my prosperity; for I was no sooner arrived in *Ireland*, seen *Kilkenny*, and preached *once* in that Cathedral, and consecrated in *Dublin* about *Michaelmas*, but the *Rebellion* there brake out the *October* following, after I had spent well-nigh 300 *li.* and had received not one penny; then was I forced to *fly* towards his Majesty, and the next Summer after having occasion to go to *Dublin*, after I had settled my Wife and Family in a house that I had by *Tocester*, and the *first* night that I came to my house, after my return from *Ireland*, the Rebels in *North-hampton*, having heard how *zealously* I had preached for his Majesty, and that now I was returned to my house by *Tocester* again, sent a *Troope* of horse under the command of Captain *Flaxon*, and so he carried me a prisoner to *North-hampton*, where at my first entrance into the Town, I saw a whole troop of *Boys* and *Girls*, and other Apprentices, that expected my coming, and as the boys cried to *Elizenu*, come up thou bald pate, come up, so they cried along the street, a *Bishop*, a *Bishop*, and with this *lo paan* was I carried to the *Commissioners Lodging*, where I was clapt up close in a Chamber,

Chamber, and one of the Commissioners, Sir *John North*, I believe the *civillest* of them all, came to me with a *Satchel* of Writings, that Captain *Flaxon* found in my house, and opening the same, the *first writings* that came into his hand was the *Treatise* that I had written, and had intituled it, *The Grand Rebellion*, and had written those words on the *outward leaf* thereof; and as soon as ever he took it out of the bag, I made bold, before he had cast his eye upon the Title, to take it out of his hands, and said, this is a *Sermon* that I carried with me to preach where I should rest on the *Lords day*, but that the Letters, that were to the *King*, and to the *Bishop of York*, and others, were in the *Satchel*, and he for *haste* to see the Letters, suffered me to put my *Sermon* and the *Grand Rebellion* into my Pocket, which I feared would have been my death or utter ruine, if the Commissioners had seen it: Then Sir *John*, having taken out the Letters, asked me, how I *durst* at those times carry Letters unto the *King*? I answered, they were Letters from those *poor Bishops*, that therein shewed to his Majesty how they were *pillaged* and persecuted by the *Popish Irish Rebels*, and I knew, and had a *Copy* of what was in them before I would carry them; then Sir *John* said, I did *wisely* to do so: and so he went in unto the *rest* of the Commissioners, and left me, *lockt* in the room, yet very *joyful* for having gotten my *Grand Rebellion* out of his hands: but behold still the *malice* of Satan and the *subtily* of his Instruments, while I was *walking* up and down the room, and had torn the *worst case* that I had writ against the *Parliament*, and chewed it in my mouth and threw it away, an *arrand knave* was peeping at the key hole, and went unto the Commissioners and told them that I had some desperate or *treacherous* Papers, which he saw me *tear*; then Sir *John North* comes to me again and asked, *what Papers* those were that I was seen *tearing*? I smilingly answered, *Alas Sir*, ever since I came from Sea, I was troubled with a *looseness*, and having by chance a *loose leaf* in my Pocket, I pluckt it out, and said, *this is the Paper*, that I had in my hand, to go to the house of office, and he *looking upon it*, and finding it of no effect, said, *Is this all*? And went his waies: and then I remembered what our Saviour said, *When you are brought*

And if I had not done so, I had been undone.

Mark 13. 11. *before Rulers, take no thought what you shall speak, for it shall be given you, in illa hora, in that very hour, what to answer; and God also wrought in the Commissioners such thoughts of me, and my sufferings by the Irish, that they gave me a Pass to go home, and delivered me my horses, which Caprain Flaxon hoped to have had for his reward, and the forty pounds, which he found in my house, and which I told the Commissioners was all that I had to keep me and my Family: So graciously did God help me, that I went home with joy, contrary to the expectation of my Neighbours, that informed the Rebels of my return to those parts.*

And here in Oxford I printed first my *Grand Rebellion*, and afterwards, my *discovery of mysteries*, and last of all, *The rights of Kings*.

For I conceived that time to be the safest time.

And within a few daies after was the Battel at Edge-hill, at which time, I went to his Majesty, and waited on him untill he came to Oxford, where immediately I printed my *Grand Rebellion*; and finding how well and how graciously his Majesty accepted of my *endeavours* therein, I went to Wales and studied my *discovery of mysteries*, or the *plots* of the Parliament, to overthrow both Church and State, and by the next Winter I came to Oxford to Print it, and being printed, Secretary *Faukeland* mistaking a *passage*, that I had set down of the *Episcopal power in causa sanguinis*, would have had it called in, but his Majesty would not suffer it to be *supprest*; therefore I resolved, by the next Winter, to publish (as I did) my Book of *the Rights of Kings* both in Church and Commonwealth, and the *wickedness* of the pretended Parliament; and in the *interim* I was perswaded to go to London, to see what I could work upon my Lord of *Pembroke*, whom I had served so many years, and tutored all his Children, whereof two were now with his Majesty; and when I came to London I took the opportunity to go unto him, while he was in bed, and after much conference with him, about the *differences* betwixt the King and his Parliament, and their *disloyalty* to his Majesty, and that I saw he began to be *offended* and very angry, for fear he should deliver me to the Parliament, that formerly had caused all that they found of my *Grand Rebellion* to be burnt, I took my leave of him, and presently *highed* me to go out of Town; but was denied to pass, untill I used my wit to the Maier of London, to get a Pass, by telling him, that I was a poor

poor pillaged Preacher of *Ireland*, that came to *London* to see my friends, and now having some other friends in *Northampton* and thereabout, I humbly desired his *Paß* to go to see them, and he plying my case, called for a cup of *Wine*, and commanded his Clerk to write me a *Paß without a Fee*.

And I have his
Paß by me to
this very day.

And then, after I had passed a good way towards *Northampton*, I turned to *Oxford*: and from thence within a while to *Wales*, and from thence to *Ireland*; and after *Nasby* fight, being bound with my *L.Tasse* in a thousand Marks a peece unto his Majesty, for the appearance of *Collonel Vangary*, (that returned at *Edge-hill* fight from the Parliament unto the King with Sir *Faithful Fortescue*) at *Beaumaris* Sizes, for taking away a Drove of Cattle from the Drovers of *Anglesey*, and he not appearing, our *Recognizans* were forfeited, and I was fain to return to his Majesty, with Letters from my Lord of *Ormond*, that *Van-garie* could not come out of *Ireland*, and therefore his Majesty was humbly desired to remit the forfeiture of our Recognizance, which his Majesty, by his Letters to the Justices of Peace of *Anglesey*, very graciously did, and sent another Letter by me again to my Lord of *Ormond*: but in my passage to his Majesty, I was like to be carried to the Parliament, by a knave, that about ten miles from *Aberystwith* began to examine me, and said that I was a *Spy* for the King, and therefore I must be carried before some of the Parliament Officers, to be examined; and I had no other shift but to commend him for his care, and to tell him, that there were too many Spies abroad, and I was but a poor pillaged man in *Ireland*, that would very willingly go before any man, and I still called for drink, until he was perswaded that I was a very honest man, and so he let me go in peace. And before I could pass into *Dublin*, General *Milton* with his Army, had entred into our Country, and I, preaching that Sunday, that he came, at *Rhndblland*, had an Alarm about midnight, and was fain to flee to *Carnarvon* shire, and when he came to *Carnarvon* shire, to flee too *Anglesey*. And because *Anglesey* was an Island, and could not be won if the Inhabitants would be true among themselves, we that were true Royalists, summoned the chiefeſt Gentry of the Country, Clergy and Laity, to meet on a certain day

in *Llan-gemeie*, to consider what we should best do for the defence of our Country; and though that Doctor *White*, and my self, Mr. *Jo. Gruffy*. and Mr. *Morgan*, and Mr. *Michael Evans*, drew an Oath of our faithfulness and Allegiance to his Majesty, and the defence of our Country to the uttermost hazard of our lives and fortunes, against the rebellious Parliament so full and so well as our Wits and Learning could devise, and all that were there, excepting Mr. *O. Wood* of *Llan Gwyven*, took it without any scruple, yet, before any one drop of blood was spilt, or many daies were past, the Gentry Articled with General *Milton*, to yield up that Island into his hands, and he did set *Garrisons* where he pleased: then I, conscious of what I had done, alwaies and every where against the Rebels, durst not trust to the mercy and truth of the Parliament, but gave ten pounds to Captain *Roberts*, that Mr. *O. Wood* had appointed over the Garrison in *Holy Head*, to suffer me to pass in a Parliament Ship, (for the King had none in those parts) into *Dublin*, and the Master of the Ship, that carried me, said, he durst not set me on shore any where, but bring me to Captain *Wood*, that was then Vice-Admiral to the Parliament in the Bay before *Dublin*; yet I thought it was better for me to trust, that God would deliver me from that wood, than to stay among the bryars of the Long Parliament; so when we came to the Bay, and neer the Vice-Admirals Frigate, it being late in the Evening, I told the Master that I was very ill, as I was indeed, and I gave him a 20 s. piece of Gold for carrying me over, and desired that I might stay in my Cabin there, till next morning, which he readily yielded.

And early the next morning, when I thought all the Seamen in Captain *Woods* Ship, excepting the Sentinel that kept the Watch, were asleep, lest any of them should know me, I desired to be sent to the Vice-Admiral; and so I was. And when I came there, I gave 2 s. 6 d. in silver to the Sentinel, to tell Captain *Wood*, that here was a Kinsman of my Lord of *Yorke*, (whom I knew was respected by all the Parliamenteers, because he had besieged the Castle of *Conway* for the Parliament, and was the chief man that called *Mitten* into the Country, and the only instrument to bring *Anglesey* to submit unto him) and he had a

Pass

Pass from *Holy Head* to go, to do a little business in *Dublin*, and when he had finished his business, to *return* with as much speed as he could unto my Lord of *York* again, and I thought this was a *fair tale*; and indeed, I thank God, it took effect; for *Captain Wood* came to me, and after he had examined me about divers things, and I had answered him as *warily* as I could, he searched me, and, though I had in my Pocket a *Letter* from his Majesty in my behalf to my Lord of *Ormond*, yet, because I had so *artificially* set it on the backside of a *Pocket-glass* and *Com- case*, betwixt the leather and the glass, he suspected *no such thing*, though he beheld his *own face* in the glass, and so conceiving *no ill thought* of me, but that I was a very good friend of the *Parliament*, being a Kinsman of my Lord of *York*, and of his *name* too, he called for a good Glass of *Clarret-wine* and drank to me and to my Lord of *York*, and I drunk it off every drop; and put on a *bold face*, as I was wont to do every where, knowing that *degeneros animos timor arguit*.

And then he sent me *to shore* towards *Hoeth*, and before we came to Land we should see three or four *Souldiers*, *runnagadoes*, that were desirous to go to the *Parliament* ship, but I gave five shillings to the *Rowers* to put me to land a *pretty way* from them, and when I was set on land, the boat-men turned away *presently* and would not receive the *Souldiers* into their boat, which the *Souldiers* seeing, called unto me to *come* to them, or to *stay* for them, but I would not tarry, but went away as *fast* as I could; and they seeing that presented their *Guns*, as if they would *shoot* at me; yet I still ventured *to go on*, knowing, that being *no standing mark*, it was but a *chance* to hit me, if their pieces were charged, and they shot at me, and when they saw their *vain threatening* did not frighten me, they began to *run* after me, as fast as ever *they could*, and I began to *run* from them, as fast as ever *I could*, and being a *pretty way before* them, and seeing some *Irish men* reaping, not far off, I made towards them, and thought I could *get* to them before they could overtake me, and so I did: yet running *so fast*, and *so far*, I was all of a sweat before I came unto the *Reapers*, who kept off the *Souldiers* that they durst not come *near* me. Thus was I saved from *those*, that I

assured

How I escaped
the runnagado
Souldiers.

assured my self would have robbed me, if not kill me.

Then I went to *Dublin*, and stayed there, and preached often, untill *Ireland* was surrendred upon *Articles* unto the Parliament; and I being by name to have the benefit of those Articles, and having received a very fair and considerable sum of money, by the hands of Sir *George Lane*, from my Lord of *Ormond*, that had alwaies shewed himself a most honourable friend, and a bountifull helper and benefactor to me; I resolved to live upon that small temporal means which I had, about twenty pounds a year, in *Wales*: But, after I put my *Books*, and *Cloaths*, and household-stuff, and all the *Money* I had, and my self into the *Packet-boat*, to pass to *Holy Head*, our ship was taken, about the middle way, by *Captain Beeche*, and I was robbed of all that I had in it, *Cloaths*, *Books*, *Money*, and *Household stuff*, and, with a great deal of *intreaty* and favour, I prevailed with *Captain Beeche*, to cast us all, his Prisoners, upon a little Island, called, *Ireland's eye*, and making there a fire that we brought with us from the Ship, we had a boat that carried us into *Hoath*, and from thence we went all to *Dublin*, where Doctor *Lofius* very friendly gave me as much money as carried me to *London*; and there I petitioned to the Committee for Sequestred men, to be restored according to the *Articles* of *Anglesey* and of *Ireland*, to my means; and one of them, named *Scot*, that since hath been hanged, demanded, if I had not written the *Grand Rebellion*? and I answered, *I did*: then said he, and do you come for performance of *Articles*, that deserve rather to have your head cut off; No, no, said *Corbet* and the Chair-man, let us go to another matter; and I, lest I should be clapt by the heels, slunk away from those Wolves, as fast as I could.

Yet I was leath, so, *desistere capris*, but I would try *movere omnem lapidem*, and seeing *hac non successit alia aggrediar via*, and, having procured a little money, I went to Sir *Thomas*, now Lord *Fairfax*, and giving his Secretary some pieces of *Gold*, he got me my Lord *Fairfax* his Letters to the Committee of *Northampton* and of *Anglesey* to restore me to my temporal means, and they not sitting together, I was fin, in a very cold and snowy weather to walk on foot (for I had no horse, nor money to buy

How I was taken prisoner and robbed by Captain Beech. And nothing troubled me so much as the loss of a paper Book which I had written, full of Sermons, which vexeth me to this very day.

And after the Committee read the Letters I got them from them to shew them to other Committee men, and I keep them with me to this very day.

buy one) from one to one of the Committee, to get their hands to restore me, and so I had them, and I thank God I was restored; then after I had been in *London*, and had the favour to go with my Lord of *Ormond* in his Coach from *Kingston* to *Hampton Court*, to wait upon his Majesty, a little before he went to the Isle of *Wight*, I went, as soon as ever I heard the King was gone, to live privately and poorly in mine own house in *Wales*, and there fell hard to my study to finish my *Great Antichrist*, and to preach as occasion offered it self; and so I continued for a long time in a very poor condition, so poor, that when three or four of the *Parliament* Souldiers were sent to quarter at my house, and there, finding neither *Servants* to attend them, nor *Beer* to drink, nor other provision, but some *barly bread*, and a little *glas-doore*, I got a good dinner with them, of that provision which they brought, and they presently went to their Captain, and told him, my house had nothing for them, and they must have a better quarter, and so before night they were removed to a far better accommodation, and my mean condition preserved me ever after from the quartering of any Souldiers, while I lived there. So poverty was to me an advantage; and so I alwaies thought and believed, that God would work together all things for the best for them that love him, as the *Apottle* saith, and therefore this made me, when my Lord of *Pembroke* (whom I had for so many *Lustras* of years served) offered in this my poor estate, to procure me a living, then void in *Lancashire*, from the *Parliament*, worth four hundred pound per annum, so I would be ruled and submit my self to the *Parliament*, to thank his Lordship for his *Honourable* favour, but to refuse the Living, for which he several times called me fool for my pains; and so likewise when Mr. *Henry Crumwel* heard of my often preaching in *Dublin*, and was desirous to hear me in his own house, and when I had ended my Sermon bad me dine with him, and as he allowed the rest of the Bishops 100 li. a piece per annum to maintain them, so a friend of mine told me from his Lordship, he was favourably pleased to do the like to me; to whom I answered, that I was infinitely obliged to him for his favour, but that I was resolved to live contented with that

When all the rest of the Bishops accepted of 100 li. a piece from *Hen. Crumwel*, I refused the same.

small

small means that I had of mine own. I was so *fully* persuaded to retain mine *integrity* and faithfulness to my King, and *assured* my self of that change and revolution, which I so *speedily* expected to come to pass.

And so I continued there in *Llanlechyd* in that *poor* condition until his Majesty, that now is, was upon his march towards *Worcester*; at which time Sir *Gruffith Williams*, my very good friend and *Landlord*, being Sheriff, desired me to *preach* at the *Affizes* in *Conwey* before the Judges; and the *whole Country* knows how *boldly* and *freely* I shewed them their duty, *now* to manifest their *Loyalty* and love to his Majesty, whom God had thus *graciously* brought unto their dores; so that *Courtney* the then Governour of *Beaumarish*, coming to Town after Sermon, and *hearing* what I had preached, did *exceedingly* *frer*, and *chafe*, and *chide* with the *Judges*, because that they would hear *such* a man, as was so well known to be such a *grand enemy* unto the Parliament, and concluded with the now Sir *John Carter*, the then Governour of *Conwey*, (that told me as soon as I had done my Sermon, but that he would not seem *uncivil*, he would have pluckt me *by the ears* out of the Pulpit, a fine sight) that they should clap me up in *Prison*; but I hearing of it, did *immediately*, as fast as ever I could get my horse, and *posted* away, as it were upon *Pegasus*, to hide my self from those then *tyrannous* whelps of *Cerberus*; the same *Carter*, being the man, that (when I was preaching at *Llan Sannam*, and another whelp of the same litter, rose up, and *contradicted* all that I had said, and caused me to be *plucked* out of the Pulpit, and such a *tumult* to arise, that I feared *much slaughter* would be committed, and that I should be *torn* all to pieces; and when some of the *Gentlemen* of the Parish, at the Quarter Sessions in *Ruthen*, would have indicted the fellow that disturbed me in my Sermon) said, they should rather *indict* me for preaching contrary to the order now set forth, than him that had so *justly* hindered me; so I was only *blamed*, and he *acquitted* by the justice of Sir *John Carter*.

After this I continued in my *poor* house untill I had finished my *Great Antichrist*, and then I shewed it to very many of my friends, whom I durst trust, both in *Ireland* and *Wales*, and told them

them *when* (according to the Prophecies of the Scripture, that I had collected and was fully perswaded of the truth thereof) his now Majesty should be restored, and I carried it to *London* to be printed, and left it with my old friend, that had printed my *Best Religion*, Mr *Stevens*, and he shewing it to some of his friends, *Presbyterians* I conceive, to have their *opinion* of it, and some of them answered it somewhat large, and Mr. *Stevens* delivered the same to me, and the conclusion was, *the printing of it is like to be much to the damage of the Printer, and the ruin of the Author, (if he be found out) and little credit, in my opinion, is so like to gain thereby.* So Mr. *Stevens* durst not *venture* to print it by any means ; yet, if I could have had *any other* to print it, I would have done it, and resolved to have *fled* into the *Low Countries* when it had been done ; but it could not be, that *any Stationer* would venture to do it ; so I went to *Wales*.

The answer and the answerers opinion of the printing of it, I have by me to this day.

But when I heard that Sir *George Booth* was risen in *Cheshire* ; and was so *near* the time that I expected and *foreshewed* his Majesties restoration, I took a *young Philly* that I had of three years old, and in a very cold snow and frost in *January*, I went soft and fair towards *London*, hoping that now, so *many men* looking after the coming in of our King, and *Collonel Monk* expected to assist him, I should have my *Great Antichrist* published ; yet still the *Rump* was so strong, that it could not be : therefore I was fain to retire towards *Wales* again ; and going from my house by *Tocester*, where I had left my *Mare*, some ten miles, in a *frosty* morning, a foot, I afterwards went a horse-back, but had not rid one *quarter* of a mile, but my *Mare*, whom all my Neighbours there said she was *great with foal*, lay down under me ; and I, fearing she would *cast* her Foale, and so perhaps *lose* my *Mare*, or forced to *leave* her behind me, was resolved to *lead* her in my hand ; and so I did from that place, which was *Daintry*, to my house in *Wales*, about seven score miles, the way being *somewhat fair* in the latter end of *March*.

Then, having some occasions to go to *Ireland*, being at *Holy Head*, I had notice with the *Post*, from *London*, that the Parliament, according as I found in Scripture, had *voted* the coming in of the King, and I, landing in *Dublin* about seven

of the Clock the next morning, being *Sunday*, preached at *St. Brides*, and publickly prayed for *the King*, I am sure the *first man* in the Kingdom of *Ireland*, and the next morning went towards *Kilkenny*, and going to *Donmore*, to present my service to my Lady of *Ormond*, I found her, as she was ever, the *most honourable* of all the Ladies that ever I knew, and taking me *aside*, informed me of the state of *Kilkenny*, and of all things thereabouts; so I went to *Kilkenny* and preached there, and publickly prayed for his Majesty, the next Sunday after I had done the like at *Dublin*, and then hastened back to *Dublin*, and from thence, without stay, to *Holy Head*, and resting but one night in mine own house, I rode as fast as I could to *London*, and having left all the Lands that I had in *Ireland*, in pawn for 100 li. which mine own self carried to *London*, I agreed for the Printing of my *Great Antichrist*, and immediately after his Majesty's happy arrival in *London*, having the same printed in three Printing-houses, and my self paying for the printing of it with ready money, I got it presently done, and presented it to his Majesty, who very graciously accepted thereof.

But one of my Countrymen had begged of his Majesty the *Deanery of Bangor*; yet, when I informed his Majesty, that my good King and gracious Master, his Father, had conferred it upon me, to hold it *in commendam*, so firm as *Law* could make it; his Majesty was most graciously pleased presently to send to Sir *Edward Nicholas* to recall the Grant that he had made to *Mr. Lloyd*, but the same being past to the *Great Seal*, my Lord Chancellor, to whom I ever was very much obliged, knowing my Faithfulness to my late King and best Master, and my sufferings for him, did most honourably stop it, before I could come unto his Lordship; and so by his Majesty and my Lord Chancellor's goodness, I still enjoyed my Masters favour.

Then, things being somewhat settled, I went to live upon my Bishoprick, in *Kilkenny*, where I found the *Cathedral Church* and the *Bishops house* all ruined, and nothing standing but the bare walls, without *Roofs*, without *Windows*, but the holes, and without *doors*; yet I resolved presently to mend and repair one Room, and to live in the *Bishops house*, and as I had vowed, that
if

if I should ever come to my Bishoprick, I should *wholly* and *fully* bestow the *first years* profit for the reparation of the Church, to my witness is in heaven, that I have done it; and have since bestowed more, as forty pound the last Summer for repairing the Steeple of the Cathedral,* and yet a thousand pounds more will not sufficiently repair that Church, which I vowed to bestow, If I recover the Bishops house, and live to it; and a great deal of cost more I laid out upon the *Bishops house*. Yet now began my *Oppression*, which grieves me much more than my *Persecution*, because my persecution was *personal*, and concerned my self *alone*: but mine *Oppression* doth now reach to the *dishonour* of God, and the robbing of *Jesus Christ* of his service, and the *destruction* of his Servants; when as the Church of Christ cannot be *ruled* without Governours, nor *instructed* without Teachers, and neither of them can *subsist* without maintenance.

* And this Summer six score pounds for to make a Bell, worth they say 200 l.

And yet now *Noblemen* and *Gentlemen*, *Souldiers* and *Citizens* and all, think no *Bread* so sweet, no *Wine* so pleasant as that which they *snatch* from the *Altar*, and no *Land* so fertile as that which they hold from the *Church*, and keep it by *force* from the Church-men; and to give you a *taste* of this truth, I have printed a *Narrative* and a true Relation of a *Law proceeding*, betwixt my self and Sir *George Ayscue*, a civil Gentleman, I confess, and one that hath been *Vice-Admiral* to the Long Parliament, but now is *very faithful* to our present King, and *sorry* for what he hath been, as I *verily* believe, and is a man of a *very fair* carriage, and of very good parts; yet bewitched with the *disguised spirit* of Sacriledge, to hold fast in his hands the *Lands* of the Church, and not only he, but *many others* are sick of the same disease, as appeareth by the *subsequents* of this relation.

A true Relation of a Law-proceeding, betwixt the
Right Reverend Father in God, *Griffith L. Bishop*
of *Offory*, and Sir *George Ayskue*, Knight, &c.

Sheweth,

THat the Lordship of *Bishops Court*, alias upper Court, belongs to the Bishop of *Offory*: And as I am informed, *Jo. Bale* Bishop of *Offory* dwelt in the Mannor house thereof, and was from thence driven by the *Tories* in *Queen Maries* daies, to flee to *Geneva* to save his life; when he, looking out at his Window, saw his *Steward*, that was, with his Hay-makers, killed before his face; and he being fled to *Geneva*, *Jo. Tonery* was made Bishop of *Offory*, and he made away divers Lordships, and among the rest, this Bishops Court in *Fee-farm*, as they pre end, to one *Rich. Shea*, Bishop *Bale* being yet alive, and lived in *Queen Elizabeths* daies; after, *Tonery* came Bishop *Gafney*, and Bishop *Bale* still alive; and after *Gafney*, came Bishop *Walsh*, and he finding the invalidity of the *Fee farms* made by the Popish Bishops, while the right Bishop was alive, petitioneth to *Queen Elizabeth*, and had her Letters to the Lord Lieutenant and Council, to hear the Cause, and to relieve the Bishop according as they found the equity of his Cause, but before he could have any redress, he was killed by some *Irish* man (to prevent the recovery of the said Lordship, as it is conceived) in his own house; After that, came Bishop *Deane*, and he vigorously prosecutes the recovery of the said Lordship, and he had not done much more then begun, but he dieth: Then came Bishop *Wheeler*, and he petitioneth to my Lord of *Strafford* for the said Lordship of *Bishops Court*, and by the great care and desire of the now most Reverend *Primate* of all *Ireland*, to benefit the Church of Christ, Bishop *Wheeler* had the Lordship of *Frenis-Town*, (that was one of the pretended *Fee-farms* made by *Tonery*, and formerly yielded the Bishop but 4*li.* yearly, and doth now yield 50*li.* every year) yielded up

unto

unto him; so that *Shea* might still continue in the *Bishops Court*; and when *Wheeler* died, my *gracious King*, and good Master, *Charles the First*, commended me to the Bishoprick of *Offory*, then came the *Rebellion*, and I was driven to flee before I had received *one Penny* from my Bishoprick, or had continued two *Moneths* therein; but blessed be God for it, I was restored by our now most *gracious King*; and having an Order from the most Honourable House of Lords, to be put into the possession of all the Houses and Lands of the Bishop of *Offory*, that the last Bishop died seized of, the Sheriffe of the County of *Kilkenny* did put me, among divers other places, into the possession of the said *Bishops Court*; and the Tenants *attourned* Tenants unto me, and continued from the day of *April* until the 8th. day of *October* following, 1662. at which time, one Captain *Burges*, and divers others, *Anabaptists* and *Sectaries*. the Tenants of Sir *George Ayscue*, that never come into the Church, yet came into the Bishops House, and thence expelled the Bishop and his Tenants, from his possession. And I, the Bishop hearing of it, went thither my self, with two men and my Chaplain Mr. *Thomas Bulkley*; and finding the door open, I and my Chaplain went in, and one of them, that kept the possession, affronted and jostled me at the door of the Loir, to hinder my entrance in, and yet I got in; and then more and more came into the Room, to the number of 9 or 10 persons: And some of them, especially Captain *Burges*, vilified and threatened me to the fear of my Life, and some did shut the Iron Grate, and locked it, as I conceived, to keep me there for their Prisoner, and to hinder my two servants, that I had sent with my horses to *Freshford*, to come in; and when they demanded if they meant to murder their Lord, and desired to come in, one of them, that had a *Gudgel* in his hand, said, that if he offered to come in there, he would knock him in the head; and my man answered him with the like menaces, and I, hearing of their high threats, and fearing what mischief might fall out there, sent a peremptory command to my men, to go home, and let what death soever pleased God, come to me; but, after that I got liberty to go unto mine own house, I called a private Sessions,

Sessions, and Indicted *Will. Portis, Tho. Collins, Jo. Rayman, Josias Scot, Will. Burges*, for their forcible entry; but the Indictment, being removed by a *Certiorari* to the Kings Bench, though I had retained two Counsellors, and gave them twenty shillings for their Fee, to do things right, and according to Law, yet through the error of the Clerke, there were some faults found in the Indictment, and so the same was quashed by the Judges of the Kings Bench: Then I got the best Attourney that I thought was in *Dublin*, and is so reputed by all my friends, to draw me another Indictment against the foresaid forcible enterers; and being drawn, I carried it to Sir *William Donvil*, the Kings Attourney, and gave him his Fee to review it, and mend it, if any thing was amiss in it, and make it so, as it might stand good in Law, the which thing, he very carefully did, and amended some things with his own hands: And I knew not what I could or should do more, to draw a good Indictment.

Then I desired the Justices of the Peace, to send a *precipe*, to the Sheriffe to summon a Jury to examine the force, which they did, upon the said place, where the force was committed.

And, though Sir *George Ayskue* had for his Attourney, Mr. *Smith*, the now High Sheriffe of the County of the City of *Kilkenny*, and Mr. *Johnson*, the Recorder of the City of *Kilkenny* for his Counsellour, to plead against the finding of the Indictment true, as much as ever they could, and another Counsellour stood against it, as much, or more than either of them both; and I had neither Attourney nor Counsellour to say any thing for it, but what the Witnesses proved; yet the Jury did presently find it *Billa Vera*.

Then I desired the Justices of the Peace to restore me to my Possession, but to prevent the same, Mr. *Smith*, Sir *George Ayskues* Attourney, having a *Certiorari* ready in his Pocket, did immediately, as soon as ever the Jury had brought in their Verdict, deliver the same into the hands of the Justices of the Peace, and they delivered it to the Clerk of the Peace, and the Justices said, that now they could not restore me to my Possession, because that their hands were stop, and all the proceedings must be transmitted to the Kings Bench, by *Obab. Hillarii*.

And

And when I came to *Kilkenny*, I went to the *Clerk* of the Peace, and examined the *same* Indictment, which the Jury found (and which I had done before) *ad amussim*, very diligently, with *that* Copy, which the Kings Attorney had amended, and averred to be sufficient; and I prayed the *Clerke* of the Peace, to give me a Copy of that Indictment, which the Jury found, the which he did under his hand, and I examined *all* again, and found them in all things to be *verbatim*, word for word agreeable one to another.

Then by *Octab. Hillarii*, the time set, to return the proceedings to the Kings Bench, I went to *Dublin*: But there was no Indictment returned; still I expected, but still in vain; At last I complained to the Lords Justices; but they answered, that they could not help it, for they *knew* not, whether the *Certiorari* was delivered or not: At last, seeing it was neither returned, nor like to be returned, I was advised to make *Affidavit*, that I had seen it delivered into the hands of the Justices of the Peace, and that I heard it read, and then saw it delivered to the *Clerke* of the Peace; and then upon the reading of my *Affidavit*, and a motion made by my Counsel thereupon; there was an Order set down, that there should be 20 *li.* fine set upon the *Clerke* of the Peace, if the proceedings and the Indictment came not in by such a day; So, at last, it came in, but it was the last day of the Term that it came into the Court; and then the Kings *Sergeant* moved for my possession; but the Counsel, on the other side, pleaded, that there was an error in the said Indictment; and being somewhat long in alledging the Cases of *A.* and *B.* and of *John an Oakes* and *John a Seile*, the Lord Chief Justice told him, it was the last day of the Term, and Motions were to be heard: Therefore seeing they could not bear out the Matter now, they should shew cause by the second day of the next Term why possession should not be restored.

Then I thought this was to keep me long enough out of my Possession, and to let Sir George *Ayscue* have one half years rent more, to the two half years Rent that he had already, since I was driven out of my Possession, and to let his Counsel have time enough added, to what they had already, to pick as many holes

holes as they could find, or could make in mine Indictment, but, considering that, as the Poet saith, *Levis sit patientia quicquid corrigere est nefas*, I went away, and said nothing.

But upon the second day of the next Term, which was appointed for the hearing of it, the Kings Attorney moved for possession, and the Council of the other side began to plead the errors of the Indictment, but the pleading was presently put off, and it was prosecuted the next day : The Kings Attorney being not there ; and the main error, that was of any moment, and which was neither seen nor toucht the Term before by Sir George his Counsel ; (for all other things alledged, as my Counsel said, were but trifles, & could easily be answered) was, that in the Indictment it was said, *Per Sacramentum quindecim virorum*, whereas it should be *Per Sacramentum proborum & legalium hominum comitatus Kilken. predict. extitit. presentat.* which words were all left out of the Indictment, and the other words put in the room of them ; Then I stood up and said, I was certain, the words *quindecim virorum* were not in the Indictment : that was found by the Jury, and that all the other words were in it ; because that my self had examined it, and read it, and had likewise a Copy of it, under the hand of the Clerk of the Peace, which was examined with the Original by my self : And I offered in open Court to make Oath of all this ; but the Lords Justices answered, that they could not proceed but according to the Record, that was returned to the Court, which they must conceive to be the true Record ; And I answered, That I hoped they would not judge according to that Record, which I would swear was false and corrupted, and not the true Record, nor according to the Record that was found by the Jury ; yet I could not prevail to have the Clerk of the Peace sent for, and to bring the original Record to be shewed in the Court, therefore by the next day I brought this Affidavit in writing :

THe Right Reverend Father in God, Griffith, Lord Bishop of Ossory, this day made oath before me, that he had sundry times perused the original Indictment and Record of Forcible Entry found by a Jury of the County of Kilkenny, upon the 18th day of December

ber last past, against the said Defendants in the Custody of one Nicholas Halpenny, who as is alledged is either Clerk, or Deputy Clerk of the Peace for the said County, and that the said Indictment and Record being removed into this Court Pursuant to his Majesties Writ of Certiorari, this Deponent did peruse the said Record so transmitted by the said Halpenny, and doth find upon view and examination thereof, that there are sundry Circumstantial and Substantial words, which are in the said original Indictment found by the Grand Jury omitted to be returned; and as this Deponent believes and remembers other words are inserted therein by the Clerk that returned or drew up the same. He further deposed, That before the Record was returned into this Court, he had a Copy of the said Original attested under the hand of the said Halpenny, which he doth find upon examination to be different from the Record now lodged in this Court, by vertue of the said Certiorari, and that as this Deponent is credibly informed, and verily believeth, the said Certiorari and Record now returned was for the space of one month, or thereabouts, in Dublin detained in the hands of Mr. Patrick Lambert, who is said to be Attorney for Sir George Ayscue Knight, the pretended Proprietor of the premises in the Indictment contained, before such time as he returned the same, and that this Deponent could not have the said Record returned ere that he had by the Court a conditional fine imposed upon the Clerk of the Peace, or his Deputy for his neglect in not returning thereof.

And then my Counsel moved, that it might be read, and so it was: And I shewed to their Lordships what great wrong and abuse this was to me, and an injury to his Majesty, to have the Record falsified and corrupted, and protested in the open Court, that, so long as I could either speak or go, I would not suffer this abuse to pass unexamined, and at last, with much ado, I got the Lords Justices, to grant their Writ, to enjoin the Clerke of the Peace, to appear upon the Saturday following, to answer such things as should be objected against him *sub pana c. libratum*. at which time he came; and I went with him to my Lord Chief Justice his house, to shew him the original Record, and how it was falsely transcribed, and not according to that, which was brought

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into

into the Court ; but my Lord *Chief Justice* seeming, as I conceived, *some what angry*, said, he would hear *nothing*, nor, see *any thing*, but what should be shewed *in Court* ; and then the *Clerke* of the Peace came with me to the *Court*, and when he was called, he confessed the *truth*, that the *Record* transmitted to the Court, was not according to the *original Record*, but was *falsely* written by his *Clerke*, that he *trusted* to write it, altogether unknown to him ; then my Counsel moved, that the *Record* might be *amended* according to the *original Record* ; but the Lords *Justices* answered, that they could not alter the *Record* brought into the Court : And the Kings *Sollicitor*, Mr. *Temple*, very *honestly* replied, they might, if they *pleased*, have it amended, for that, in such a case, some *error* or mistake was found in an *Indictment* in the time of *one Clerke* of the Peace, and it was *ordered* to be amended *pro rege* in the time of *another Clerke* of the Peace ; the Lord *Chief Justice* answered, this *Indictment* was brought into the Court the *last Term*, and therefore it could not be amended *this Term*. Then I replied, It should have been brought in in the *beginning* of the *last Term*, but it was *concealed* till the *last day* of the *last Term*, and this *error* then was neither seen nor spoken of ; and how could we *move* then, to have it *amended*, before we knew the *fallshood* and corrupting of it, which was no waies perceived till this time ? Yet, for all that I could *say* or *do*, I could not *prevail* to have the *Record* *amended*, according to the *original Record*. And when I saw that, I desired my Counsel, to desire their Lordships, *either* to grant that it might be *amended*, or to *quash* it out of hand, that I should not spend my self in *Dublin*, but go to begin a *fresh*, and to *indict* them *again* ; and then my Lord *Chief Justice* answered, seeing we desired to *quash* it, let it be *quashed* ; which, in respect of the Kings *fine*, I conceived, should not be done, if the *original Indictment*, found by the *Jury*, was *good*. Then I got the Kings *Sollicitor*, Mr. *Temple*, and the Kings *Sergeant*, *Sergeant Griffith*, and Mr. *Darcy*, to draw me an *Indictment*, that would stand *good* in *Law* ; and presently I went to *Kilkenny*, and required the *Justices* of the peace to send their *precepts*, to the *Sheriff*, to summon 24 men to appear at *Freshford* the 23 of the instant, which they did accordingly ;

ingly; and the *Deputy Sheriff* appointed these *Gentlemen* to be summoned,

Noms. Jnr. ad inquirend.

<i>John Grace</i> of <i>Courtstown</i> , Esq;	<i>Matthew White</i> , Gent.
<i>Jonas Wheeler</i> , Gent.	<i>William Hunter</i> , Gent.
<i>Rich. Donvil</i> , Gent.	<i>Thomas Green</i> , Gent.
<i>William Davies</i> , Gent.	<i>Vincent Knateboul</i> , Gent.
<i>Walter Bushop</i> , Gent.	<i>Ric. Cornerford</i> of <i>Dogenmore</i> , G.
<i>Walter Nosse</i> , Gent.	<i>Tho. Bowers</i> of <i>Knoctlopher</i> , G.
<i>John Pursel</i> , Gent.	<i>Emanuel Palmer</i> , Gent.
<i>William Pay</i> , Gent.	<i>Mathias Reilegh</i> , Gent.
<i>William White</i> , Gent.	<i>Chri. Auetstons</i> of <i>Thomastown</i> .
<i>Ralph Hale</i> , Gent.	<i>Tho. Huffle</i> of <i>Gowrons</i> , Gent.
<i>Lewis Mathews</i> , Gent.	<i>Toby Boyle</i> of <i>Condonstown</i> , Gent.
<i>Robert Grace</i> , Gent.	<i>Tho. Tomlins</i> of <i>Lyniate Abby</i> .
<i>George Lodge</i> , Gent.	<i>Joseph Wheeler</i> of <i>Kilrush</i> .
<i>Edmund Butler</i> , Gent.	<i>George Barton</i> of <i>Goslingstown</i> , G.

But before the *Bayliffs* were gone to summon them, the High Sheriff was come to the Town, and seeing the *List* of the Subscribed, and having conferred with Sir *George Ayscue*, that lay in the next Room where the Sheriff lay, he said *those men* should not serve in the Jury, but he would choose a Jury for this business, and he nominated such men: *Anabaptists*, *Presbyterians*, and others of the most rigid *Sectaries*, that were in all the whole County: Yet because I knew two or three of them to be very honest men, I was very well contented with them. But as soon as ever I was gone from the Sheriff, those men were put by, and other *Sectaries* put into the *List* in their stead*. And the *Bailiff* * A Jury as my friends, that coming to me for more money than I had given him, for summon- knew them, ing those that the *Deputy Sheriff* had appointed, because now, the said would High Sheriff had appointed men, that he had picked out over all hang all the the County of *Kilkenny*: Then I suspected some evil deter- Bishops in Ire- mined against me, and I desired the *Bayliff*, to shew me the *List* land, if they of those, that he was to summon, and when I saw those honest were their Ju- men that I knew, put out, and others put in their room, I put the ry to try them.

Warrant in my Pocket, and bad the *Bayliff* tell the Sheriff, that my *Witnesses* for the King were not ready; and after he told this to the Sheriff, he came to me again *weeping* and crying, and desired me for *Gods sake* to give him his *Warrant*: For the Sheriff was very *angry* with him, and he was *utterly* undone, for shewing me the *Warrant*, but I kept it still in my Pocket.

And thus was I served, with a great deal of *travel* and charge above 60 *li.* in seeking to recover the *Church Lands*, which I resolved and vowed if I could recover it, to bestow it *wholly* for the repairing and re-edifying of the flat-fallen Church of *Kilkenny*: And now, let the Judge of *all the World*, and let all *just* and *honest* men judge, whether this be a *fair* and *just* proceeding.

But *quorsum hac*? To what purpose is all this pains of this *Relation*? Is it to tax and charge the *Reverend Judges* either of injustice or partiality? No, By no means: I tax *no man*; but I see down *rem gestans* the whole matter *a capite ad calcem*; and they, the *Judges* and *Counsellours*, being *great Lawyers* may find all this to be *just*; and especially, to make it *seem* so to be; and though for all cheating *Pettifoggers* and covetous *Counsellours*, that against the dictate of their own consciences, and against their King and against the Church of God, will, for a *Fee*, sell their souls unto the devil; I hate their doings that are *Sicut auri janna ditis*: Yet I do from my heart *honour* and reverence all the grave and *just* Judges, and *Learned Lawyers*, without whose *help* and *Counsel* and *Judgment*, we could not *live* in this *Commonwealth*. And though I failed at the Kings Bench, to prevail to procure those *Fines* unto the King, which I conceived should be *imposed* upon those five that I indicted, (whereof the *chief* of them, that is, Captain *Burges* is now sent *Prisoner* to *Dublin*, by my Lord of *Offory*, which may be a *just Judgement*, that he should be committed by my Lord of *Offory* for his abuse done to the *Bishop of Offory*,) yet I have had very *fair Justice* done me, by the *Judges* of the Court of Claim, and I am confident, to find *the like* from them again, and to be righted by the Judges of the *Court of Exchequer* * for the wrongs and *damages* that I sustained by those that *forcibly* entered upon my Possessions, and do

* And so likewise from the Kings Bench and Common Pleas.

still detain it from me, when I shall bring the *cause* before them. Therefore I have *no reason* for the biting of a *mad Dog*, to hang all the *good Dogs* in the Countrey, or for the abuse or injustice done me by some one man or few *Lawyers*, to exclaim against *all others*, when as the Poet adviseth us, *Parcere paucorum diffundere crimen in omnes*. But I do *exceedingly* tax my self, and mine own *understanding*, that understanding both Greek and Latine, and having read what *Lambert*, *Bolton* and *Dalton* have written of *Forcible Entries*, I should be such a *Dolt*, as not to understand this *Proceeding* of mine, about the *Indictment* of those *Forcible Enterers* to be a *just* and a fair *Proceeding*.

Therefore mine apprehension conceiving such proceedings to be *fool*, and very much amiss, and that the *justice* which I had, upon the whole matter, had not what *Pindarus* saith *Justice* useth to have, that is, *χρῆνον ὀμνῶν, καὶ χρῆνον ἀποδοτῶν*, I thought good, to set down the *same*, not to *accuse*, and complain against any one for being unjust, or to seek any *redress* unto my self; for I have *born*, and can be *contented* still to bear, more wrongs than this: But I do it for these ends.

1. To let *poor men* see, how they may be *wronged* and oppressed, and have their *Land* and *Possessions* taken from them by *great* and *powerful* men, and what they are best to do in such a case; and my counsel is, to be *patient*, because as I said before, *Levius sit patientia. quicquid corrigere est nefas*, and as our Saviour saith, *If any man sue thee for thy Coat, let him have thy Cloak also*; So I say, if any *great man*, that hath a *great Place*, or *great Friends*, take away thy *Lands*, let him take away thy *House* also, rather then spend thy *Money*, and lose that with thy *Lands*; for as *Christ* saith, *If these things be done to the green tree, what shall be done to the dry?* So if these *Proceedings* pass against me, that can both *speak* and follow my business to the *uttermost*, and, I thank God have *ability* to go through with it, what shall become of thee, and thy *Cause*, that art a *poor man*, when thou swimnest against the *stream*, and kickest against the *pricks*?

Therefore I *advise* thee, rather in such a case, to cry to *God*, than complain to any *Judge*, lest that as the Poet saith, *Excus-*
sit

fit medicina modum, thy remedy will prove worse than thy disease. For thou seest how I am served, put out of my House, and spend above 60 li. and have no redress.

2. If this proceeding and dealing with me, be, as I conceive it, not so fair and so just as it should be, both for the King and my self, that am ejected out of my House and Lands; then I conceive, His Majesty and the Parliament should, to prevent the like Oppression and wrongs to poor men, provide an easier and plainer way to relieve the oppressed, and to set down an usual Form of Indictment, or to cause that the Indictments should not be so easily and so frequently, upon every Lawyers motion, quashed, as they are reported to be: Especially when the matter of Force is plain and evidently proved. And this redress of Injuries I petition and move for, for these four special reasons.

1. Because the difficulty of framing the Indictments so, that a cunning Lawyer cannot easily find a fault, and a flaw in it, and then the frequent quashing of such Indictments, as are found faulty, is a great wrong to his Majesty, in depriving him of those Fines that otherwise are due, and should be rendered unto him.

2. It is a great Abuse and injury unto the poor Subject, that shall be driven out of his Possession, and, for want of a sufficient Clerke or Counsellour to draw the right form of his Indictment, (which as I see few can do) he shall both spend his Money, and lose his labour; and perhaps, he is not able to do as I did, three or four times to draw Indictments, till he finds one that may stand good.

3. This frequent quashing of Indictments is a great encouragement for Oppressors, and wicked men to wrong their neighbours more and more; for say they, I will enter upon him and thrust him out, and if he doth indite me, I will remove it to the Kings Bench, and I shall find a Lawyer that will quash his Indictment by and by.

4. This very practise and proceeding may be feared to prove the very bane and destruction of whole Nations and Kingdoms: For if Righteousness exalteth a Nation, and a Kingdom is translated

flared from one Nation to another People, *because of unrighteousness*, as Solomon saith, and as we may read it in all Histories. Then you may see how requisite it is, for Kings and Princes, to look to those things, and not to suffer *unrighteous Judges*, either for *favour* to one, or *haired* to another, to do *what they list*, and to make their Laws like a *Nose of Wax*, to bend which way they please, or like a *Spiders Web*, that catcheth the *small Flies*, but is broken, by the great *humble Bees*, all to pieces; but to be like the Chancellour *Steel*, that although he hated my person, yet, he said, though I deserved it not, I should have Justice, and so he did me Justice presently, and I love to do right to my Adversary, and to say the truth of mine enemy.

But for my self, I thank God for it, as I lived *many years* very quietly and contentedly with far *less means* then 20 *li.* a year, and with far less pains and troubles then I have now, so I doubt not, but I could live so still; and I resolved and vowed, as I have attested in my Epistle to his Majesty, that, if I should recover this *Bishops Court* unto the Church, I would *wholly and fully* bestow the same for the repairing of the *Cathedral Church* of *Kilkenny*: So that *recovering* it, I should not be one Penny the richer, or *not recovering* it, not a Penny the poorer; and so the wrong done by this *Proceeding*, whosoever did it, is, as I conceive, more against the *King* and the *Church* than against my self. And if the *Proviso* for Sir *George Ayskue* carrieth this *Bishops Court* to him from the *Church*, which in my understanding is clean *contrary* to the very words of the Act, *pag. 72.* Let him pray that he hath it not with that *Sauce* which God prescribeth in *Psal. 83.* And so I end, and so be it, as God pleaseth,

Amen.

And after I had *delivered* this same Relation unto his Majesty, and shewed the *Effect* and sum thereof, by the next day I gave him this *Petition.*

To the Kings Most Excellent Majesty.

The Humble Petition of *Gruffith*, Lord Bishop of
Ossory,

Sheweth,

THat your Petitioner hath caused five of the Tenants of Sir George Ayskew to be twice Indited for a forcible Entry upon the House and Lands of the Bishop of *Ossory*, and yet your Petitioner with the Expence of above 60 l. could not prevail to have them punished as the Law requireth, whereby your Majesty is wronged in not receiving the Fines that should be imposed upon them for that offence, and your Petitioner is abused, in being still kept out of his Possession, to about 300 l. Damages:

May it therefore please your Majesty to write to the Duke of Ormond, or to the Parliament, to see that the former Proceedings may be reviewed, and that your Petitioner may be relieved according to Justice.

And your Petitioner shall ever pray, &c.

And my Lords Grace of *Canterbury* very graciously, and like a most Religious Father and Countenancer of the Fathers of the Church, going with me to deliver it to his Majesty, and to let him understand the substance of it, said, here is the good Bishop of *Ossory* (so his Grace was pleased beyond my Desarts, to stile me) that hath a very reasonable Petition to your Majesty, and telling him the sum of it, his Majesty, like a most Pious King, most graciously answered, *I will do it with all my heart*: and my Lords Grace sent for Secretary *Benet*, and he drew me this his Majesties Answer the next day.

Whitehal,

Whitehal, July 16th. 1663.

His Majesty is graciously pleased effectually to recommend the Consideration of this Petition to his Grace the Duke of Ormond, Lord Lieutenant of Ireland, to the end his Grace may forthwith take care, to settle and establish the Petitioner in his Right, and that such who disturb him may be punished according to Law.

I know not *what more* I could have desired; his Majesty herein doing *more* then I desired: And when I was *very willing* to have given 5 *l.* in Gold for Sir Henry Bennets Fee, that most Courteous Gentleman, Mr. Quod-dolphin, said, I should not pay *one penny*, but Sir Henry would lay that upon the Church, and my Lord of Canterburies score: So fairly, and so friendly was I used at his Majesties Court: The Lord *bles* them, and reward them for it; and grant them *alwaies* the like Favour a I found with them.

And when I came with his Majesties Reference to my Lord Duke of Ormond, I found his Grace, as *honourable*, and very gracious in his Answer and Direction to me; but, when his Grace referred the Petition (that I drew to his Grace, to do as his Majesty directed) and his Majesties Reference, to the Council-Table, I must acknowledge, that I feared the success, and so it happened according to my fear; for when I was called before the Council, his Grace said, he was *no Lawyer*, but he left the Matter to them, to *inform* me, what was to be done according to Law; and my Lord Chancellour said, that both my self, in my Relation, and my Lawyers and Counsel confest, that the Judges did act, and their Proceedings were according to Law; and therefore I must even begin again, and it was my best course to proceed according to Law; and I answered, *if all this in my Proceedings were Law, I pray God send us a better Law*; for I shewed the whole Proceedings to his Majesty, and to divers of the Judges of England, and they said, this was a *fair proceeding* indeed, to set up a man of *straw*, and then *shoot* at him, to

bring a *false* Indictment to the Court, and then *quash* it; for I proved it in the *open Court* (by the *Confession* of the Clerke of the Peace, that brought the *true Indictment* with him to the Court, and acknowledged that the other was *falsified*, either by the Clerke that he *trusted* to write it, or by some other, he knew not who:) that the Indictment brought to the Court, was not the *true Indictment*, that was found by the Jury; and so without any more words, my Lords Grace seemed to me *very graciously* to smile, and so I was dismissed.

But I fear that the favour which Sir Geo. Ayscue finds in every place against me, may produce no good effect.

And then I called to mind the *cause* that moved me to fear the *success* I should have at the Council-Table, not *Injustice*, that I mean not. I know that they are *just*, but that the *Justice* I should have, would not be to my *advantage*, and the favour that I desired. For when I still indicted the *forcible Enterers*, and still proceeded against Sir George Ayscues Tenants, he preferred a Petition to the Council-Table, about this Lordship of Bishops Court; and I hearing of it, conceived that before any thing should be done thereupon, I should have the *favour* to be made acquainted with the same Petition, that I might answer it, but I could hear nothing of it, until a little while after, some of the Bishops, by reason of the power to my L. Lieutenant and Counsel given by the last *Proviso* in the Act of Settlement, fearing that they would alter and retrench some of his Majesties *Favours* and *Additional*s granted unto them, by the said Act, petitioned that they would not do so, but leave *all things* that concerned the Bishops, *Statu quo*, as they are expressed in the Act, without *Alteration* or retrenchment; and my Lord Lieutenant and Counsel granted their Petition; but with this *only Proviso*, that Sir George Ayscues right might be preserved, that is, as I conceive, against *all* the Bishops, for that *none* is named; and this *Proviso*, of all the men in Ireland, is but only for Sir George Ayscue, and of all the Bishops in Ireland, it seems by all likelihood, only prejudicial to the Bishop of Ossory: Which notwithstanding, if the last *Proviso* in the Act of Settlement, be *well* understood and *rightly* followed, can be *no prejudice* to him at all, as I conceive it; for that the *Power* given to my Lord Lieutenant and Counsel by *that Proviso*, is as I understand it,

it, a power to alter and retrench *any thing*, in part or in whole, which they shall find either *contrary* to his Majesties Declaration, or *inconsistent* with, or to the *general settlement* of the Kingdom; and I conceive, that the suffering of the Bishop of *Ossory*, to enjoy his *own House* and *Lands*, where the Bishops used to live and reside, cannot be *contrary* to his Majesties Declaration, nor *inconsistent* with the *general settlement* of the Kingdom. And therefore I *humbly conceive*, that my Lord Lieutenant and Counsel have *no power* by that Proviso granted unto them, to *take away* his Majesties Grant and Favour to the Bishop of *Ossory*, and to settle the same upon Sir *George Ayskue*; especially if his Majesty was deceived in his Grant to Sir *George Ayskue*, as I verily believe he was; for his Majesty grants him the Lands settled upon him for his Service in *Ireland*; and I have searched and examined the Matter as much as ever I could, and yet could *never* find nor understand *what Service* he had done in *Ireland*, that deserved to carry away the *House* and *Lands* of the Bishop of *Ossory*, or indeed of *any Service*, that he did in *Ireland* at all, either for King or Parliament.

Which are the
very words in
the Proviso.

And if for all this, he carries the Bishops *House* away, I will sing, *Adopso Nisa datur*: and seeing how *many* of the Bishops Houses and Lands, that were by an *Order* of the House of Lords, delivered to my possession by the Sheriffe of the County, and were peaceably in my *Tenants* possession, and paid me Rent ever since his Majesties happy coming in, were *given away*, while I was in *London*, Petitioning about this Cause, and could not be at *Dublin*, to answer them that sued for them, nor dreamed of any Sutes against me, and being not *able* in mine old Age (especially seeing what Pains, Charge, and Success I have hitherto had with Sir *Geo. Ayskue*) to follow so *many* Suits, against so *many* men, so *powerful* as they are, in the Courts of Justice, at the Council-Table, and in all places, I will like *Balaams Ass*, so *unjustly* beaten, lie down under my burden, too heavy for me to bear, and cill and cry to God to arise and *maintain his own Cause*, and the Cause of his own Son *Jesus Christ*.

* I mean not
Sir G. Ayskue,
but whosoever
he be.

Yet in *this Suit*, betwixt me and Sir Geo. Ayskue, because I have taken so *much paines*, and spent so *much Money*, (and specially because I do hate and *abhor*, that any man *, which hath fought under the Standard of the *Beast* and Long Parliament, against that *Most Pious King*, and my Most Gracious Master, *Charles the First*, should carry away the *Houses* and *Lands*, that Religious Princes have *dedicated* for the Honor and Service of *Jesus Christ*, for the *Reward* of that wickedness) I resolved *once more* to enter into the List, to follow my alwaies very honourable Friend, my Lord Chancellours Advice, and try the *Success* with him, by the Verdict of an *honest Jury*, and *Lindited* 6 of the Tenants and Servants of Sir Geo. Ayskue, for a forcible Entry, and 5 of them now, the *third time*; and I had six Countsellours help, to draw and compose the *Indictment*, and so to *revise* it, and correct it, if any thing was *amiss* therein, that, being found *Billa Vera* by the Jury, it might to stand *good*, and not be *quashed*, as my two former *Indictments* were, by the Judges of the Kings Bench.

And the 6 forcible Enterers being indicted, for fear lest the Record should be *falsified*, and corrupted, as the former indictment of them had been, I got the Clerke of the Peace, to send it *inclosed* in a Letter sealed up, by my man, to his Agent in *Dublin*, to be delivered into the *Office*; which mine Adversaries presently told to my Lord of *Santree*, and was objected as a *Piaculum*; and when the Record came to the Court, my Lord Chief Justice said upon the Bench, that my Lord Bishop had *abused the Court*, to whom I replied, that I had *not abused the Courts*, for that I had set down nothing but the *Truth*, and was as *loath* as any man, to offer the *least Abuse* to any of his Majesties Courts, or Judges of his Courts; And after my Lord Chief Justice and my self had *conferred* together, I found him my very *honourable* Friend, and I retained three of the Kings *Counsel* to follow the *said Cause* for his Majesty, and the Counsellours of the Fanaticks failing to *quash* the Indictment, my Lord Chief Justice told them, they must either *submit*, or be bound to prosecute their Traverse; and they became bound in 200 l. to prosecute the same upon the 10th. day of Easter

Meaning, as I
conceived, by
the Relation
that I had
printed of the
former Pro-
ceedings.

Easter Term, which was the sixth day of *May*. And when, upon that day the *Jury* were sworn, viz. *William Baker* of *Ballytebin*, *John Purfel* of *Lismore*, *William Baxter* of *Earlstown*, *Isaac Jackson* of *Kilamery*, *John Jones* of *Ri* *Robert Har-*
ford of *Ballynebo*, *Nicholas Pharo*, *Thomas Tomlins* of *Lismoreag*, *Christopher Reuder* of *Fadenarah*, *John Nixon* of *Brawnebarne*,
William Cheshire of *Gowran*; good men and true, or neither good men nor true.

That their children and their childrens children may understand from what (I will not say *Canaanites*, but *Catharists*) they are sprung.

Who and what my Witnesses proved,

1. I brought in evidence, Mr. Sheriff *Reigly* (who was the Sheriff that gave me possession) and Mr. *Council* (and *Hugh Linon*, that was thought needless) to prove my possession given by the Sheriffe of the County of *Kilkenny*, by vertue of an Order of the House of Lords, of this Lordship of *Bishp. Court* & the Lands there to belonging, and of the Tenements in *Freshford*, as it was expressed in a *Shedule* annexed to the Order of the Lords, upon the 29th day of *April*, 1662. and that the Tenants did *attorne* Tenants, and gave *pieces* of money in earnest of their rents, and promised to keep the possession, and to continue Tenants unto me during my pleasure.

2. Mr. *Thomas Bulkley*, Mr. *William Williams*, *Thomas Davies*, and my self proved the multitude of persons, to the number of ten or twelve, that upon the 8th day of *October*, 1662. were entered into the said *Bishops Court*, and there forcibly kept the possession against the Bishop, and some (one with a sword by his side, and a staff or Cane in his hand, and another with a long staff in his hand) threatened that they would make him repent his doings and coming there, and that Sir *George Ayskue* would spend 500 li. before he would leese this Bishops Court, and that Captain *Burges* said, he would keep and uphold the possession for Sir *George Ayskue* with his life and fortune; and others, having shut the Iron Gate, to hinder the Bishop to go out or his Servants to come in, when his Servants demanded, what they meant, to murder their Lord? And desired to come in, to wait upon their Master, they threatened them, and said, that if they offered to come in there, they would beat them down, and knock out their Brains.

3. Mr. Richard Marshal, Mr. George Farre, Mr. John Murphey, and Ed. Dalton, (that proved how he was thrust out of the house by head and shoulders) proved the forcible entry, with arms and weapons, a Gun, and a Pike, and Staves, into some of the Tenements in Freshford; and that for nine daies, they kept the same with such a company of Fanaticks, Anabaptists, and other Sectaries, that they seemed rather to be a Garrison, than the keeping of the possession of any house.

And after nine daies they bound George Farre and others in a bond of a thousand pounds that they should continue true Tenants to Sir George Asksne, and keep the possession for him against the Bishop of Ossory.

And because the said George Farre proved this point so fully and so plain, that nothing could be said against it; one of the Fanaticks Counsellours said, what I conceive was very unfit to be spoken, in so publick a place, and before such honourable Judges of any of the Kings Witnesses, that this man, the principal of the Witnesses, was a parricide, which I dare justifie to be most untrue.

4. For impounding the Cattle, and beating and wounding them that sought to hinder it, the said George Farre proved the same so fully, and that one of the women, that was beaten, lay long sick after her beating, that Sir Audley Mervin and Setjeant Gruffish would not suffer three other Witnesses, that I had there at the Bar, that is, John Duran, Barbara Marshal, and another Wench, to be sworn and examined, and so to trouble the Court any further; because said they, you see the Lords Justices, and the whole Court, are sufficiently satisfied, that I had more than abundantly proved the forcible entry, and detaining of this Bishops Court, but they gave way, to six of the Intruders Counsel, to say what they could for their Clients.

And when each one of them had made his Oration, and spent much time, and my Lord Chief Justice heard them, with a great deal of patience, to prove what I never denied, but was ready to confess all that they said, touching the large Writings and Evidences, that they produced, to prove the Title and Interest of Mr. Robert Shea to this Bishops Court, which at this time, when the

the question was only of the *forcible entry*, I had no reason to contradict, and which perhaps might be good (and perhaps not) before he *forfeited* the same unto his Majesty.

But for Sir George Ayscue, that for his Service, you know to whom, (which makes me believe it will never prosper with him) had a *Commission* from the Usurper *Criminal*, that for 200 *li.* which was *due* unto him for some Service that he had done, as I am informed, the *Commissioners* should allot him *so much* Lands, as they thought worth 200 *li.* and they out of *favour* to him, and getting Lands *so cheap* as they did, gave him this *Bishops Court*, and so much *more* other Lands, as are now far better worth than 200 *li. per annum*; his Counsel said *never a word* touching his Title and Interest; for he enjoyed it not *peaceably* and quietly, but only during the time of the *Rebellion*, and *Usurpation*, (which I conceive to be no *true Possession*,) for as soon as ever his Majesty was *so happily* restored before one year had gone about, I sent to enter upon it, and to *distrain* for my Rent, and Captain Burges, Sir George Ayscues prime Tenant, gave me a *Writing*, which I have to shew, under his hand, to become *answerable* unto me for the whole Rent of this *Bishops Court* and *Freshford*, when I should be *peaceably* settled in it.

Now S. George Ayscue came to have this Bishops Court.

So when these six Counsellours had spent their *spirits* in tying the *worthy* Judges, and beating the *soft* air, to no purpose, but only (like those *Fanatick Preachers*, that read their Text, and never touch it after) to *amaze* the simple and ——— Jury which I may justly term ——— for that I am *confident*, the most of them were *resolved* what to do before ever they heard the Evidence: My Counsel, that were Sir William Darnvil, the Kings Atturney, Sir Audley Mervin*, Sir John Temple, the Kings Solicitor, Sergeant Graffish, and Mr. Rian, all very worthy men, and worthy to be named, thinking it *no wisdom* in them, as one of themselves told me, nor any waies *beneficial*, either to the King for his *Fine*, or to me for the *Possession*, to follow those *extravagant* Counsellours in their *devious* waies, and to answer their *needleß* discourses, so far from the point in question, as being only about *Shras* Title, and no waies *touching* nor contradicting the *forcible entry*, were very silent, and said *never a word*

* The Speaker of the House of Commons.

to all that the *adverse* Counsellours had said, but left the Evidence to be *explained* to the Jury by the Judges, who had so *exactly* examined them, and so *patiently* heard what both sides could say: for which, some of the *adverse* Counsellours, and some of my friends blamed them very much, for making no manner of replication at all to Sir George Ayskues Counsel. But truly I do conceive, that *digitus dei erat hic*, that as he *openeth the mouth of babes and sucklings to shew forth his praise*, so he thuts the mouths of the *Wise and Learned*, when it pleaseth him, as here he did, for the trial of this Jury, whether they would be *true and honest*, that, being found * as I conceive *they are*, they might be made an example (which he knew I would do, to the *uttermost* of my power) for all other Juries, to *terrifie* them from falsehood and wrong, to the *great benefit* of the whole Kingdom, which, without some *severe* censures upon such *high* Offenders, would rather prove to be a *Den of thieves* than a *seat of safety* for honest men, that were best (if ——— Juries may still do what they list) to obey the voice, which cried in the air, at the Siege of *Hiernsalem, Migremus hinc*.

Then my Lord of *Santry*, that is, my Lord *Chief Justice*, seeing my Counsel *silent*, began most *nobly, rightly, and truly*, as a most *upright* Judge, and like himself in all his judgements, told the Jury, that for the *title and matter of Law*, and the Interest of either in this *Bishops Court*, it was not in *their charge* to inquire of it, but they, that were the Judges of the Law, and of the right interest were to do it, and would do the same, when my Counsel should move for the *possession*, but they were, for the King, to enquire *only* of the matter of *fact and force*; whether *after* possession was given to the Bishop by the Sheriff, by virtue of an Order of the house of Lords, and the Bishop *continued* his possession from *April* to the eighth of *October*, though he should be a *Disseisor*, yet was he not *forcibly* put out, and kept out of the same? This was their *only charge*, to inquire after: and for this, said my Lord *Chief Justice*, you see what is proved; a *multitude* of persons, ten or twelve at the least, when as *one* may make a forcible entry; you heard also, said he, what *weapons* they had, *Gun, Pike, Sword, and Staves*; and you heard what *threatning words*

* Like *Belshazzar*, weighed in the balance and found too light.

The which said he, a *Disseisor* should not forcibly be put out.

words they used, that they would make the Bishop to *repent* his coming there; that they would *knock down* his Servants and beat out *their brains* if they attempted to come in; and you heard likewise how they had *beaten* and *wounded* those Servants, that sought to *hinder* them to impound their Cattle; and all this, said my Lord Chief Justice, makes the forcible entry plain, so that you need not stand upon it. So *justly* and so *fairly* did my Lord of *Santry* deal herein, without either *fearing* or *favouring* the one or the other.

So the *Jury* was *dismiss*; and all that heard the *evidence*, and what my Lord Chief Justice said, would have laid, some *twenty* to one, some *forty* to one, and some a *hundred* to one, that the *Jury* would not stand upon it, but *presently* find the Verdict for the King. Yet they brought their Verdict for the *Defendants*.

Sure, if I had not been a Bishop they would never have given such a Verdict.

And as I am informed, all the Grave and Reverend Judges *wondered*, and were discontented at their Verdict; and whereas some would have the Jury *fined*, and imprisoned for the wrong they had done to the King; my Lord Chief Justice answered, there was a fitter place to punish them: meaning, as I conceive, the *Star-Chamber*.

And who will prosecute for the King if Juries be suffered to do thus?

And if such men, that *formerly* most of them were against their King, be thus permitted, to drive men out of *house* and *home*, and *forcibly* to enter into their possession, though they should be Peeres of the Realm, which is a *violence* offered unto the Law, and a *petty Rebellion*, the next degree, and *fore-runner* of rebellion against their King himself; and when any *oppressed* and *expulsed* man shall with a great deal of *pain* and *labour*, and with a *vast expence* of money, and an *indictment* upon indictment, *strive* over, bring the same to a *travers*, and they, the *Jury*, without any *Conscience*, contrary to all *justice*, and contrary to all their *evidence*, and the plain Declaration and Judgement of the Lords the *Judges* of the Court, and of the *whole Court*, shall do what they *please*, and say. *Quod volumus*, id *sanctum* est, what we do is Law, without any *speedy remedy* against them, to the *utter undoing* of many poor oppressed men, who had better suffer any, the *greatest wrong*, than seek

And as the
Poet saith, *Ex-
cessit medicina
modum.*

to be relieved, by *such* a way, whereby *usura superat sortem*, and the seeking of a *Remedy* shall so far exceed the *Disease*, I know not with what *safety*, either of Life, State, or Fortune, (which are all in the power of the Juries, to determine of them) any man can live in this Kingdom.

For here, (especially in the County of *Kilkenny*), where that *perfidious* Rebel and Traytor *Axtell* planted his Colony, such a multitude of Anabaptists, Quakers, and other *worser* Sectaries, that in the beginning of the *English* Rebellion, were *broken* Citizens and Tradesmen, *Taylors* and *Tinkers*, *Shoomakers* and *Cobblers*, *Plow-men*, and others, like men of *no fortune*, thought to raise themselves by the *Irish* Wars, and having some *Arrears* of Pay due unto them, got *Orders* to set out *Lands* unto them for the same, and the King-
dom being *depopulated* and *wasted*, and made a *Wilderness* with-
out *Inhabitants*, the *Lands* were of *nothing* worth, and they had
what *Lands* they pleased, and as much as they pleased, for their
Arrears; for ten pounds as much as is now worth a hundred
pounds a year; and for a hundred pounds as much as I will give
a hundred pounds *per annum*.

What I say
against these,
I say not
against the
worthy Gen-
tlemen and
good Protes-
tants, that
are also very
many, and my
very good
Friends in
these parts:
Neither do I
say it against
those wel-
bred Gentlemen

that were *Officers*, and *Commanders* in the *Army*, but of the genera-
lity of the *Common* *Souldiers*, and some of the *meaner* *Officers*, that for their small
Arrears got large *Territories*, and are now great *Free-holders*, and the chiefest *Jury-men*
and *Judges* of our *Lives*, *Lands*, and *Fortunes*.

These men, that followed *Axtell's* Religion, and were of
his *Plantation*, being mounted up on *Cock-horses*, to be such great
Freeholders, (the *Irish* *Proprietors* being, for the most part, *driven*
away, and the *Church* *Lands* also taken into these *Souldiers*
hands;) they must now be, for the most part, the principal *Ju-
ry-men* and so the *Judges* of our *Lives*, *Lands*, and *For-
tunes*.

And they, considering their own interest to be alike, to the
Lands, both of the *Church*, of the *Irish*, and of all, from
whomsoever they hold it, do *stick* and *cling* together, like
sworn brethren, or rather like *forsworn wretches*, to defend and
maintain each others *Title* and *Interest* in the *Lands*, that each

one holdeth, both against *Clergy* and *Laitie*, God or the King, be the same *right* or *wrong*, they will not lose their lands.

And they do *incourage* each other ~~thus~~ to continue in their wickedness, saying, that *they* got their Lands with the loss of their blood, and the hazard of their *lives*; and therefore, to get the King some *small fine*, whereof he shall have but the *least part* of it, and be but very *little* the better for it, and to *disposseß* their own fanatick *Party*, and give the Lands unto their *Enemies*, especially unto the *Bishops*, whom of *all others* they hate most of all, and Bishop *Williams* above *all the rest*, as he that hates their former *Rebellions*, and their *now* practices, more than any man else, they will *never* do it: though they hazard the *loss*, both of *body* and *soul*.

Indeed, for the Bishop of *Ossory* he understands their *malice* towards him, well enough, (I pray God *forgive* them) so *great*, that, were it not for some *honest*, and truly religious *Irish* Gentlemen, and some of the *Catholick Religion*, I profess that I durst not live amongst *these*, that *formerly* warred against their King, and if the *truth* were known, do as I believe, as *little* love their *present* King, as they do *much* hate our *Church*, and the *Bishops* of our Church: when as they that *hate* their *Bishops*, cannot be said to *honour* their *King*, as I have most *fully* shewed in my *Grand Rebellion*.

And therefore I went unto his *grace*, my Lord Lieutenant, and related to his Grace the *Verdict* of the Jury, plain *contrary* to their evidence and the *Declaration* of my Lord *Chief Justice*, and the Judgement of the *whole Court*; and therefore did most *humbly* desire his Grace, to give me *leave* to go for *England*, to dispatch some *necessary* occasions, and to signify unto his *Majesty*, that, if there were no Court of *Star-Chamber* here, nor any *other* provision made, to punish all *perjured Juries*, and all high Transgressors of the Laws and *hainous* offenders, that deprive his Majesty of the *fines*, justly due unto him, and his Subjects of their *right*, we, the true Protestants, and his *Majesties* *loyal* Subjects, were not in *safety*; nor able to live among such *Confederates* of wickedness; but must, as King *Boco* said to the Senate of *Rome*, depart thence, lest the ire of the Gods,

or the rage and injustice of such men do utterly destroy us. And his Grace very mildly and *graciously answered*, my Lord, the Bill for a Star-Chamber is *already drawn*, and sent to his Majesty to be *signed*, and will *speedily* come down, to pass the Houses, and then *such Malefactors* may be *fully* punished according to their offence.

And I *protested*, and do protest, that I would be *with the first*, that would do my *uttermoſt endeavour*, to punish *this Jury*, and all false and *forſworn* perjured Juries, and the like *high Transgreſſours*, that concern me whatſoever. For,

It is moſt certain, that *Impunitas peccati invitatur homines ad malignandum*; and as Solomon ſaith, becauſe the puniſhment is *deferred*, the hearts of the children of men are *altogether* ſet, to do evil; and my *Divinity* aſſureth me, that to *puniſh* a perjured perſon, and a *transcendent* Transgreſſour of the Law, is as *acceptable* unto God, as the *relieving* of the Oppreſſed; becauſe that hereby we do *our beſt* that thoſe, which will not be perſwaded by *good Counſel* to be honeſt, and *vertuous*, may be forced with *ſtripes*, to do their *duties*, or at leaſt terrified from being *ſo vicious*, for that as St. *Bernard* ſaith, *Qui non vult duci debet trahi*.

And therefore, with what *means* that God hath given me, I will with his *aſſiſtance*, do my beſt, to repair Gods *Houſe*, to relieve the *Diſtreſſed*, and to puniſh the *Perjured*, and the *Oppreſſors* of Gods People; and the rather, becauſe that *here*, in the parts, where I live, I have *ſeen*, in three or four years, *more* forcible Entries, Riots and Oppreſſions than I have ſeen in *England*, or *Wales*, that might be thought a little more wild than *England* in all my life, ſo that a *Stranger*, might rather think it a Country of *Rolbers*, Tyrants, and Oppreſſours, much like unto *Albion*, when *Brutus* entred it, than a Country where with *ſafety* he might dwell amongſt them; for I do profeſs, were it not for ſome *honeſt Iriſh*, that are not all of my Religion; nor I of theirs, that do *further* me, incourage me, and protect me, in Gods *ſervice*, and the advancement of Gods *Church*, I had rather live a *poor Curate* in my own Country, than a *Biſhop* among ſuch a company of *Cromwellian* Anabaptiſts, Quakers,

And therefore I do believe, that I am as equally bound in conſcience, to puniſh this Jury, as I am to recover the Lands of the Church,

Quakers, and other worser Sectaries, that do live in *these* parts, and the *mind* of his Majesties happy Government, and the prudent care of my Lord Lieutenant, hath driven them, like the Church Papists in Queen Elizabeths daies, to come within the Pales of our Church; and yet are as *false-hearted*, if the same might be seen, both to the King and the Church of Christ, as ever they were in Cromwells daies; as I conceive it to appear, by the oath of one of my Witnesses, that swore he heard the Captain of these forcible Enterers, that I indicted, *incouraging* his followers, to keep the possession for Sir George Ayscue, and to assure themselves, *things should never be quiet untill they returned and come again as they were before*; which was a strange saying, as I understood it.

As by their actions and hatred I do perfectly discern them.

Yet I would not have my Reader here to think, but that as the Scripture *distinguisheth* betwixt the seed of the woman and the seed of the Serpent, the Children of God and the Sons of Belial, so I do here in *no* waies prejudice, nor think the least evil of the true-hearted English and true Protestants, the worthy Gentlemen, the Officers, Caprains and Commanders of the Army, that are likewise many in these parts; but I make a great deal of difference betwixt them, so much, as that I do as much love and honour the one, as I do hate and abhor the doings and wickedness of the other.

So you may see, what it is to live in Ireland, among Anabaptists and other Sectaries, worse than Pagans; and how it is my Fortune to feel the brunt, and taste the payson of their Malice, to publish the same to all posterities: God deliver his Servants from them. Amen.

For here now the Poet may well say, that
Terror as Astraea
reliquit.

And now, untill I shall see whether the Star-Chamber will think it Justice, as I do, that this — Jury should bear all the damage that I sustain by their Verdict, and which I should have recovered upon the forcible Enterers, if they had gone according to their Evidence. I thought good to prefer this Petition to His Majesty.

To

To the Kings Most Excellent Majesty.

The Humble Petition of Gruffish, Lord Bishop of
Ossory,

Sheweth,

That Justice is a vertue and grace most acceptable with God; yet your Petitioner hath been infinitely injured, and your Majesty likewise wronged:

1. By forcible Enterers that drove your Petitioner out of his house of Bishops Court and Freshfoord.

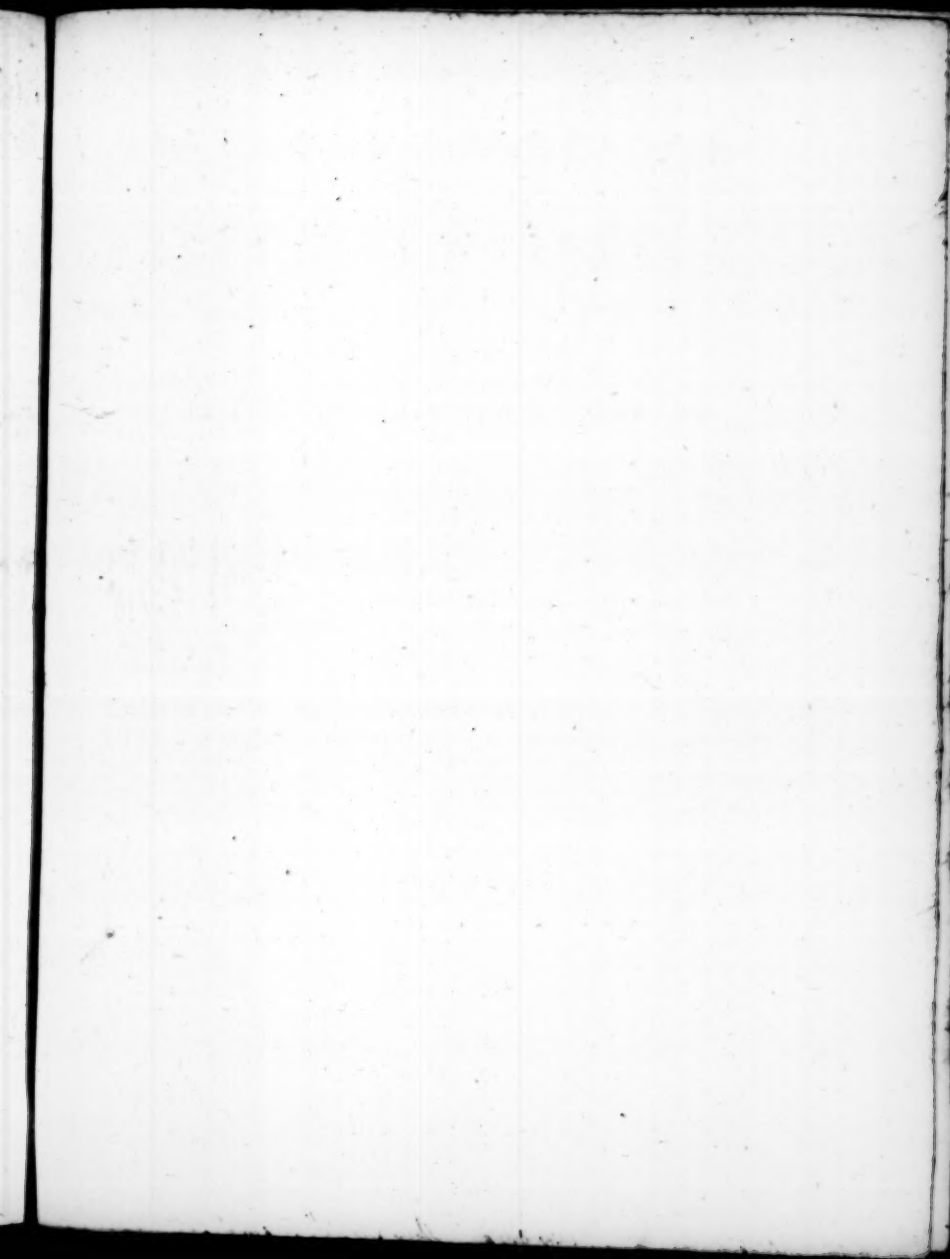
2. By a wicked forgerer of the Indictment of those persons, that were indicted for that entry.

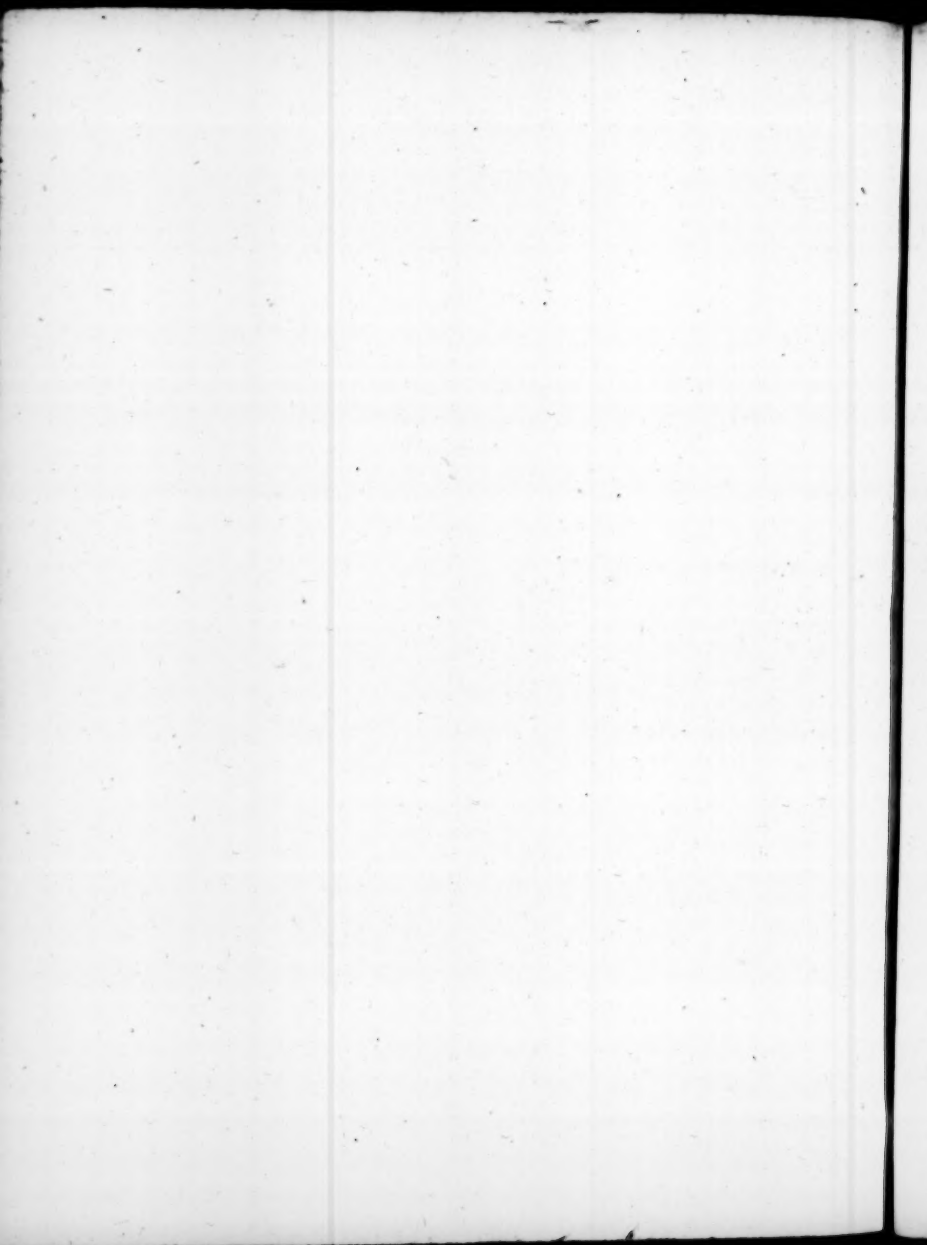
3. By a packe Jury, that, when the forcible Enterers were three times indicted, by three severall Juries, quitted them, contrary to their evidence, and the mind of all the Judges.

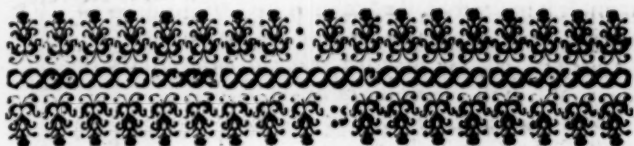
May it therefore please your Majesty to cause that Justice may be done to your Petitioner, and that you would write to the Sheriff of the County of Kilkenny, that, as formerly he hath seiled your Petitioner in this Bishops Court and Freshfoord, by vertue of an Order of the House of Lords, so he would now settle him in his right and possession of the same by vertue of an Order from your Majesty.

And your Petitioner doth here promise, and ingage himself to God and to your Majesty, that, as he bestowed about four hundred pounds already, so having the four hundred pounds per annum, that your Majesty granted, seiled upon him, according to the Act of settlement, pag. 71, & 72. he will lay out a thousand pounds more to repair the flat fallen, formerly fair Cathedral Church of St. Keny.

And shall ever pray for your Majesty, &c.







The sad condition of the Church and Clergy in the Diocess of *Ossory* ; and I fear not much better in all *Ireland*.



THE Church of *Ireland* in former times was very famous and glorious for many things especially for *Piety*, and neighbourly *Charity*, and bounty of the people one towards another, as it appeareth by the rare and many many Edifices of Churches and Monasteries, endowed with ample means and revenues, dedicated for the honour of God, and the service of *Jesus Christ*; all to be seen at this very day : for which cause it was wont to be admired and applauded, and by the bordering Nations, that observed their sedulity in pious works, and neglect of worldly pomp, when, as the holy Patriarchs lived in Tents, so most of them were contented to lie in Booths, and poor earthly Cabins, or houses made of Earth, that they might build to God houses of Marble, most sumptuous and glorious; and that they might be the better able, to bestow the more, to adorn and beautifie the houses and Temples of God; it was called, and not amiss, *Ecclesia Sanctorum*, the glorious Church of holy Saints; that aimed only to go to heaven.

But now since the unhappy time of that potent K. H.8. when *Sacriledge*, through his discontent with the Pope, about his divorce with Queen Katherine, *Ut fama vagatur*, began to get

the upper hand, and to throw away *Piety* from the Church, and trample it under foot, and cover it over with the Cloak of *hypocrisie*, and the vain shadow of *no Religion*, instead of the *true service* of God, you may see *reliquias danann*, the ruines of *Troy*, and in all places the *carkass* of Religion, lodged in the thrown-down walls of all the *Abbies* and *Monasteries*, and most of the *Cathedrals*, and the other Churches of *Ireland*, that are now, as the Prophet saith, *desiled and made heaps of stones*, *Psal.* 79. 1.

For if you walk through *Ireland*, as I rode from *Carlingsford* to *Dublin*, and from *Dublin* to *Kilkenny*, and in my *Visitation* thrice over the Diocess of *Offory*; I believe that throughout all your travel, you shall find it as I found it, in all the waies that I went, scarce *one Church* standing, and sufficiently repaired, for seven, I speak within compass, that are *ruined*, and have only *walls*, without ornaments, and most of them without *roofs*, without *doors*, without windows, but the holes to receive the winds to entertain the Congregation.

And what a lamentable thing, and a miserable sight is this? If you say, that in the time of blindness the people were *over zealous* in building *too many Churches*, and thinking to merit much thereby: I say, that now, in the *fulnes* of knowledge, and the Sun-shine of the Gospel, they are *too riotous* to pull them down, and *too negligent* of Gods honour, and of the Peoples good, to waste and ruinate so *many Churches*, and to let the people *want* them to meet together, to serve God; which will merit a worse reward for them, than they shall have that built them.

You may remember, that when *Moses* was to erect the *Tabernacle*, in the wilderness, within a *desart place*, of no trade or traffick, and therefore not easie to get *any wealth* in it: Yet *Moses* requiring their *aide* and free will offering to do the same; they were ready, and *so willing*. every man, beyond his power, to bring in their oblation in such *abundance*, that *Moses* was fain to tell them, they had brought enough, and *too much*: and therefore forbade them to bring in *any more*; he like a good man and *just*, being not desirous to make any *gain* of their bounty.

And

of the Clergy in Offory.

And you may read in *1 Chron. 29:3.* when King David resolved to have the *Temple* built, what *great provision* he left for the erecting of it; and how *Solomon* his Son did most gloriously finish the same in seven years, and furnished the same with all things necessary for the service of God; and after that *Nabuchadnezzar* had destroyed it, the Jews under *Zorobabel* did most readily, beyond the ability of captived men, newly released, contribute, and offered their *free-will offerings* towards the re-edifying of the same, which they finished in the ninth year of *Darius Hystaspes*, that made it to be *forty six years* in building, from the second year of *Cyrus*, who began it, according as the Jews say, to our Saviour Christ. And because these newly released Jews, that had scarce taken root in the Land of *Jury*, and were but scarce seated, and unsettled in *Jerusalem*, were not able to make this their Temple answerable in glory and sumptuousness, to that most rare and admirable Temple, which those two mighty Kings, and Kings of all *Israel*, *David* and *Solomon*, had joyned their wealth and strength together to make it a most glorious house, for the most glorious and Almighty God; therefore *Herod*, that was but an alien, an *Idumean*, knowing that great and glorious things are to be offered, ascribed, and dedicated to the great and glorious God, re-edified and finished the same most sumptuously in eight years, as *Josephus* writeth; and he built the same so exceeding excellent, and more admirable than the Egyptian *Pyramides*, that *Cheops* builded of rare *Theban* Marble, so that for the rareness thereof, the Disciples shew it our Saviour Christ, saying, *Master, see what manner of stones, and what buildings are here.*

And the Jews generally were so zealous of Gods service, and so ready to build and erect houses for his service, that, besides this glorious, great, and magnificent Temple, they had many Synagogues, that is, other lesser houses, like unto our Parish Churches, dedicated and consecrated for the worship of God; and he was counted a very good man, and worthy of all love and respect, that had built one of these, as they tell Christ, that the Centurion was worthy to have that favour shewed him by Christ, as to

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Luk. 7. 5.

heal his *Daughter*, because *he had loved their nation, and had built them a Synagogue*, that is, a house for the people to meet in it, to pray, and to serve their God in it.

Why the Synagogues of the Jews were built.

And it is most likely, they began to build these Synagogues when the Tribes were *scattered* in the Land of *Canaan*; because the Ark, that remained in *Shilo*, and afterwards the Temple, that was erected in *Jerusalem*, were so far distant from them that dwell in the remotest parts of the Land, that they could not come so often, as they would, unto it, therefore they built to themselves Synagogues, to pray to God, and to serve him in them, instead of the Temple: for so we read that *Moses of old time*, probable, I say, from their very first beginning of their settlement, *had in every City them that preached him, being read in their Synagogues every Sabbath day*: where, by the way, you may observe, that of old time, contrary to the conceit of our new Fanaticks, the reading of the holy Scriptures was accounted the preaching of Gods word; though I deny not, but after it be read and so preached, it may be further explained, as Christ did that place of *Isa. 61. 1.*

Acts 15. 21.

Luk. 4. 18.

The number of their Synagogues.

And you see they had these Synagogues in every City, so they must have as many Synagogues as there were Cities in all their Land; and *Sigonius* writeth, that there were four hundred and eighty of these Synagogues in *Jerusalem*; and the Scripture sheweth that in other Cities and Provinces there were many other Synagogues, as in *Galile*, in *Damascus*, in *Salamis*, and in *Antiochia*: and *Maymonides*, one of their prime Doctors, saith, the tradition of their Elders was, that wheresoever ten Families of *Israel* were, they ought to build them a Synagogue.

Acts 15. 10.

And shall the *Jews*, that were under the Law, and burdened with such infinite Taxes and Ceremonies of their Religion, as were more than they were able to bear, as the Apostle testifieth, be so zealous, so religious, and so ready to part with their wealth and the best things they had to build so sumptuous, and so glorious a Temple, and so many Synagogues, to perform those services that God required of them, which notwithstanding were but the types and shadows of that true Religion which we have, and

do profess to embrace it; and shall we, that have the substance of those shadows, which they had, and the truth of the Gospel of Jesus Christ, which they never had, but in anigmate, preached so clearly and so amply among us, and are freed from all the legal Ceremonies and Ordinances of the Law, be so cold and so careless as we are to repair the houses of Jesus Christ? I fear then that these Jews shall rise in judgment against us.

Nay, more than this, if you look into the stories of the Gentiles, Grecians, or Barbarians, that knew not God, but knew that there is a God which all men ought to worship; you shall find how zealous they were to build Temples and Oracles to their unknown Gods, that were no other than the devils, as the Oracle of Delphos, Amphiarans, Hamonium, Dodonaum, the Temple of Diana, at Ephesus, of Vesta, Ceres, Minerva, and other Goddesses of the Gentiles, and the many many Temples, that the Romans and other Nations built, to Jupiter, Apollo, Mars, and the rest of their false and faigned Gods and Goddesses, that were indeed but very devils; and how sumptuously they erected and gloriously adorned and beautified those houses of these deceitful Oracles, and were so exceeding bountiful, almost beyond belief, in their oblations and donations, to these holy places, as they deemed them, as it appeareth in Herodotus, by the large gifts of inestimable value that Cresus sent to the Temple of Delphos, and other Temples of those Gentile gods.

Quia dii gen-
tium amoris.

Herodotus l. 1.

And because they knew no otherwise, but that these infernal devils were Celestial Gods, and so worshipped them as gods, with Temples, Altars, Sacrifices, Prayers, and Oblations, dedicated unto them, which do only and properly belong to the true and eternal God: therefore Horace saith to them that neglected the erecting and beautifying of these Temples, that belonged to these no Gods:

*Delicta majorum immeritis lues
Romane, donec templa refeceris,
Ædesque labentes ædorum, & fada nigro,
Simulachra fumo.*

Horat l. 3.
Ode 6.

The

The which Ode, that worthy and learned *Imitator* of this best Lyrick Poet thus excellently translateth, in this elegant Lyrick Verse.

Roman resolve thou shalt desertless taste
 Sins scourge, for vice of Predecessors past;
 Untill thou dost again repair
 Decayed Temples, and make fair
 The falling houses of the gods, disgrac'd,
 And cleanse their Images, with smoak defac'd;
 To think thee less than gods, thy power commends,
 Hence take beginnings, hisher aime thy ends;
 The gods neglected did impose
 On sad Hesperia many woes;
 Twice Pacorus, and twice Manæses band
 Our inauspicious forces did disband;
 Who with a plentious prey made glad,
 To little chains new links did add.

And if by the judgment of this *learned* man they shall suffer for all the sins and offences of their Fathers and Fore-fathers, untill they re-edifie the *Temples*, and raise the flat-fallen houses of these gods, and beautifie the defiled *Monuments* and Sepulchres of their Heroes, and other noble persons that were dead: What *shame* and what punishment doe we deserve, for suffering the *Tombs* and Sepulchres of our *heroick Fathers*, and the *Temples*, Houses, and Altars of our good God and our Redeemer *Iesus Christ* to lye so waste, so ruined, and so defiled as they are here in this Kingdom of *Ireland*; for I do believe that of about 100 Churches that our fore-fathers built and sufficiently endowed in the Diocess of *Offory*, there are not 20 standing, nor 10 well repaired at this day.

Truly, I have done my best, beyond my ability, let *Demas* and the detractors say what they please, to repair the *Quire* of *St. Kenny*, and I have privately vowed, and publickly protested often,

often, and engaged my self to God, to His Majesty, and to the People, and I am contented to be bound in a bond of one thousand pounds, that if the Bishops Court and Freshford, (that were given to the Church, and dedicated to God, for the service of Jesus Christ,) shall be restored to the Church, there shall not one penny, or penniworth, of all the rents, and profits thereof, be retained or transferred to me, or any of mine; but it shall wholly and fully be employed and laid out for the raising and reparation of that Cathedral Church which the Lord hath now committed to my charge.

But if I shall still see, as I have seen hitherto, that Rebels and Traytors that have been, (if such as have fought under the Standard of the beast and Great Antichrist, against their own King, to bring him to be murdered, may be so titled,) shall be countenanced, furthered, and upheld, to carry away, and enjoy the Lands and Houses of the Church, and so little regard had of that justice we owe to render unto God, *what belongs to God*, and less respect to the servants of Jesus Christ than to the followers of the Antichrist; then seeing, as the Prophet saith, *in vacuum laboravi*, I have laboured in vain; I have spent my strength, my time, my means, and my money for nought, in seeking to bring to God *what is Gods*, and to the Church *what of right belongs unto the Church*, *Liberavi animam meam*, and I hope I may freely turn the leaf, and as God said of the house of Eli, *I said indeed that the house of Eli, and the house of his Fathers should walk before me for ever: but now, saith the Lord, he is far from me*. And seeing they had so far dishonoured him, and so much prophaned his service, it was just with God so to do.

And so I said indeed, I would do my best, and I would bestow as much as I was able, and perhaps more than many would imagine, to repair the Cathedral Church of St. Kenny; yet now being disappointed of my hope, and finding men preferring flesh and blood before the dictate of the Spirit of God, favouring those, that have been rebels, before such as are religious. Seeing I cannot build the Church of Christ, I have resolved, to the utmost of my power, to overthrow the Synagogue of Satan; that

that is, to punish *perjurers*, and such others, high transgressors of Gods Laws, and to leave the houses of God (as finding my self unable to prevail to do therein any good,) *wasted* and ruined as they are. And if this I cannot do, but that *Scelerum sceleribus tuebuntur*, one false and perjured Jury shall be defended, and protected, and justified by another false Jury; and one wicked oppressor excused by another the like oppressor; or that the fear of great men will not suffer poor spirited Lawyers to afford us Law for any money: then *ad te domine clamabo*, that we can have neither *truth* nor *justice* in the earth.

But to proceed to shew the *miseries* of the Church of Ireland, though it be a very *lamentable thing*, and an unanswerable argument of the *decay* of *Piety*, and of small Religion in the noblest persons, to suffer the *houses* of God to lie as they do, for *hogs* and other beasts to dig up the bones of *holy Saints*, it may be, the *Fathers* or *Mothers* of the now *great Lords* and *Ladies* of the Kingdom. Yet as the Lord said unto his Prophet *Ezekiel*, Turn thee yet again, and thou shalt see greater *abominations*, Ezek. 8.6. so I say to my Reader: For,

2. The great want of able Ministers in this Kingdom, and why they are so scant,

2. As God is without *Churches* for his people to meet in to serve him, so he is without *servants*, enabled to do him service, to praise his name, and to teach his people; and to have *Churches* and no *Churchmen* is to no purpose.

But why have we not such *Churchmen* as are able to instruct Gods people?

I say, it is easily answered; that it is not so *easy* to get able, worthy, and sufficient *Churchmen*, unless there were sufficient means and livings to maintain them: for as *Seneca* truly saith, *Sublatis studiorum premiis ipsa studia pereunt*, where there is no reward for learning, there will be want of learned men, as one demanding why there were no Physicians in *Lacedemon*, answer was made, because there was no *stipend* nor allowance set forth for the *Professours* of that faculty; but as *Martial* saith to *Flaccus*,

*Sint Macconates non doctum Flacce marones,
Virgiliumque tibi vel una ruina dabunt.*

But

But here in Ireland since Hen.8. overthrew the *Abbies* and *Monasteries* that were as *Universities* to breed Schollars, and to send them forth to feed the flock of Christ, and gave the Revenues thereof, which were the *Ecclesiastical Livings* of the Church, unto his *Nobility* and lay Gentry, that spend the same, in many places, in *hawking* and hunting, and perhaps in some other worse employments, the Church of Christ wanteth Schollars, and which is worse, wanteth means to maintain those Schollars, that otherwise would supply the defects of this Kingdom from other *Universities*, if they should have maintenance to support them, and to supply their necessities.

Why we want learned and painful Preachers here in Ireland.

If you say, *Queen Elizabeth* to make up the breach which her Father made, caused the Colledge to be built by *Dublin*, to breed up Schollars, to instruct the *Natives*.

I wish the *Natives* were bred therein, according to the *Statutes* and *Institutions* thereof; but the *Natives* say, I know not how true, that the *English* by friends do carry away the places, and the *Irish*, as they lost their *Friends*, and their *Lunds*, and their *strength*, so they lose their *right*. But the truth is, that the whole *Society* of this Colledge cannot adequate, that number that the *Priories* and *Monasteries* formerly bred; or if they could, yet the means and maintenance being alienated the *Laborers* cannot make up the full tale of bricks, when the straw is taken from them, and they must run over all the Land, like the *Israelites*, to gather stubble, and to use other labour to maintain themselves and their Families.

And to make this apparent unto my Readers, I have here set down all the *Rectories* and *Vicaredges* in my Diocess, and what *Procurations*, (besides their *Subsidies* and *twentieth parts*, which they are, and ought, to pay unto his Majesty, and besides many other Taxes, that must lye upon them,) they are to pay every year, to the *Archdeacon*, to the *Bishop*, and to the *Archbishop*, every third year, and to the *Primate*, when he cometh to visit them: and I have in my last Visitation, with the help of my *Archdeacon*, Mr. *Tear*, and my Register Mr. *Conell*, and two or three more of my gravest Clergy men, searched, and inquired, as diligently as we could, what was the value, that every Living

It may be at some dear year they may be of more worth or that the cunning Farmer may make more of them then the Minister doth.

might be worth *communibus annis*: and accordingly I have here set them down; that my Readers may themselves judge, whether these many Livings, that each Clergy man holds, are more, or enough, *Deductis deducendis*, to make one competent Living, for a worthy and able man, that will constantly reside, and conscionably preach unto Gods people.

And these be the names of the
Livings, their Procurations, their
yearly value, and the persons that
do hold them. *viz.*

		Procurat.			Value.
		<i>l.</i>	<i>s.</i>	<i>d.</i>	
Com. Orm.	R. <i>Offerculam</i>	0	12	0	
Segrave	V. <i>Ibid.</i>	0	6	0	
Episc.	R. <i>Bordwel</i>	0	3	4	
Episcop.	V. <i>Ibid.</i>	0	1	8	
Neyland	R. <i>Aghavo</i>				
Cul. Jun.	V. <i>Ibid.</i>	1	2	8	
Episcop.	R. <i>Rath-Saran.</i>	0	4	8	
C. Orm.	R. <i>Rath-Downy</i>	0	10	8	
Episcop.	V. <i>Ibid.</i>	0	5	4	
Bar. de Ossor.	R. <i>Cowlkerry</i>	0	4	8	
Cul. Jun.	R. <i>Delgnis</i>	0	1	6	
Teate	{ R. <i>Donnogh-more</i>	0	5	4	
	{ V. <i>Ibid.</i>	0	1	8	
Civir. Kilk.	R. <i>Skirke</i>				
Cul. Sen.	V. <i>Ibid.</i>	0	14		
Cul. Sen.	R. <i>Kildermoy</i>	0	4	8	
	R. <i>St. Nicolai.</i>	0	4	8	

of the Clergy in Offery.

11

2. Decanatus de Aghor.

Ecclef. Cath.	R. De Skaffin	o	3	4
Com. Desm.	R. Donnogh More	o	14	8
Williams	V. Tubbrid Brit.	o	4	0
Ecclef. Cath.	R. Clontarbit.	o	4	0
Sir Ro. Foord	R. Killahie	o	4	8
Partridge	V. Ibid.	o	2	4
Buro de Off.	{ V. Killenie and Cahire }	{ o	7	4
Williams	{ R. Cloghmant. and Kilrush }	{ o	7	6
Ecclef. Cath.	R. Rath-Logan	o	5	10
Ecclef. Cath.	R. Comlkashin	o	5	8
R. Deane	R. De Sirke			
Kerney	V. Ibid.	o	14	8
Decan.	R. Irlingford			
C.Orm.	R. Glasbard	o	4	8
Ecclef. Cath.	R. Ballislorcan	o	4	8

3. Decanatus de Odogh.

Archd. Bulk.	R. Castria de Odogh	o	8	4
Drisdale,	V. Ibid.	o	4	4
Barry	R. Glasb-crome	o	2	4
Spencer	R. Rath-behath	o	4	0
Ecclef. Cath.	R. Darbo	o	14	8
Teat	R. Rosconnel	o	8	8
C. Orm.	R.	o	4	4
Goburne	R. Attanagh	o	5	0
Moore	V. Ibid.	o	2	6
Co. Orm.	R. Kilmanan	o	5	0
	Kilkormicke	o	2	8
Com. Orm.	R. Donnogh-more	o	6	8
Drisd.	V. Ibid.	o	3	4
Com. Orm.	R. Kilsolman	o	6	8

The sad Condition

Spenser	R. <i>Comlcrabin</i>	0	7	6
Drisdall	R. <i>Kilmocar</i>	0	4	8
Spenser	V. <i>Ibid.</i>	0	2	4
Drisdall	R. <i>Comer</i>	0	13	4
Cull. Sen.	V. <i>Ibid.</i>	0	6	8
Collegium	V. <i>Disart</i>	0	11	0
Cull. Jun.	V. <i>Mothell</i>	0	9	0
Civit. Kilk.	R. <i>Macully</i>	0	18	6
Cull. Sen.	V. <i>Ibid.</i>	0	0	9
Com. Desm.	R. <i>Don-mors</i>	0	5	8
Spenser	V. <i>Ibid.</i>	0	2	4
Moore Jun.	V. <i>Agharnie</i>	0	7	0

4. *Decanatus de Syller.*

Archd. Bulk.	R. <i>Kilferagh</i>	0	4	8
Moore Sen.	V. <i>Donfert</i>	0	6	8
Idem.	V. <i>Kilranie</i>	0	4	8
Wilson	R. <i>Inshiolaghan</i>	0	10	8
Idem.	R. <i>Tullohanbroge</i>	0	9	8
Idem.	V. <i>Ibid.</i>	0	4	10
Kerney	V. <i>Kilmauagh</i>	0	6	8
Collegium	R. <i>Dromdalgne</i>	0	8	8
Collegium	R. <i>Bally-bur</i>	0	3	4

5. *Decanatus de Claregh.*

Civit. Kilk.	R. <i>Dromerthe</i>	0	2	4
Cull. Jun.	R. <i>Kilmadimocke</i>	0	3	4
Idem.	R. <i>Kilderie</i>	0	5	0
Civit. Kilk.	R. <i>Fennel</i>	0	6	0
Collegium	R. <i>S. Martini</i>	0	2	0
Miler.	R. <i>Gowran</i>			
Drisdall	V. <i>Ibid.</i>	1	12	0
Vic. Dubl.	R. <i>Blanchfeld</i>	0	6	8
Mr. Moore	R. <i>Dongarvan</i>	0	12	8
Miler	V. <i>Ibid.</i>	0	6	4
Cull. Sen.	R. <i>Claregh</i>	0	5	0

DECANATUS

6. Decanatus de Obercon.

	R. <i>Thomastowne</i>			
Teat	V. <i>Ibid.</i>	o	4	8
Co.Orm.	R. <i>Disart</i>	o	2	8
Kerney	{ V. <i>Rosbercon</i> and <i>Shambogh</i>	o	2	10
Cap. Holsey	R. <i>Kilkelbin</i>	o	5	4
Kerney.	V. <i>Ibid.</i>	o	2	8
Spenser.	{ R. <i>Listerling</i> V. <i>Ibid.</i>	o	5	6
		o	3	2
Civir. Watf.	R. <i>Kilmahewog</i>			
Blake	V. <i>ib. & Bally Margur.</i>	o	2	2
Kerney	V. <i>Kilkean and Kibrit</i>	o	4	o
Idem.	V. <i>Tristle Maure</i>	o	2	o
Com.Orm.	R. <i>Rower</i>	o	8	8
R. Deane	V. <i>Ibid.</i>	o	4	4
	R. <i>Tannerueghan</i>	o	6	8

7. Decanatus de Kells.

Teate	V. <i>Ferpoint</i>	o	6	8
Co.Orm.	R. <i>Knoctopher</i>			
Bulkley	V. <i>Ibid.</i>	o	3	10
Barry	R. <i>Aghaviller</i>	o	5	o
	V. <i>Kilknedie</i>	o	4	o
Collegium	R. <i>Kilkeis</i>	o	4	o
	R. <i>Lunethart</i>	o	4	o
Moore	V. <i>Mallardstowne</i>	o	3	o
	V. <i>Ballegh</i>	o	4	8
Moore	V. <i>Earlestowne</i>	o	4	o
Dr Chamberl.	R. <i>Callan</i>	2	15	o
	& pro <i>Synodalibus</i>	o	7	o
R. Deane	V. <i>Callan</i>	1	8	1
	& pro <i>Synodalibus</i>	o	4	2
	Capella villa de <i>carris</i>	o	3	4

8. Decanatus

8. Decanatus de Overke.

Blake	V. Rath-Patrick	0	1	4
Kerney	R. Killokeghan	0	3	4
Idem.	V. Dunkis	0	3	4
Bulkley	V. Illad	0	0	11
Idem.	R. Kilmaboy	0	3	4
Drisdall	R. Ballymartin	0	1	4
Bulkley	V. Portnescolly	0	1	4
Collegium	V. Rath-keran	0	1	8
Bulkley	V. Polroan	0	2	4
Wilson	R. Ballyarsney	0	1	4
Bulkley	R. Clonmore	0	2	8
Wilson	V. Fidowne	0	14	8
Bulkley	R. Tibbriste	0	1	8
Blake	V. Cashlane	0	1	2
Barry	R. Benley	0	3	4
Bulkley	V. Tibbmaghaine	0	3	0
	V. Rossenan	0	0	8
Drisdall	V. Kilbeccke	0	3	0
	V. Killahie	0	0	10
	R. Ballybeth.	0	1	8
	Ecclef. Cathed.	1	11	0
	Colleg. S. Canici	0	19	0
Civir. Kilken.	Prior S. Johan.	4	0	0
Civir. Water.	Prior S. Kathar.	0	6	8
Baro. Olf.	Prior Aghamacartie	2	0	0
Co. Orm.	Prior Kells	6	13	4
Civir. Wat.	Prior Kilkellibine	6	6	8
Co. Orm.	Prior Jerpoint	0	15	4
Vicce: Galmoy	Prior Farteneragagh	2	0	0
Clarke	Prior Inisteng	4	0	0
Q.	Medietat. Fidowne	0	6	8

Col. Welch

of the Clergy in Ossory.

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Col. Welch	{ R. Kilbecocke and Killahie }	0	6	8
	{ R. Rossenan }	0	2	0
Clarke	R. Thomastowne	0	15	0
	Inistrog	0	15	0
Cap. Holfey	R. Kilcoan	0	5	0
Clarke	Collankill	0	3	4
Civit. Wat.	R. Cashlane	0	10	0
Mr. Welch	R. Donkiste	0	13	4
Co. Sup. Off.	{ R. Killemie and Cahire }	0	4	4
Preb. Whiting.	R. Attyre and Attan.	0	5	0

Total 69 4 11 procurat.

**These be all the Rectories and
Vicaridges in the Diocess of Ossory;
and of these**

1. The Dean and Chapter have six: that is,

- | | |
|------------------------|-------------------------|
| 1. Skeffin 3 s 4 d | 4. Bally Lorcun 4 s 8 d |
| 2. Clontarbit 4 s 8 d | 5. Durho 13 s 8 d |
| 3. Rath-Logan 5 s 10 d | 6. Conlcaishin 5 s 8 d |

2. The Colledge of the Vicars have six: that is,

- | | |
|-----------------------|------------------------|
| 1. Disart 11 s | 4. St. Martin 2 s |
| 2. Dromdelgne 8 s 8 d | 5. Kilkeyse 4 s |
| 3. Bally-bur 3 s 4 d | 6. Rath-Keran 1 s 8 d |
| | The Cathedral 1 l 11 s |
| | And the Colledge 19 s |

3. Mj

3. My L. Duke of Ormond, for himself and my Lady Duches have

1. R. Offerdams 12 s	9. R. Kilmocar 4 s 8 d
2. R. Rath-downy 10 s 8 d	10. R. Donmore 5 s 8 d
3. R. Glasghard. q.	11. R. Disart 2 s 8 d
4. R. Lawkil. q.	12. R. Rower 8 s 8 d
5. R. Donnaghmoore 14 s 8 d	13. Knottoser q.
6. R. Kilmenan 5 s	14. Prior Jerpoint 15 s 4 d
7. R. Kilcolman 6 s 8 d	15. Prior Kells 6 l 13 s 4 d
8. R. Donnaghmoore 6 s 8 d	11 16 s Irish.
	8 l 9 s 6 d sterling. procurati-

ons.

But I do understand that this pious and most honourable Duke doth most religiously (as it is said of Arauna, *All these things as a King did Arauna give unto the King*, 2 Sam. 24. 23.) intend to yield up, and to bestow them all for the building of a Colledge in Kilkenny, to bring up Schollars for the service of God, and the perpetual honour and glory of himself and the succeeding Race of his Family for ever; and I beseech God continue his grace in that most godly resolution: And let the God of heaven multiply his blessings upon him, to ride on with his honour more and more.

4. My Lord of Upper Offory hath

1. Koolsherry 4 s 8 d	3. Calline and Cashire 4 s 4 d
2. Aghamacartie 2 l	2 l 5 s Irish.
	1 l 3 s 9 d sterling.

5. My Lord of Galmoy hath

Fartinageraigh 2 l

6. My Lord of Cavan hath

1. Thomastowne 15 s	2. Inistog 4 l and 15 s
	7. Sir Robert

7. Sir Robert Foord hath

R. Killahis, and Kilbecocke, 6 s 8 d

8. Captain Holfey hath

R. Kilcolbin 5 s 4 d R. Kilcoan and Kilbrit 5 s

9. Sir J^o. Ponsonby hath

R. Fidown 6 s 8 d

10. Collonel Dillan hath

R. S. Keiran.

R. Capel: S. Nicolai.

11. Mr. Welch hath

R. Dunkist 13 s 4 d

R. Rosenan 2 s

12. Archdeacon Bulkley hath

1. R. Bananagh

2. R. Kilferagh

3. R. Odogh.

4. R. Disfort: c. or. q.

5. R. Tullisherin

And I did alwaies conceive, that no Churchman, that understood what Sacriledge is, and the hainousness of that sin, would ever accept of any inappropriate Livings, and hold the same as a lay fee from the Church of God; for, if a Clergy man holds it lawful to take five, I do not wonder that a Lay man should hold twenty.

13. The City of Kilkenny hath

- | | |
|----------------------------|--------------------------|
| 1. R. Skirke | 4. R. Dromerthin 2 s 4 d |
| 2. R. Tubbrid britaine 4 s | 5. R. Fennell 6 s |
| 3. R. Macullis 18 s 6 d | 6. Prior S. John 4 l. |

14. The City of Waterford hath

- | | |
|-------------------------------|-----------------------------------|
| 1. Prior S. Katharine 6 l 8 s | 2. Prior Kilkellihine 6 l 6 s 8 d |
| 3. R. Portnescolly. | |

The best Livings in all the Diocess are held by the Nobility, Gentry and Cities.

And all these Rectories are the *best* and the chiefest Livings, that are of *any worth*, or of *any more* within the Diocess of Ossory: and as I shewed you, the *Nobility*, Gentry, and Cities do hold them from the Church, and do *yield little* or nothing for the service of God in those Churches, neither dare the poor *Vicars* and Curates, according to the Bishops appointment, ask them any thing for the serving of these Churches; nor is it to any purpose for any *Incumbent* to sue for any Tythes or rights that belongs unto his Church, for when he sueth, and hath proved the truth of his Allegation, and to his great expences expecteth judgment, then presently, upon a *false suggestion*, comes a *prohibition*, to stop all just proceedings in the Court *Christian*; which is the usual and common practice against all the Christian Ministers in Ireland, when they sue for any right; and which is the cause that the Christians wanting Vicars and Curates, that will not undertake to strive against the *stream*, or to labour in Gods *Vineyard*, and so want bread, our good God is thereby *discounted*, the People *uninstructed*, and ignorance, superstition, and *Papery*, very like to continue still *unremoved* out amongst them.

A memorable Instance.
Mr. Partridge.

And to make this more plain unto you, I will here set down a thing *recenti memoria facta*; A poor Minister, and very honest man, expelled by the Irish Rebels from his Livings, and *plundered* of all that ever he had, and kept out of all, (as we all were, by far more wicked rebels,) was lately *restored* and placed by

by my self in the small Vicaridge of *Killachie*; but Sir *Robert Foord*, having the impropriate Rectory, bestowed the same with his Daughter to a very great rich man, powerful, in former times, with the Long Parliament, and he forbids his *Tenants* to suffer the poor Vicar to have his *Vicarial Tythes*; that were not all worth five pounds *per annum*, because they paid none for all the time of the Rebellion: therefore the poor Vicar *sued* for his Tythes, and by *sufficient* Witnesses proved the payment thereof, before the Wars, unto the Vicar: whereupon the great Gentleman came unto me, and said that *such a Minister* of my Diocess *sued* the Tenants and *Servants* of Sir *Robert Foord*, that was a Privy Counsellour, and a great *Parliament* man, and therefore desired me to *stop* the Suite: I answered, that I could not do so; for what if *all* the men in the Parish were the Tenants and *Servants* of *Parliament* men, and denied to pay their *Tythes* to the Vicar. shall the poor man be without his *means*, during all the *continuance* of the Parliament? So he may *starve* for want of food, and the people *perish* for want of instruction: Then he shewed me a writing under the hand and Seal of *another Bishop*, that *stopped* the proceeding of a Minister in his Diocess against the Defendants, upon the Allegation and proof, that they were Tenants and *Servants* of Sir *Robert Foord*: And I answered, that I was not to *guide* my actions by the doings of *other men*, though reputed never so wise, but to do what I conceived to be *just* and honest without the fear of the *greatest* man; and I answered him, there should be nothing done in his cause but what was *just*; so we parted; and his *Agents* gave it out, that he would spend a hundred pounds before the Vicar should have *any Tythes* there: and the next news that I heard was a *Prohibition* from the Chancery to stop the proceeding in the *Court Christian*, which I conceive to be no furtherance of the *Christian Religion*. And so M. R. *Deane*, Vicar of *Callan*, having *sued* one for his right, in mine Ecclesiastical Court, when the matter was ready to be sentenced, there comes a *Prohibition* to stop it; and so in many other the like causes. And how can a poor Minister, not worth *five pounds* in all the world, nor scarce *clough* to his back, when he

*Cuncta trahit
secum, ver-
tisque ararius
omnis,
Nec patitur
cerva currere
quemque via.*

was put into this Vicarage, wage Law with such a man, of a waste estate, so that he could offer fourteen hundred pounds (some say more) for a *Purchase*? Let the world judge, what would become of *Religion*, if all Impropiators should thus deal with their *Vicars*, and all great men and powerful Parishioners with their *poor Parsons*? Even as I am dealt withal; to spend above *four hundred pounds* to gain the rights of the Church: and to be not *one* for the nearer to prevail, than I was the first day.

What Livings
the Clergy-
men do hold
in their posses-
sions.

But to proceed; having seen how the best Livings are held and disposed of, and how the poor Parsons, Vicars and Curates are commonly dealt withal, you shall understand *what Livings* the poor Clergy men hold in their possession, and of what value they are unto them (*deductis deducendis*.) *communibus annis*, as by the inquisition of three or four of the ablest Clergy-men in my Diocese, with my self, I have understood the same in my Visitation; and thereby my Reader may understand the meanness of our Irish Livings.

Their Procurations.

Worth.

M. Barry hath

2 s 4 d	1. Glasnevin	5 l.
5 s	2. Aghaviller	8 l.
3 s 4 d	3. Benley	10 l
	4. V. S. John	10 l
10 s 8 d		33 l

Mr. Blake hath

2 s 2 d	1. Kilmabrog and Bullymagarney	10 l
1 s 4 d	2. Rath-Patrick	5 l
1 s 2 d	3. Cashlane	5 l.
4 s 8 d		20 l

Mr. Bulkeley

Mr. Bulkley hath

11 d	1. Illud	8 l
	2. Kilmaboy	16 l
1 s 4 d	3. Portnascolly	6 l 10 s
2 s 4 d	4. Polroan	7 l
2 s 8 d	5. Clonmore	3 l 10 s
3 s 10 d	6. Knoelofcr	6 l
1 s 8 d	7. Tibbris	1 l
3 s	8. Tibrahaine	1 l 10 s
And he hath the Prebend of Clonamry 6 l		
15 s 9 d		

Mr. Cull Senior hath

14 s 8 d	1. V. Skirke	16 l
4 s 8 d	2. R. Kildermoy	30 l
6 s 8 d	3. V. Comer	2 l 10 s
1 s 9 d	4. V. Macully	3 l
5 s	5. V. Clarech.	

1 l 12 s 9 d

Mr. Cull Junior hath

1 l 2 s 8 d	1. V. Aghavo	15 l
9 s	2. R. & V. Mosbell	5 l
3 s 4 d	3. Kilmadimoy	4 l
5 s	4. Kilderie	4 l
And he hath the Prebend of Tis Coffin 10 l		
2 l		

Dr. Chamberlain hath

2 l 15 s	1. R. Callan	10 l
pro Synod. 7 s		
	Mr. R. Deane	

*The sad Condition***Mr. R. Dean hath**

4 s 4 d	1. Rower	11 l
1 l 8 s 1 d	2. V. Cullen	40 l
	3. R. Eirke	50 l
1 l 12 s 5 d	And he hath the Prebend of Kilamerie 20 l	
& pro Synod. 5 s 2 d		

The Dean of S. Kewy hath

1. Irlingsford	3 l
2. R. S. Patrick	30 l
<i>The Church down, and the people have neither Sermon nor Service.</i>	

Mr. Drisdall hath

4 s 4 d	1. Caffrie do Odogh	5 l
3 s 4 d	2. Donnoghmore	8 l
13 s 4 d	3. R. Comer	25 l
1 l 12 s	4. V. Gowran	14 l
1 s 4 d	5. Bally-martin	4 l
	Rosenau	2 l 10 s
2 l 14 s 5 d		

Dr. Edwards hath

1. The Prebend of black Ruth	16 l
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Mr. Goburne hath

5 s	1. R. Attanagh	30 l
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Mr. Kerney hath

6 s 8 d	1. V. Kilmanagh	30 l
2 s 10 d	2. V. Rosbercon and Shambogh	10 l
	3. V. Kil-	

of the Clony in Offory.

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2 s 8 d	3. V. Kilcolbin	8 l
4 s	4. V. Kilcoun and Kilbris	3 l
2 s	5. V. Tristle-maur	5 l
3 s 4 d	6. R. Killokeghan	5 l
	7. V. Dun-hitt	5 l
14 s 8 d	8. V. Eirke	35 l

And he hath the R. of Kilmacanagh for his Prebend 24 l

1 l 16 s 2 d

Mr. Miler hath

	1. R. Gowran	40 l
6 s 4 d	2. V. Dungarvan	10 l

Dr. Neyland hath

	1. R. Aghavo	50 l
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Mr. Moore Senior hath

6 s 8 d	1. V. Duxfert	
4 s 8 d	2. R. Kilranio	
	3. V. Ballytabin	6 l
3 s	4. V. Mallardstowne	6 l
4 s	5. V. Earlestowne	10 l
	6. V. Kittis	15 l

18 s 4 d

Mr. Moore Junior.

2 s 6 d	1. V. Attanagh	10 l
7 s	2. V. Agbarney	7 l

Mr. Segrave hath

6 s	1. V. Offerulams	15 l
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Mr. Spenser

*The said Condition**M. Spenser hath*

4s	1.R. Rathbeath	8l
7s 6d	2.R. Cowichrabih	5l
2s 4d	3.V. Kilmocar	
2s 4d	4.V. Denmore	
8s 8d	5.R. and V. Listerling	10l
5s 6d	6.V. Mayne	10l
1l 10s 4d	<i>And he hath R. Mayne for his Prebend 10l.</i>	

Mr. Tente hath

1s 8d	1.R. Donnaghmore	15l
8s 8d	2.R. Roseconuel	16l
4s 8d	3.V. Thomastonue	10l
6s 8d	4.V. Jerpoint	13l
1l 1s 8d	<i>And he hath the R. of Killfane for his Prebend 15l</i>	

Mr. Whittingham hath

1.V. Killanie and Cahire

2. Killinkar

*And he hath Aghore for his Prebend 12l**Mr. Williams hath*

q.	1.V. Tibbrid-brittain	4l
7s 6d	2.R. Gloghmantagh and Kilrush	16l

Mr. Wilson hath

10s 8d	1.R. Inshioaghan	8l
4s 10d	2.V. Tullaghambroge	3l
1s 4d	3.R. Ballynarfooy	12l
14s 8d	4.V. Fidowne	12l
1l 11s 6d.	<i>And he hath R. V. for his Prebend 10l.</i>	

These

These be the *rest* of the Livings within the Diocess of *Ossory*; and the just value (so far as I could learn) of each of them; and do you think that this value is sufficient to maintain an *able* Ministry to supply all these *Churches* and *Parishes* as they ought to be, or that *Papery* shall be suppressed, and the true *Protestant* Religion planted amongst the people, by the *union* of *Parishes*, and the *diminution* of *Churches* without any *augmentation* of their means? *Credat Judæus Apella, non ego.*

Whether the
foresaid means
and rates be
able to main-
tain a suffici-
ent Ministry.

But you will say, his Majesty hath most graciously provided, and it is confirmed by the Act of Settlement, that a very *ample* augmentation is added to all the *meanest* Bishopricks of *Ireland*, and he hath most royally and *religiously* bestowed all the *Impropriations* forfeited to his Crown upon the *several Incumbents*, unto whose *Churches* they did belong.

Object.

I answer, That when God placed man in *Paradise*, the devil was ready to cast him out: and when God maketh our paths *straight* and *easy*, Satan will straight put *rubbs* and *blocks* in our way to *stumble* us: so, though I gave above *fifty pounds* for *Agents* money to follow the *Churches* cause, and spent above *thirty pounds* to procure a *Commission*, to gain that *augmentation*, which his Majesty was so graciously pleased to add unto the Bishop of *Ossory*; yet presently there comes a *Supersedeas*, to stop the proceeding of my *Commission*, and I am not the better, either by *Augmentation* or *Agents*, so much as one penny to this very day: and some devil hath put some *great rub* for a *stumbling block* in my way: untill God removes the same, and throws it where *blocks* deserve to be. And though his Majesty hath been pleased to bestow his *Impropriations* upon the *Incumbents*, yet my Lord Lieutenant and the Council thought it fit, to take forty pounds *per annum* out of those *Impropriations* for the better provision of the *Quire* in *Dublin*; and so by that means, the Clergy of *Ossory* are not the better by *one penny*: that the Clergy might be like unto their Bishop: for I find but four *impropriations* forfeited to his Majesty, and bestowed upon the Church in all the Diocess, and these being set by Mr. Archdeacon *Tente*, to the *uttermost* pitch

Answer.

How the devil
hindereth all
intended good

that he could, they did not reach to forty pounds the last year.

And to say the *truth*, without fear of any man, we are not only deprived of the *Vicarial Tythes* and offerings by the *Farmers* of the great Lords Impropritate Rectories, but our *Lands* and *Glebes* are clipped and pared to become as thin as *Banbury Cheese*, by the *Commissioners* and Counsel of those illustrious Lords: for though his *Grace*, our most excellent Lieutenant, the Duke of *Ormond*, is (I say it without flattery) a man of such *worth*, so noble, so honourable, and so religious, as is beyond *compare*, and for his *fidelity*, and *Piety*, and other incomparable parts, scarce to be equalized by any Subject of any King, and so many other great Lords are in *themselves* very noble and religious; yet as *Rehoboam*, in himself considered, was not so very a *bad King*, but had very *bad Counsellours* that did him a great deal of *dishonour* and damage: so this most *honourable Duke*, and other great Lords, may have, as I fear some of them have, such *Commissioners* and Counsel, that, as well to make themselves a *fortune*, as to enlarge their Lords *revenues*, will pinch the Parsons side, and part the Garments of Christ, betwixt *themselves* and their *Lords*, as my Lord Dukes *Agents* have distrained and driven away my Tenants Cattel for divers great sums of *Chieeries*, and challenged some *Lands*, that as I am informed, were never paid nor challenged within the memory of man.

And thus, as Christ was crucified betwixt the good thief and the bad, so are we, betwixt the good Lords, and their bad Agents.

But let them fear, least by making their Lords great here on earth, they do make themselves little in heaven.

And who dares oppose *these men*, or say unto them, *Why did you so?* Not I, though they should take away my *whole* estate; for as *Naboth* had better have yielded up his *Vineyard*, than to have lost his *life*, so I conceive it better to yield to their desires *quietly*, than to lose both my *Lands* and my *labour* by such a Jury, as will give it away though never so *unjustly*: whereof I have had experience, and a sad proof *non sine meo magno malo*. Yet,

The Civility and Piety of the 49 men.

I confess the 49 men have been *very civil*, and shewed themselves very fairly conditioned, and *religious* both to my self, and as I understand, to all other Clergymen; and I wish that all Noblemens *Commissioners* and Agents would be so likewise,

likewise, that their doings may bring a *blessing* and not a *curse* upon them, and perhaps upon their Lords and Masters, that must give an *account* to God for the ill carriages, and the *oppressions* of the poor by their servants, who *dishonour* their Lords, and make them liable to Gods *wrath* for the wrongs that they do, to make them the *greater*, and so receive the greater condemnation: for great men must not only *do no wrong* themselves, but they ought also to see, that none *under their wings*, and through the colour of their power and authority, do any wrong unto the poore.

Lords and Masters shall answer to God for the oppressions that their servants do under their power.

But to deal plainly, and to shew what respect, favour, and justice we the poor Bishops and Clergymen have from the great Lords and Courts of justice in this Kingdom, I will instance but in the example of my self; who, after I had exposed my self to the dayly and continual hazard of my life, by my preaching and publishing so many Books against the *Rebels* and *Long Parliament*, which I have unanswerably proved to be the *Great Antichrist*, and had, for all their Reign, served, *duram servitum*, and suffered more hardship than any Bishop, and upon my restitution to my Bishopprick, by the *happy restoration* of our most gracious King, having spent above four hundred pounds to gain the Bishops *Mansion house*, where Bishop *Bale* saw five of his Servants kill'd before his face, and himself driven to flee to save his life, and which was given to Sir *George Aike* by *Cromwel* for his service to the *Long Parliament*, I have fully shewed the favour and the justice that I had at the Kings Bench, though I must ingeniously confess my Lord Chief Justice dealt as fairly and as justly as any Judge in the world could do. And I do pray to God that both Judges and Jury and all the pleaders may have better at the Bar of the King of Kings.

Then letting pass the proceeding of the Court of Claim, that gave away the Lands and Houses that were in my possession, while I was in *London*, though a chief Member of that Court promised that nothing should be done against the Church untill I returned home, and acknowledging the civility and fair respect that was shewed me by my Lord Chief Baron,

and the other Barons of the Exchequer, in doing right both to the King and to my self, by putting the Bishops Lands out of charge. His Majesty having most graciously conferred four hundred pounds *per annum* to me and my Successors, out of the fee Farmes forfeited to his Majesty, and the Parliament confirming the same by the Act of settlement; I took a Commission of enquiry, and when all my Witnesses came together, and were ready to proceed, there comes a *Superfedeas* to stop our way: but his Majesties Attorney Sir *William Duvil*, and Sir *Audley Mervin*, and the rest of the Kings Sergeants and Solicitors did so faithfully, so learnedly, and so religiously plead on his Majesties behalf and the Church, (for which the God of heaven will reward them,) that they had the *Superfedeas* superseded and vacated by our most honourable and most religious Lord Chancelour; and then I proceeded, and the Jury found this Bishops house and *Freshford* forfeited to the King, and worth a hundred pounds *per annum*; then coming to *Dublin*, to have my Commission put upon the file, and to get a Patent according to the Act and the Kings Grant to enjoy the same, after I had spent above a hundred pounds to bring the matter to this pass, I received this answer, that my Lord Deputy and Council were resolved to do nothing unless they received the Kings Letter and Command to do it; and though I was sorry for the vast expence of money that I laid out to no benefit, yet I am glad to see men so observant of the Kings Word and Command: I would to God they and all others the Kings Subjects would have obeyed *Solomons* Counsel to observe the words and commands of our late most gracious King *Charles* the First. I should not have needed to suffer so much as I have done, and so often to have troubled our now most gracious King; and to have spent near sixty pounds for Agents money for the good of the Church; and above four hundred pounds to repair the Chancel of *S. Kewy*, and in all above five hundred pounds to recover the Bishops Mansion house, and *Freshford*, from Captain *Burges* and Sir *George Ayskue*, and to be not one jot the nearer, nor one penny the richer for all this money that I have spent; nor have any more by one penny-worth

worth than what my most gracious King, and late loving Master gave me to this very day, and I conceive this to be nothing else, but ———

But then after I received this answer, I presently went to London, and presented this Petition to his Majesty.

To the Kings most Excellent
Majesty.

*The humble Petition of Gruffith
Lord Bishop of Offory.*

Sheweth,

THAT your Petitioner hath suffered the loss of all that he had, and the continual hazard of his life, during all the time of *Cromwel* and the Long Parliament, for his service and faithfulness to your Majesty, and your Royal Father, of most blessed memory.

That your Majesty hath been most graciously pleased, to grant four hundred pounds *per annum* out of the forfeited Fee-farmes for an augmentation to his poor Bishopprick of *Offory*; and that your Petitioner, being by the Sheriff put into the possession of the former Bishops Mansion house, called *Bishops Court*, by vertue of an Order from the House of Lords, and being forcibly driven out by the Tenants of Sir *George Askue*, whom your Petitioner hath therefore indicted three several times by three several Juries, yet after the expence of above four hundred pounds could not be righted. And your Petitioner having got a Commission of inquiry, what Fee-farmes were forfeited to your Majesty, and when the same Commission was superseded, having, with a great expence, superseded that superseder, and had, by the fourth Jury,

Jury, found the said *Bishops Court* to be a Fee-farme held from the Bishop of *Offory*, worth by improvement a hundred pounds *per annum*, and forfeited to your Majesty; yet, after the expence of above a hundred pounds to bring the Commission to this pass, your Petitioner received this answer from the Lord Deputy and Counsel, that they were resolved to pass no Patent of any Lands, granted by your Majesty, and the Act of Settlement unto the Bishops, but to such as had your Majesties special Letters to do the same.

And forasmuch as it had been better for your Petitioner to have had nothing granted unto him, than after such a vatte expence (above five hundred pounds) to miss of gaining one hundred pounds *per annum*; Your Petitioner humbly prayeth; that your Majesty would be graciously pleased to write your Letters to the Lord Deputy to pass a Patent according to what the Jury found, and according to your Majesties former Grant, and the Act of Settlement.

And your Petitioner doth oblige himself to lay it out all for the repair of the now ruinous Cathedral Church of S. Kency, and he shall ever pray, &c.

And his Majesty did most graciously read it every word himself; and then said, I will speak to my Lord of *Ormond* to do it.

So whether I recover it, or not, *Non hujus facio*, I weigh it not arush, for I hope my Saviour Jesus Christ (whose Solicitor I am only in this suit) will not impute the loss of this to me, seeing I have done my very best to regain it for his service; yet could not do it, by reason of the great Friends of Sir *George Aiskue*, who made me, like *Ixion*, (that embraced a Cloud for *Juno*,) to spend five hundred pounds to hunt after a shadow, and to lose the substance, and to have his Majesties gracious *swear*, to become *dswear*; but, let him take heed of *Moses* Emphatical Prayer for *Levi*, and of *Dauids* Propheticall

cal Prediction, what shall become of them that keep the Revenues of the Church, and the Houses of God in their possessions; and let his great Friends, and his Jury pray to God, that they may have more favour from Jesus Christ, than they have shewed for his honour; and if this be the reward that Sir George Aske and the Bishop of Ossory shall receive for their service to King Charles the first, I will say no more, but pray to God, as I do, both day and night, to be a just Judge betwixt me and them, that have opposed me, in this the Churches right, Amen.

So you have seen some part of the miseries of the Church of Ireland, and all the Livings in my Diocess of Ossory, and who holds them, and what they are deemed to be worth, *communibus annis*, unto the Incumbents: and this, together with the state and condition of the Bishoppricks in Ireland, which are now like *Anthropophagites*, eating up and devouring one another, (excepting the poor Bishopprick of Ossory, that standeth yet alone like the *trunke* of a goodly Oake, without boughs, without leaves, without beauty;) when as many Bishops here in Ireland have two or three Bishoppricks apiece: As the Bishop of Cork hath also Ross and Cloyne; the Bishop of Limrick hath also the Bishopprick of Kerry; the Bishop of Waterford hath Lismore; the Bishop of Laghlin hath the Bishopprick of Fermes; the Bishop of Dublin hath also the Bishopprick of Glandelo; the Bishop of Down hath likewise Conner and Kilmore, whose Lands and Lordships the great Lords and Gentry hold, and they the names of those Bishoppricks, whereof, formerly, each Bishopprick was sufficient to maintain an able Bishop. If you say, the Bishops themselves made away their Lands in Fee-farme: I dare boldly and truly say, as Christ doth of the like case, that they who did it were thieves and robbers, *Joh. 10. 8.* and they that received them were no better, but they that retain them worse. When as now two or three Bishoppricks must be *soddered* and conglutinated together, to make an honest *competent* means for one learned Bishop. This I say sheweth the miseries of our Churches, and the difference betwixt the fruits that the purity of the Gospel produceth in

in our times, and the *Pity* of our forefathers that lived in the *Primitive* times, and afterwards under the *manifold mysts* and several Superstitions of the *Romish* Church, when the Lands and *revenues* that they gave to God to maintain the Bishop of *Ossory* to do him service, is now * worth fifteen hundred pounds *per annum*, and our zealous *Gospellers* have brought it, in the last Bishops time, to be scarce worth two hundred pounds *per annum*; and I believe the *other Bishoppicks* are not now and then much *unlike* it, and so we and our forefathers are not much *unlike* those two Sons, whereof our Saviour speaketh, whose Father said unto the first, *Go work to day in my Vineyard*, and he said, *I will not*, but afterwards he repented and went; and he came to the second, and said likewise, and he answered and said, *I go Sir*, and went not: So our forefathers lived in the times of blindness, and knew not well what was acceptable unto God; yet they did to the uttermost of their endeavours and knowledge, what they were able, to please God, and to serve him; and we have his *Truth*, and his Will, his *Gospel*, and his Mercies plentifully published, and poured forth amongst us, and we do all that we can, to *obstruct* his service, and to *evacuate* the Religion of Jesus Christ.

And therefore I do much fear that these *blind Christians*, as our *Gnosticks* contemptuously call them, shall rise in judgment to condemn the great and *quick-sighted* worldlings, and fruitless Christians of our time: who, by their prophaneness and *Sacrilege* have so much hindered Gods Service, and caused our most holy Profession to be so much *blasphemed*, and slighted among *Infidels* and *Pagans*, and the rest of the enemies of Jesus Christ.

The Papists shall rise in judgment to condemn our fruitless and sacrilegious Protestants.

Object.

But you will say, how can that be *Sacrilege*, or those men blamed, that, for the reformation of the Church, took away those things that were *usurped* by the Pope, and *abused* by the Monks and Friars to uphold *Masses* and *Dyrges*, and to continue their Superstition, to the great *dishonour* of God, and the *hazard* of many thousand souls?

Answer.

I answer, if a thief steals my horse, wilt thou take it away from the thief, and keep it still from me? Art thou any better than

than the thiefe to me, or any *juster* in the sight of God? So the *Pope* and his *Popelings* took away the *Tithes* and *Oblations*, the *Lands* and the *Living*s of the *Church*, and *thou* tookest them from the *Pope* and his *Friers*: And why dost thou not *restore* them to the *Churches*, to the which they do belong? For, thou myst remember that when *Nebuchadnezzar* had, like the *Pope*, robbed the *Temple* of God at *Jerusalem*, and abused the *Vessels* thereof in the service of his false *God*; and *Belshazar* his Son had in like manner *prophaned* the same, by his lascivious quaffing therein with his *Queens* and *Concubines*, for which he was *justly* punished by the revenging hand of God, *Dan. 5. 3, 25.* yet *Cyrus*, when he had taken *Babylon*, and so robbed the thiefe that had robbed God, and understood, that these *holy Vessels* did belong to the *Service* of God in the *Temple* of *Solomon*, he durst not meddle with them, to retain them for himself, but, lest he should be punished for his *Sacrilege*, as *Belshazar* was, he commanded them to be carried to *Jerusalem*, and to be restored to their former *proprietors*, and for their former *use* in the divine *Worship* of Almighty God.

And so should *Hen. 8.* and those *Lords* and *Ladies*, that have taken away the *Revenues* of the *Church* from the *Pope*, have restored them to the *Protestant Bishops*, and the reformed *Ministers* of our *Church*. For so you may find a *Decree* of the godly Emperours *Honorius* and *Theodosius* against the *Montanists* in these words, *If there be now any of the Edifices of the Montanists standing, which are rather to be termed Dens of wild beasts, than Churches of Christ, let them with their revenues, be appropriated to the Sacred Churches of the Orthodox Faith; and in the said Code it is said, let the Bishops, Priests, and Prelates (that is of the Donatists) be stript of all their Revenues, and be banished to several Islands; and let those possessions where Superstition hath reigned, be annexed to the holy Catholick Church.*

And good reason for it; for as the *Ark* of God, when it was taken and abused by the *Philistines*, yet did it not then cease to be the *holy Arke* of God, and therefore when it was

F

afterwards

Cod. Theod.
l. 4.

C. 16. tit. 44.
contra Donat.
And so S. Aug.
sheweth all the
godly Emp did
Ep 50 ad boni-
fac, militem,

afterwards sent home by the Philistines, it was received, respected, and as much *reverenced*, and to the same ends *used* by the *Israelites* as it was before; as were also the Vessels of *Solomons* Temple, after their return from *Babylon*: So the Revenues of the Church, though taken from the Church, and abused by the Pope, yet, being *restored* again to the Church, as they ought to be, they have the *same effect*, notwithstanding their former abuse, to promote the *service* of God, as they had before: For being once *dedicated* for Gods service, they ought never be to *alienated* from it, as I have most fully shewed in my *Declaration* against Sacrilege; but, as those *Censers* (where-with the two hundred and fifty Rebels, impiously *usurping* the Priests Office, would needs offer *Incense* to God,) were *hallowed*; and therefore God would not *suffer* them afterwards, to be at any time employed for any *common* uses, but commanded, that they should be made into *broad plates* for a covering of the Altar, *Num. 16.* and so the *Brass* which those Rebels had so wickedly *abused*, should be religiously *used* by the true Priests for Gods service: So the *Lands* and Revenues of the Church that were once *hallowed*, and *consecrated* for Gods Divine Worship, though the Idolaters did *abuse* them, and the Lay Lords *usurp* them, yet God cannot *endure*, that being once in his possession, and *given* for his service, they should be *snatched* out of his hands, and *transferred* to Lay and prophane uses, but that, like those *Censers*, they should *ever continue* for the service of his Altar; and so *St. Augustine* sheweth as much in his 154 Epistle to *Publicola*.

And thus you see, how God is *robbed*, his Service *neglected*, and his Servants *deprived* of their means and maintenance, so that they can neither discharge their *duties* to God, nor feed the *flock* of Christ, and instruct the *people* committed to their charge; as they *ought to do*, and would no doubt *do the same*, if they were *enabled* to do it, which is a *lamentable* thing: and yet I can shew you a *greater abomination*, *Ezek. 8.6.* even in the *Visitations* of these poor and *pillaged* Clergy-men: I remember God hath a *twofold visitation*, the one in *mercy*, to relieve the *oppressed*, to deliver the Captives out of their *Captivity*, as
he

he visited the *Israelites* in *Egypt*, and the like; the other in *justice*; to punish the *malefactors*, and the transgressors of his *Laws*, as he visiteth the *sins* of the *Fathers* upon the *Children* unto the third and fourth generation of them that hate him; but whether the *Visitations* of our Clergy-men be in *mercy*, or in *justice*, or whether it be *pro correctione morum*, or *collectione pecuniarum*, and *refectione corporum*, or both, I will not determine; I believe their first institution aimed at our good, for the praise of them that do well, and the punishment of the refractory and evil doers; but time and craft corrupteth the best things, and as the wicked turn the *graces* of *God* into wantonness, so covetous men and corrupt minds, do abuse all the good institutions of our Ancestors; so the service of the true God was, in time, translated to become the service of the *Idols* of the *Gentiles*; and so, I fear me, these *Visitations* of the Clergy, that at first aimed at their good, and for their relieve, are now become, in many places, an oppression, and a heavy yoke upon their necks, and a burden scarce portable upon their shoulders: As

1. In the multiplicity of them, three or four that may be in one year; as first the *Archdeacon*, he visits, and gathers up his *Procurations*, perhaps all the money that the poor Clergy can procure; then comes the *Bishop*, and he visits, and the Clergy must now double their file, his *Procurations* being twice as much as the *Archdeacons*; then, every third year, the *Archbishop* comes about in his triennial visitation; and if in either the *Bishop*, or the *Archbishops* visitation, the Clergy fail, either in the payment of their *Procurations*, or making such *refections* as shall be to the satisfaction of their *Visitors*, their *Living*s may be sequestred, and let them live as they list; and after all this, the *Lord Primate*, if he please, may come in the same year, to make a *regal Visitation*; and he being so good a man, and coming from so good and so gracious a King, deserves no less than the best; and the best entertainment, that can be made for his Grace is fit to be made for him; And can these many visits, think you, be for the profit of the poor Clergy? But,

1. The multiplicity of Visitations,

2. The *refections* seem to be more burthensome than the *Pro-*

2. The *Refections*,

curations ; especially because the *Procurations* are *certain*, what every man must pay, but the *Refellions* (contrary to the mind of our Saviour, that saith unto his Disciples, *Into what house soever ye enter, eat what shall be set before you*, Luk. 10. 7.) must be to the *satisfaction* of the delicate and delicious company of the *visitors*, and not according to the *power* of the poor Clergy ; when they remember not the old Proverb, That the *full dog* knoweth not *how*, or what the *empty dog* doth bark ; and if they be *discontented* with their entertainment, their *Censures* must be as they *please*, and none dares say, that it is *unjust*, or how can it be so from the *men of God* ? Yet, as *all powerful great men* can easily find a staffe to beat a dog : so the superiour *Bishop* or *Archbishop* can (if they please) soon find a *fault* in a poor inferior Clergy man.

Now I will set down (for I fear no man living,) what *information* I have by Letters from the *last Visitation* of the *Archbishop* of *Dublin*, that was held in my Diocess of *Offory*, by his Surrogate Mr. Archdeacon *Bulkley* : and these be the *very words* of the Letters, that the World may thereby see, and the Judge of all the World may judge in what case the poor Clergy do stand.

My Lord,

IT pleased God a little after your journey to *Dublin* to take out of this life your Grandchild Mrs. *Cull*, who discovered much Religion on her death bed ; and as she wanted not attendance in her sickness, so neither decency, nor solemnity at her Funeral ; Since your Lordships departure your Maid did, unknown to me, marry Mr. *Barry* the Smiths man, whom she brought to lye in your Lordships house, whereupon there arose some quarrels between *Thomas* and her, insomuch that *Thomas* sate up a whole night with Candle-light for fear of the men, as he complained unto me, whereupon I charged the man not to lye at night time in your Lordships house till your Lordship did return ; which hath prevented the like inconvenience since :

since: As to the triennial Visitation I shall give your Lordship this brief account, The Lord Archbishop did not come in person, but sent Mr. *Bulkley*, whom we waited on three miles to bring him into Town, he told us what noble refections he met with in the Diocess of *Kildare, Leighlin*, but that here he was resolved to lodge at his Daughters house, he asked what Provision we had made for his Register, we told him Mr. *Connells* house; when his Register came to Town, though his men some of them and his Portmantle were in Mr. *Connells* house, he did not like his lodging, and complained to the Vicar General; On Monday, after the Commission was read, he told us, that in regard the refection for the Archbishop was neglected, he suspended the Jurisdiction for six months, and whereas he thought to behave himself as a loving brother, he would prove a severe Judge, and that we should expect nothing but utmost justice; we invited him that day to dine at *Whistles*, where we bespoke a Dinner for his refection, which cost six or seven pounds; but he refused, and every day we invited him, but could not prevail; on Tuesday, and Wednesday he seemed very mild and respectful, and earnestly desired to be an happy Instrument in the reconciliation of Mr. *Dean* and my self, Mr. *Cull*, and Mr. *Drisdale*, upon which importunity that we might not discover our selves to be litigious, I was willing to be reconciled to him, whom I had no visible quarrell with, so was Mr. *Drisdale*, but Mr. *Bulkleys* awe upon Mr. *Cull* made him condescend to a great submission, and aske him forgiveness *flexis genibus*; the next day the Archdeacon told me, that if we would discharge his Servants quarters, he would take off the Inhibition upon the Jurisdiction, whereupon Mr. *Connell* and my self engaged to discharge the Reckoning; and so we thought that all things had been ended in a fair correspondence, but upon his departure, he did privately sequester all the Livings of Mr. *Cull* Junior, the Vicarage of *Aghaboe* into the hands of one *Manby* the Archbishops Chaplain, he sequestered out of my own poor means *Donnoghmore* and *Rosconnel*, and two Livings more of Mr. *Cull* Senior, and there were many other Sequestrations that I could not get an account of,

of, which they carried to *Dublin*; Thus praying for your Lordships speedy return to countenance and support the Clergy; I rest,

Kilkeny, July 13.
1664.

Your Lordships most

obliged Servant,

Joseph Teate.

And now having set down *this Letter*, I would have my Reader to *understand* that whatsoever I set down here, touching my *Lords Grace* his Visitation, I say it not to *accuse* any of his Officers of the least fault, or to lay the *least blame* on them for any *unjust* proceeding therein.

The things
acted by Mrs.
Archdeacon
Bulkley in my
Lords Grace
his Visitation,
which the Bi-
shop of *Ossory*
understands
not, as

1. The suspen-
sion of the Bi-
shops jurisdic-
tion.

Canon 24;

But I only set down *rem gestans*, to shew how *heavy* the Censure was, and how *burthensome* (which a just judgement may be) unto the *poor Clergy*, whose neglect or fault, I *excuse* not, if they committed any, but only *pitty* their case under their Censure; and likewise to shew how far, beyond my *understanding*, (which notwithstanding might be most just) many things were acted therein; As,

1. The Suspension or *inhibition* of the Jurisdiction, I know not for how *many months* together, nor for what *cause*, if as Mr. *Teates* Letter saith, for the neglect of the Archbishops *Refectiō*, I find the *Canons* say, that neither the *Archbishops* in their Visitation shall charge their Suffragans, nor the *Bishops* their Clergy, with any noctials or refectiōs, over and above their *ordinary Procurations*, (reserving notwithstanding unto the Archbishops the refectiōs heretofore *usually* received in those Diocēss, where the same Procurations are *not received* by them, which are yearly paid by the Clergy unto their Bishops.)

But

But the Archbishops *do receive* from the Clergy of the Dioceses of *Ossory* all the Procurations that they do *yearly* pay unto their Bishops.

And yet notwithstanding this *exemption* of Refections by the *Canon*, I am sure I paid *seventeen* pound for the *Archdeacons* refection in the Archbishops *last Visitation*, which is a great deal more than the Subsidy and twentieth part that I pay unto *his Majesty* any year, and it may be more than *ever* was bestowed upon a Dinner for the blessed *Apostle S. Paul*.

But you see in the *Letter*, how *highly* they do extoll the Bishop of *Kildare*, which is the *prime* Bishop in the Kingdom, for the *noble* entertainment that he made at this *Visitation*, spending, as some say, forty pounds at least for their *Refection*; and the Bishop of *Lachlin* and *Fernes* in like manner, that was not *much* behind the former, to shew his love and *respect* to his *Metropolitan*, my Lords *Grace* of *Dublin*.

Truly, I do *honour*, *respect*, and *reverence*, and do *heartily* love my Lords *Grace* of *Dublin*, as a most *noble Gentleman*, and a most *reverend* and a *worthy Father* of the Church, and as much, and it may be *more* than any of them, and have suffered somewhat for the love I bare him; though my *large expence* for the rights of the Church darkened the *expression* thereof in the *Archdeacons Refection*, as the *Archdeacon* represented it to his *Grace*.

Or it may be, as some say, my *Jurisdiction* (for the *Jurisdiction* is *mine*, and not my *Archdeacons*, nor *Register*,) was suspended because I *appeared not*, at the *Visitation*, but went to *England* without my Lords *Grace* his leave; especially after I had *notice* of his *Visitation*.

Indeed, I must *confess*, I went after I had *notice* of the *Visitation*: but my *only business* was the business of the *Church*, and I had my Lord *Lieutenants* leave, under his hand and seal, to go without *any prejudice* unto me; neither was I so *forgetful* of my duty, or of civil *respect*, as to *neglect* my Lords *Grace*, but I went unto his *Grace* to excuse my *absence* from his *Visitation*, and to desire his leave, to go on my journey; and he *very graciously* yielded unto me.

And

And why, after *such* leaves obtained, my Jurisdiction, which is *half* my Episcopal Function, should be inhibited, I understand not; If Mr. Bulkley saith, *quomodo constet*, that you had my Lords Grace leave to be absent: I answer *quomodo constabat*, how did I know, that Mr. Archdeacon Bulkley should visit me, and would think me so *uncivil*, and so ill bred, as to forget my respect and duty to my Lords Grace, as to go away without his leave?

I, but why did not you, saith the Archdeacon, send a Certificate under the Archbishops hand, that you had his Grace his leave?

1. Because I did not *understand*, that, if I were at Corke, or Kerry, or some other such remote place from Dublin, it is *absolutely* necessary by any Canon or Law, that I must either go or send to Dublin to get my Lords Grace his leave to go about my most *unavoidable* occasions, of what consequence soever they be, or else, to be *sequestred* from my means, or to be suspended from my jurisdiction.

2. Because that, having his leave *ore tenus*, by word of mouth, I did not *believe* that Mr. Archdeacon would *imagine*, that a man should not trust the Archbishops words except he had it under his hand and seal, when as I never doubted of any *honest* mans word, and much less of the words of my Lords Grace of Dublin.

Yet the Jurisdiction was *suspended*, as they say, for six months, till all the *harvest* and the *profit* of the year should be past over; and what a *grievance* this is, to all those parties, that have *suits* depending in the Bishops Court, to have *justice* retarded all this while, and to those also, that would sue for their *Tithes*, or for any other *rights* within the cognizance of the Ecclesiastical Court, I do not understand it, but am sorry for it: and let others judge of it.

2. The taking of the Articles exhibited against the Dean out of the Bishops Court,

2. When as *Articles* were exhibited unto me of *high* nature, against the Dean of S. Kenny, and I calling him into my Court, to *answer* them, and giving him his *own time*, that he desired to have, to make his *answer*, that he might not be *surprized*, and this long *before* any *inhibition* of my Jurisdiction came into my hands,

hands; I do not *understand* how the *same* *suit*, depending in my Court, could be taken off, but by an *appeal*, and transmitted by a due Course of Law: or otherwise, *all the suits* and causes depending in my Court might be *cancelled* and taken off. as well as this: and what a *grievance* is this, to the prosecutors of any suit, and of how much *damage* I cannot imagine.

3. When the Deane of *Kilkenny* came to be instituted into his Deanery that was *Sequestred* into the hands of Alderman *Bulter*, and would neither pay the Fees for his *Institution*, nor take a *Relaxation* of that Sequestration to this very day; and I letting him alone for *this*, and for many other *prejudices*, that concerned my self, yet when *divers* of his Parish came unto me, and complained how *duely* they paid their *Tythes* and *all duties* unto him, and yet how *roughly* he used them, and how *negligent* he was of them, when as they had neither *Service*, nor *Sermon*, nor *Minister*, to Christen their *Children*, Marry their *Youths*, and Bury their *Dead*, but they must go, and entreat this man or *that man* to do it, and that I could not perswade him to have a *better care* of his Flock, nor to pay any *Dues* to his Majesty, to my Lord Duke of *Ormond*, and the Bishop, I *Sequestred* his *Living* for the *better Service* to be done unto his people, and the sooner to get those *Duties* due both to the King and Bishop; and he understanding thereof, instead of coming to me for to desire a *Relaxation*, (which I expected,) he went and desired to see the *Sequestration*, and the man that had the *Sequestration*, gave it him to *read*, and he put it in his *Pocket*, and keeps it to this day, and gathered his *Tythes*, giving many *opprobrious* terms, and using *great threatnings* against the honest man to whose hands I had *sequestred* his *Living*.

3. The giving of the Bishops Sequestrations without hearing what the Bishop could say for sequestrating them.

And when Mr. Archdeacon *Bulkeley* came to the *Archbishops* Visitation, he, without my privacy, and without any appeal, or demanding what I had to say against him, gives a Relaxation of that Sequestration.

And all this I cannot well understand ; but it puts me in mind of a *Play Book* that I saw on a Booksellers Stall, intituled, *A King and no King* ; and of what the Jews said to Christ, *Hail King of the Jews*, that is in their mind, *Rex sine Regno* : For thus, taking the *Articles* out of my Court, and relaxing the *Sequestration*, and undoing *whatsoever* I had done, I conceived I should be a *Bishop and no Bishop* : or a Bishop without the *authority* and power of a Bishop.

And truly, I do think, I were better to use no *Jurisdiction*, than in *vacuum laborare*, and to do things to no purpose, but only to be undone againe ; which is not so much a prejudice unto me, as it is to all those Parties that had, or should have any *Suits* depending in the Bishops Court, and must every third year go fifty or sixty miles to follow their Suits, and with a vast expence in *Dublin* ; and I wish his Majesty would consider this agrievance of his People.

But now, as *Abraham* said to God, *Gen. 18. 30. I have taken upon me to speak unto the Lord, let him not be angry, and I will speak* ; so I say to my Lords Grace of *Dublin*, seeing I have taken upon me to speak of these things, let not his Grace be angry, and I will yet speak a little of what I have observed in the afore-cited Letters ; And

The things
that the Bishop
of *Offory* ob-
serveth to be
considered out
of the Letters.
1. Touching
the Resection.

1. For the *Resections*, I will say no more but what you see in the Letters ; and what I said before touching this Point, but desire (if we must still continue to give *Resections*

Elions' to the Bishops and Archbishops,) that the uncertainty of the expence might be remedied, and either commuted for a certain Sum of money, or limited not to exceed a Sum as shall be agreed upon, to be convenient, that the poor Clergy might be certain what they are to do, and understand in what case they stand, and not be punished for their ill-doing and neglect of their duty, when they think they have been very bountiful and have done very well; And,

2. For the *Reconciliation* of the persons disagreeing it was a very good, and a very charitable work; but for the *submission* of the *Senior Cull* unto the *Deane*, it puts me in mind of *Æsops Fable*, *Lupus ad caput fontis, bibens videt agnum procul infra bibentem*; for to say the truth, *Ea fama vagatur*, the Dean is reported, and I will not justify the report, to be very litigious, and covetous, and to have much wronged the poor Vicars; and to have been, as Chaplain to one *Delboire* a Cofin of his, at the Siege of *Basing House*, against his late Majesty; which, if true, makes me believe him to be a very unworthy man, and not worthy to be countenanced against any honest man; and I know Mr. *Cull* is reputed to be a very honest man, presented so to me by the *Maior* and Aldermen of *Kilkenny*, and I am sure a very constant and painful Preacher; and yet the *Deane* charged him with such heinous crimes, that, if proved, were sufficient utterly to undo him; Whereupon Mr. *Cull*, to quit himself of the Accusations, preferred these Articles following against the *Deane*, and delivered the same to me, and I finding, that, if *Fame* be true, they might

2. For the reconciliation of the disagreeing persons.

might be all very *easily* proved, did put the same into my Court, to be answered by the Deane: And not to prejudice the Reputation of the Deane, (the things alleadged being not proved,) but that my Reader might the better understand the truth in this place.

And

And the *Articles*, being exhibited unto me, by the *Junior Cull* from his Father, as I shewed before, I required his *Proctor* to draw up the same *in forma juris*, and my Register to deliver them to the *Dean*; and in open Court, I gave the *Dean* his own desired time to answer them; & all this being done, the *Articles* exhibited, the *Dean* having his own time to answer them, and lying long in the Court before any tidings of the *Archbishops* inhibition came unto us, I conceive it *strange*, and cannot understand, *quo jure*, how these *Articles* should be taken out of my Court, as they were, without my *privy*, without an *appeal*, or any other due course of Law, and the offender *quitted*, and set free without any answer to any *Articles*, (which I conceived to be rather a *covering* of faults, and cherishing offences, than a *reformation* of manners,) but especially to consider that the party wronged, and so *highly* injured, should be enjoined to make such a submission, as *flexis genibus* upon his knees, to ask forgiveness to him that did the wrong: *hec mihi magnum est, hec mirum*, I pray you forgive me, that I did not thank you for abusing me: to justify herein the foresaid Fable true; for, I know no wrong that *Cull* did to the *Dean*, but I can make it good, that the *Dean* did many waies *exceedingly* wrong poor *Cull*; And yet *Cull* must be enjoined to ask the *Dean* forgiveness upon his knees; and truly, to this day, I could not learn for what, unless it were for *complaining* that the *Dean* dealt with him, as the *Wolfe* did with the *Lamb*.

The strange
injunction laid
upon Jo. Cull.

And not only so, but the *report* goeth, that the poor man (who spends what he hath, to maintain his two Sons in *Oxford*,) was *awed*, (as the word of my Letter is,) that is, threatened and terrified, that if he did not do as *Archdeacon Bulkeley* enjoined him, he should be *deprived* of all the means he had, and should not be suffered to serve in all *Ireland*: which if true, (as I easily believe it,) is the readiest way to *increase* the oppressions and wickedness of men, to the great *dishonour* of God; and not so further the reformation of those offences, that ought most *severely* to be reprov'd; especially in *those men*, that by the *dignity* of their places, should be the

light and good example unto others, yet will beindeed the very scandal, shame, and reproach of their Calling: I say no more, but that *such proceedings* do seem very strange to me, that never saw the like in the Kingdom of England, nor ever read the like done in any Ecclesiastical Court.

3. For the Sequestration.

And for the *Sequestrations*, I can say little or nothing to them; because I know not well the *causes*, for which they were sequestred; but I pity the *poverty*, and the loss and want that must thereby follow to the sequestred parties, to *disenable* them for a while to do *that good*, which otherwise they might do to themselves and their Families.

Yet, as the old Axiom is, that *Corruptio unius est generatio alterius*, so their *loss* is a gain to the Officers and friends of the Sequestor, (though perhaps they have not so much need of it, as those that are sequestred,) because Mr. Archdeacon Bulkley (as I am informed) wrote his Letters to the *Duan*, and to his Cousin Mr. Lloyd (who, notwithstanding his Letters, dealt like a Gentleman with the sequestred parties) to make the best agreement they could with the *Sequestred Clergy* for their *own profit* and advantage, before they should have their relaxation, which I believe was never so intended when Sequestrations were first ordered to be extended.

But for *Jonathan Cull*, that is said to be sequestred for not going to his Grace, to take leave to go to Oxford, before he went, (which was indeed a fault in *Cull*,) and no man will excuse him, unless he can yield a very good reason for his neglect.

But for his *Non-residency* from his Livings, I think, that the *Statute* doth allow him to be *absent* from his Living, and to live in the University *studendi gratia* untill he be forty years old, and I having sent him word, from the Rector of *Linsell* Colledge, where he is a student, that he must *make haste* to come before the *Alt*; and his new-married Wife being lately dead, he might be thereby so troubled, and in such an *extasia*, as to forget his duty and *obedience* to my Lords Grace, not so much out of *contempt* or neglect of his Grace, as out of *ignorance*, *bashfulness*, or *forgetfulness*, that might well excuse him before

before any mild, and no ſevere Judges à ſauſa licet non à iſto; and therefore *conſideratio conſiderandis*, the fault, which might be accounted *venial*, might be conceived not to deſerve ſo heavy a Censure, as to be deprived of all his means, whereby he is *diſabled* to continue his ſtudy in the Univerſity; which makes me believe, the Sequeſtrator conceived ſome greater cauſe to ſequeſter him, either againſt him, or againſt ſome other of his relation, which is probable, as I conceive it, to be againſt myſelf, whom ſome thought to wound through the ſide of *Jonathan Cull*, becauſe I know the man to be ſo civil, and of ſo fair a carriage, as to give no juſt offence to any one, or in any place; I would the accuſer of his brethren were ſo blameleſs: but many times *Ariſtides* is puniſhed for being juſt, and *Clodius* applauded for his wickedneſs.

Or if he, or any other of my Clergy hath juſtly deſerved puniſhment, I will not be their *Advocate* to juſtify or to exuſe any heinous crime.

And for the *Viſitations* themſelves; the *Biſhops Viſitation* ſeems to be clipped here in this Kingdom of *Ireland* more than ſeems convenient; for the chief parts and duties of this Office of *Episcopacy*, different from *Presbytery*, do conſiſt in theſe two ſpecial things:

The Viſitations of this Kingdom.

1. *Ordination* of the Priests and Deacons to be the Teachers and Paſtors of the Church, to feed the flock of Chriſt.

2. *Juriſdiction*, to rule and govern all the members of the Church, Clergy, and Lay, according to the Laws, Canons, and Conſtitutions of the Church.

And if in this *Triennial Viſitation* of the Archbiſhop, he inhibits the *Biſhops Juriſdiction* for two or three months, before he viſits, and then when he viſits, ſuſpends the Juriſdiction for ſix months more, as here you ſee he doth, or for more than that if he pleaſe, and this every third year; and in any part of the year, when he will; hath not the Archbiſhop ſwallowed up almoſt all the Juriſdiction of the Biſhop? And then as the Pope ſends his *Legatos a latere*, to do only what the Pope directs him; ſo the Biſhop ſhall ſtand by the Archbiſhops ſide, and ſhall be ſet aſide, as oft as he pleaſeth, which ſeems to me

to be a Jurisdiction *ad placitum*, and so little better than a Cypher, that standing by himself, signifieth nothing, and so is worthy of a *Presbyterial* correction.

But, as *Monarchy* is the best kind of Government in the World, when the same is well ordered, and rightly used, as I have most amply shewed in my Book, of the Right of Kings, so the multiplication of powers into one hand, being abused, hath produced *Tyranny* among the Tyrants of the Gentiles; and, as *Presbyterians* say, among the Popes of *Rome*: Therefore our Saviour Christ, seeing how ambitious, and how greedy his Disciples were to usurp authority, forbiddeth them, (not, to use their authority, and the jurisdiction that he gives them,) but he forbiddeth them to abuse it, i.e. not *ἐταχίσουσιν*, to domineer one over another, as the heathen Tyrants did, 1 *Pet.* 5. 3. and to that end, the most Divines say, and I think all, except the Popes Parasites, I am sure all the *Presbyterians* affirm it, that Christ equally distributed the power and authority, that he gave, to the Governours of his Church, which were the twelve Apostles, amongst them all: and therefore they had all equal jurisdiction; though *S. Peter* had the priority of nomination, in respect of order, which must be observed in all the actions and the works of God, which is the *Guid of order*.

Yet I, that am and will be as observant, respective, and obedient to my Archbishop as any Bishop in *Ireland* shall be to his *Metropolis*, say not this, as finding any fault, or laying the least blame, upon the *Canons* and *Constitutions* of the Church, and the *Laws* of these Kingdoms (for all must confess, that the Office and Calling of an Archbishop was not so from the beginning, nor is, *jure divino*, of Christ's institution,) that ordered and appointed the same to be governed and guided by the Bishops *subordinate* to their Archbishops, that are to have the oversight of them; which is a most excellent way, that all things may be done right in the rule and government of Gods Church: So it be done with that temper and moderation that it ought to be done.

But I say this, to the same end as our Saviour said it to his Disciples,

μὴδ' ὡς κατὰ
κρίειν οὐκ ἔστι
τοῦ κλήρου,

See Bishop
Howsons Ser-
mons that
proves this
Point at large.

Disciples, that all things might be done, *Non spiritu, non dura manu*, rather by an inward sweet influence, than an outward extream violence, and that all the Bishops, and the Archbishops in their *Visitations*, and in all their *actions* should study and strive to be like *Moses*, that in the *Government* of Gods people was the gentlest, and the meekest man upon earth, and endeavoured, as he saith himself, to carry them in his bosome, which is the greatest commendation, and the best quality that can be in any Bishop, of whom, it is a shame to say, *Non pater est Aacub*, thou art not the son of *Moses*, sed to *gennera fera*, but thou art more like the savage beasts: when thou art so cruel, so unmerciful, and so severe in the censure of thy brethren of thine own Coar.

For as I said long ago, so I say now, and will say it still, that the rigid carriage of some severe Bishops, and their undiscrēt Surrogates, on the one side: and the high stomacks and proud behaviour of the Presbyters, on the other side, when the *Governours* ruled, and domineered like *Tyrants*, and the *Presbyters*, like stubborn Children, refused to be obedient, hath been one of the chiefest causes of the late distraction and miseries, that we have felt in this our Church.

One of the chiefest causes of the late distractions in our Church.

But I will demand of the Lay men, whether that *Censure*, be commendable, when for a fault that deserves a penny fine, the offender shall be punished with a pound? And that delinquency, which springs through *ignorance*, or forgetfulness, and not of *obstinacy*, shall be equally punished with the highest transgressours; which is, in my judgment, like *Draco*, that wrote his Laws in blood: Yet may you see the like *Draco's* sometimes in the *Sequestrations* and *Censures* of some Clergymen: Poor souls, I can but pity them. And I will not be the Judge, but let the Reader consider it; A young man is newly instituted into a little Living, and becomes bound to his Majesty for his first fruits, then goeth to his study to the University, that he may be the better enabled to do *God service*, in the Church of Christ; yet, because that either through *bashfulness* to go to so great a *Prelate*, that he never was acquainted with, or through *ignorance* of his duty, or *forgetfulness*, or perhaps

for

for *haste* to save his *passage* by Sea, when as time and tide stay for no man; or some other *excusable* cause, he goeth to Oxford without his Archbishops being acquainted therewith, though his *own Bishop* sent for him in all *haste* to come up before the Act: yet for this *hainous crime* and great *piccadillo* fault, he is *sequestred* from all the means he hath, before he receives the *first harvest* fruits, or perhaps *one penny* from the same, whereby he is *disinabled* to pay the Kings *first fruits*, and to maintain himself in the University, and so *undone*: and if this Censure be *equivalent*, and not exceeding the fault, judge you.

And as dislike and *disaffection* produce sometimes *heavy Sentences* upon the poor Clergy for light faults; so I have often seen great oppressions, and much baseness used by some great dignified Clergy-men, that I could name, and yet they were so far from Censure, that others were *upheld* and applauded in their wickedness and so, as the Poet saith, — *Muli*

Eadem committunt diverso crimina fato

Ille crucem pretium sceleris tulit, hic diadema:

One man is applauded and *crowned* for the same fact for which another man is condemned and *hanged*.

Juven. 1.
Satyr. 13.

The last Visitation of the Archbishop in this Diocess of *Ossory*.

But for the *last Visitation* of the Archbishop in this Diocess of *Ossory*, I shall, besides what I have said already of the *Inhibition* and *Suspension* of the Jurisdiction, say somewhat more than I said of the *Sequestrations* of the Clergy; And,

1. Of the *Number* of those persons that were sequestred.

2. Of the *Causes* for which they were sequestred.

3. Of the *Consequents* of their Sequestrations.

1. You must understand, that in all my Diocess of *Ossory*, I have but twenty two beneficed Clergy-men, and of them twelve are non-resident, and eight of the twenty two were sequestred; viz.

1. Mr. Barry.

2. Mr. Cull Senior.

3. Mr. Cull Junior.

4. Mr. Drisdall.

5. Mr. Moor.

6. Mr. Spencer.

7. Mr. Teale.

8. Mr. Kerry.

Whereof

Whereof fix were continually resident, and in my judgment, the most learned, and most frequent constant Preachers, that have any Ecclesiastical preferment in my Diocess.

2. For the Causes, why their Livings were sequestred, I cannot, and I do not say but that they may be very just, either for not rendering to *Cesar* what belongs unto *Cesar*, as the twentieth part, Subsidies, and the like payments, due unto his Majesty; or for not rendering to *God* what is *Gods*, as the due and diligent serving of their Churches, and the payment of their *Procurations*, and the discharging of all other dues and accustomed duties unto his *Grace*, or to them whom he sent to visit them; or for holding their Livings contrary, either to the Civil or the Ecclesiastical Laws of the Land; or for the unworthiness of the persons uncapable of them, or some other just and lawful cause.

My Registers Letter informs me, that Mr. Cull Juniors Livings were sequestred for going to the University without his Grace his leave, whereof I have spoken before; and others for distance of miles, if they were above six miles one from another, though they say, that for the tenuity of their Livings they had the Kings *Patron* under the Broad Seal, to hold them some thirty, and others twenty miles distant; in which case, I say no more, but, if they shall not keep them above six miles distant, they might live better and grow richer here in Ireland by keeping Sheep, than by feeding of Christ his flock; or if the Law prohibits them, to keep them beyond that distance, I wonder, why they are admitted, by the Relaxations of the Sequestrations, to keep them still if they were sequestred, to get Fees for the Relaxation, to Mr. Proby, my Lords Grace his Register, and not to deprive them of either Living; my Lords Grace deals more graciously, and like himself, in granting the Relaxation of them, than his Surrogate did in the Sequestration of them.

But if they were Sequestred, for not paying the Archbishops *Procurations*, or other duties due unto his Grace, I blame them very much, that they paid them not; for though by reason of the smallness of their means, and the unworthiness of the men, in
their

their pains taking, I *forgave* all my Procurations and other dues also, to most of the poorer sort of them, ever since his Majesty came in, and, to my remembrance, have not received so much as ten shillings in Procurations from all my Clergy to this very day; yet that should not make them *careless* or forgetful to pay *all duties*, that are due to other men; and therefore I told Mr. Barry, that faith, for not paying eighteen pence *Procurations* to the Archbishop, he paid thirty two shillings to his Register, for his *Relaxation*, that he did very *unwisely* therein; though, to excuse himself to me, that was *angry* with them all that were *negligent* to pay all dues to his Grace, he had faith, that eighteen pence is not in my *List*, nor in the Archdeacons List of Procurations, neither was it ever paid, or *demanded* to be paid; either by me, or by my Archdeacon, or by any other Bishop or Archbishop *before*; or otherwise, if he known how it came into Mr. Archdeacon *Bulkley* Rowle, he would rather have paid his eighteen pence than thirty two shillings; and so I told every one of the rest of them that were *sequestred*, and paid thirty two shillings for each of their *Relaxations*, that it was their own fault, and their *folly*, that they had not paid what was *so justly* due unto his Grace.

3. The consequences of their Sequestrations,

3. For the *Consequents* of these Sequestrations, as they were very *beneficial* and profitable to the Archdeacons *Friends*, and to my Lords Grace his *Officers*, as I could shew you in what particulars, so they were very fatal and *grievous* to the poor Priests, that were *sequestred*; for I, *charging* them, upon their Canonical obedience, to shew me the *truth* of the proceedings and *sufferings* which they sustained, I received a Petition from the Senior *Cull*, and a Letter of Mr. *Manby*, my Lords Grace his Chaplain, to a friend of his; (which I once thought to insert in this place,) but I did not, yet I perceived thereby, how *heavily* this burthen lay upon the poor mans back, that protested unto me, he spent near *thirty pounds* before he was *quitted* from all his troubles in this business, and he was brought *so low*, that I was fain to lend him *twenty pounds* to be sent to *Oxford* to relieve his two Sons, lest otherwise they should

should be expelled out of their Colledge for want of money to pay their arrears; and how great a *prejudice* and hinderance it was to the *Junior Cull* in his proceedings in the University, himself best knoweth, and can best inform you: the which things I conceived were very much to be *pissied* by any compassionate Father in the Church of God, that hath a fellow-feeling of anothers misery.

And I understand likewise, from the *rest* of the Clergy, and the poor *Clarks* of the Parish Churches, what an *infinite charge* the rest of the sequestred parties had been at, in paying about thirty two shillings Fees for every *Relaxation*, and Sequestration granted against them; besides their own *proper* expences, and, if I am not misinformed, besides two pence a mile from *Dublin* to *Ossory*, (which in some places is betwixt fifty and sixty miles,) to the *Apparator* that served the Sequestration; and besides a far greater trouble and *loss* which these sequestred persons had from the *Tenants*, to whom they had set their Tythes before they were sequestred, and (by reason of the *great charge*, and small means of some of them) were fain to take some part of their money *before-hand*; for when the *Farmers* of their Tythes, saw that their Livings were sequestred, and put into other mens hands, yet, (though they had a *Relaxation* of them afterwards,) they pretended a far *greater loss* than it may be they had, and so made the loss *very great* unto the Incumbent, that must bear all the damage, and save the Tenant harmless; as to instance in one example for all.

The Dean and Chapter having paid me *no Procurations*, for all the Livings that they held, since his Majesties happy restoration, I *sequestred* the same into the hands of two of the ablest and best experienced Prebends, Mr. *Teate*, and Mr. *Kerney*, who, I knew, would give a *just account* to me, and to the rest of their fellow Prebends; and they did set the Tythes unto those Tenants that were *most able*, and gave *most* for them; but when Archdeacon *Bulkley* came to visite the Chapter, his *great friend*, and old acquaintance, the *Dean*, that had all the former years Revenues in his hand, and had given *none account*

An instance of the loss of the sequestred parties.

of any part thereof unto the Chapter, and was much grieved at my Sequestration of it, out of his hands, would not pay the Procurations due to my Lord Archbishop of *Dublin*, no more than he would pay to me any of my Procurations; whereupon Archdeacon *Bulkley*, whether to please the *Deane*, or to pleasure his Cousin *Bulkley*, I know not, sequestered the same again into the hands of his Cousin Mr. *Thomas Bulkley*, and the rest of the Prebends had lost no less than five pounds by reason of that Sequestration, if the Law had not forced Mr. *Tho. Bulkley* to yield it up into the former Tenants hands. And so did the rest of the Clergy lose very much by reason of their Sequestrations, which they had never been acquainted with since my restauration; though I received not forty shillings from all my Clergy since I came to be Bishop to this very day, nor so much as one penny from the Dean in all my life.

Then about two months after the *Archbishops* Visitation was past, I received a Letter from Mr. *Proby*, the *Archbishops* Register.

And therein a List of them that had not paid their Procurations unto his Grace.

At the reading of which, I did greatly wonder at the partiality of Archdeacon *Bulkley*, that could spare to sequester Mr. *Richard Seagar*, Mr. *Whittington*, Mr. *Williams*, Mr. *Richard Deane*, Mr. *Goburne*, Mr. *Wilson*, and Dr. *Chamberlain*, that were the Deans friends, and for whom he interceded, though five of them were non-resident, and yet would presently sequester those eight (whereof seven were alwaies resident, and took most pains in all the Diocess,) whom he knew the Bishop therefore had a very good opinion of them, as well as of those whom he spared; and the Dean had so eagerly, I will not say maliciously, but I dare say carelessly, complained of them; and these also to have their Relaxations granted before they had paid their Procurations; I hope it is not to sequester them again, which they well deserve, if their former warning hath not taught them to pay them. And therefore, I that have alwaies perswaded and taught obedience to be observed by all inferiours to their superiours, would not be negligent of my duty,

duty, to do according to my Lords Grace his Order, but I sent my *Apparitor* to all the particulars of my Clergy mentioned in the Schedule, to come and make *satisfaction* for their Procurations, or to expect what might *succeed*, which they were better, like wise men, to *prevent*.

And they, when they came unto me, shewed me their *Acquittances*, under Mr. *Jux* his hand, that they had already paid them.

So I thought this *storm* was over: Yet within a while I heard that about some ten poor *Parish Clerks*, and five of the Clergy were cited to appear at *Dublin*, (a journey to some fifty or sixty miles, in the short Winter daies, and over waies as foul as any is in *England*,) to answer *Articles* that should be objected against them.

Then divers of the *Clerks* came crying to me, that they had rather leave their *Clerkship* than to take such a journey to *Dublin*; and one of the Clerks the Archdeacon *Bulkley* had given a Licence to, and yet cited him to *Dublin* to shew his Licence, the which, when he shewed, the Officers of the Court said, they *mislook* it, and dismiss the cause, and yet afterwards sent a Citation for the *Fess*. And my Clergy entreated me to *intercede* for them that did not know wherein they had *offended*, nor what could be *objected* against them: and I answered them all, that I would neither meddle nor make in their business; but, if they have done well, then all would be *well*, if otherwise, let them suffer for it, I would never *excuse* their negligence, nor *Patronize* their offence; then some of them appearing at *Dublin*, expecting their Charge, and desiring earnestly to be dispatcht, Archdeacon *Bulkley* answered, Your Bishop is writing of Books, (for he had some inkling of mine intent,) and will not apply himself to my Lords Grace to *intercede* for you.

Yet my Lord Archbishop very *nobly* and *graciously* willed the Archdeacon to take their *answer*, and to dispatch them that they might go *home*; and the Archdeacon *Bulkley* willed them, to *confess* their faults, and to submit unto the Court, and they should be discharged; and I hearing of this advice, willed

them to confess the *truth*, but not of any guilt, wherein they were *innocent*.

And therefore when they had their Articles, ten or twelve, read unto them, (for they had no Copy of them,) they saw, they were but meer *suggestions*, and not any thing in any of them, that could any waies touch them, or prejudice them in any thing, and they presently made their answers unto them.

And when they had answered and confessed *no fault* that they committed ; upon the payment of their Fees, for the charges of the Court, they were dismiss.

Whereby, it seems to me, that, if they were guiltless, and nothing could be proved against them, they might as well cite all the Clergy, and all the men in *Kilkenny*, and suggest Articles against them, to bring them unto *Dublin*, to pay Fees to enrich the Officers of the Court ; and that being done, to send them home *glad* that they are dismiss.

Then after this the Churchwardens of *S. Maries* in *Kilkenny*, having very justly, as I underitand, presented divers persons at the Archbishops Visitation, they were, contrary to the *Canons*, cited to appear at *Dublin*, forty seven miles, to make good their Presentation, as the Churchwardens informed me; which was so ill resented, that we could hardly get any that would take the *Churchwardenship* upon them, for fear of the like troubles if they presented any man. But, when I demanded of the Archdeacon why the Churchwardens were cited to make good their Presentment: He answered, it was not so ; but they retained a *Proffor* to prosecute against those that refused to pay the *Church taxes*, and they not following their suit, they were sent unto, either to come and *prosecute*, or the Defendants should be *dismiss*: which if so, I blame not the proceeding, but let the Churchwardens suffer for their own error, when they sue out of my Court without a dismissal, or an appeal.

Yet out of all *my former discourse*, it appeareth what an *heavy burthen* and an infinite charge this last triennial Visitation of the Archbishop hathbeen to the *indigent Clergy* of *Offory*,
both

Canon 65.
and 67.

both in their *threefold* Procurations, their *manifest* Sequestrations, and *long* Winter journeys to procure their Relaxations, and the *manifest* losses that they sustained by their Tenants, that, by reason of the Sequestrations were disappointed of those tythes that they had taken from the Incumbents, which makes me think, that we do not follow our Saviours Counsel and Precept to *S. Peter*, To feed his flock; nor what we learnt in the old Adage, that saith, *Boni pastores est pecus condere non deglubere*; for certainly these foresaid things do seem *deglubere pecus non condere*; and to cause his shepwards to *starve*, and not to enable them to feed his Lambs.

And therefore, as the sin of *Solomon* moved God to raise up *Hadad* the Edomite, and *Rezon* the Son of *Eliadab*, and *Jeroboam* the Son of *Nebat*, to vex *Solomon* for the sins of *Solomon*, 1 Kings 11. 14, 23, 26. So I do not wonder, that God suffereth the devil to stir up *Presbyterians*, and *Quakers*, and other *Anabaptistical* Sectaries to vex the *Bishops* for these and the like sins of the *Bishops* against God and his poor people, when they suffer and *commence* their Commissaries, Regitters, and other Officers, to be like a *talent* of lead upon the necks of Christ his Sheep.

Why God suffereth Sectaries to vex the Bishops.

But I do therefore demand, if these things, and all the things I shewed to be amiss in this Treatise, ought not to be reformed and amended?

Whether the foresaid abuses ought not to be redressed.

I know some will say, they ought not *thus* to be published to the World, to discover the weakness and imperfections of our Brethren, to make them *more contemptible* in the eyes of the scoffers of our Calling, than they are; and therefore will much *blame* me for this my publication of these things.

But as *Caligula* was so wicked, and his life so *beastly*, that some Historiographers have been in doubt, whether it were best to *bury* them in oblivion, or *commit* them unto memory: and it is answered by mine Author, That, seeing it is profitable to the Readers, and to *Posterity*, to know the *evil doings* of others, and the disgrace they have thereby, to make them afraid to do the *like evils*, lest in like manner they should be published

Reynolds in the life of Caligula fol. 31.

Why great
mens faults
ought to be
discovered.

published to their shame: therefore it is far better to discover the faults of Governours and great men, than to conceal them; because it is done, not with any desire of *any evil* to the doers of those evil deeds, but out of an earnest endeavour to amend them, and to prevent the like carriages in all others; not to disgrace any, but to prevent the disgrace of all.

The Fable of
the Mice.

But though it be not amiss to make known the injustice and the faults of Great men, that there may be a redress of them; yet who dares complain and speak of the Vices of their Superiours? *An tutum est scribere in eos qui possunt proscribere:* I have read how the Mice held a Consultation, how they might escape the fury of the Cat; and one wiser than the rest, said, it might easily be done, if there were but a Bell tied about the Cats neck; for so they might heare her coming, and they might get away; and all liked well, and applauded the device; but to this day they could never agree, which of them should tie the Bell about the Cats neck: So all the poor and inferior Clergy, all sigh, and groan, and complain of their Taxes, and Pressures, and Oppressions, by the Bishops, and Archbishops, and Archdeacons, and their Suffragans, and all that come to Censure them; but not one of them all dares tie the Bell about the Cats neck, and complain of these Great Powers unto the Higher Powers, to have their abuses redressed, for fear of a worse consequence; no less than to be crushed and torn all to pieces.

Yet I remember, what Seneca saith, that he which is careless of his own life, may when he will, be Master of another mans life; so he that is careless of his own state or promotion, and regards not the confluence of wealth and worldly things, may without fear do things that other timorous men dare not venter to do.

The manifold
deliverances
of the Author.

And truly I must confess, that since the great Jehovah, my continual deliverer, hath delivered me from that multitude, of those malicious Enemies, that sought after my life, when I was scarce budded in the world, and ever since hath preserved me so many times from such great, and so unimaginable dangers, as from Captain Flaxen, when I was carried Prisoner

to North-hampton; from Captain Beech, when I was taken prisoner at Sea, from the drunken Captain that would have delivered me to the Power of the Parliament, hard by Aber-yfwith; from Sir John Carter and Courteney, that would have clapt me in prison when I preached for his now Majesty at Conway; from the wicked Committee of plundered Ministers, that said I deserved rather to have my head cut off, than to have any Articles performed with me; from so many desperate Sea-voyages and Land journeys that I passed through; and from Captain Wood, when I was under his hands in the Parliament Ship; from the Great Antichrist, the Long Parliament; and especially from the devil himself, when he threw me down at West-Wickham, and God said unto him, as he did of Job, *He is in thy hand, but save his life*; I never feared what man could do unto me; but as the Prophet David said, the Lord delivered me from the mouth of the bear, and of the Lion, and he will deliver me from this uncircumcised Philistine: So I say, the Lord that preserved me so many times, from so many dangers, will still preserve me, while with a sincere heart I endeavour to discharge my duty: especially seeing the Lord saith, *I, even I am he that comforteth you; and who art thou that art afraid of a man, and of the son of man that shall be made as grass, and forgettest the Lord thy Maker, that hath stretched forth the heavens, and laid the Foundations of the Earth, and hast feared every day because of the fury of the oppressour, as if he were ready to destroy.*

Therefore, as I have been alwaies resolute, and in a manner, desperate, in the judgment of the timorous, as it appeareth, by the three Books, that, in the behalf of our late King, I printed in Oxford, and the three Books that I writ of the Great Antichrist, while the Long Parliament and the false Prophet were in their greatest prevalency; and by the Sermons that I preached at St. Nicholas, and other Churches in Dublin, at Conwey before the Judges, at Llan Sannan, and in all places: So now in mine old age, when I am so near my grave, I have less reason to fear, and more cause to be resolute, to say the truth, to discharge my duty, and to implore my most honourable

nable Friends, my Lords Grace of *Canterbury*, my Lord of *London*, and my old familiar Acquaintance my Lord of *Winchester*, whom God hath placed so near his Majesty, and hath raised to that *eminency* of dignity *pre consortibus* above their brethren, not so much for their own sakes, as for his *honour* and service, and the good of his Church, and like so many religious *Josephs*, to relieve their distressed Brethren, to joyn in mine assistance, most earnestly to beseech, and most humbly to petition to his Sacred Majesty, that he would be graciously pleased to relieve and help the Church of *Ireland* in those threefold grievances that I have foreshewed: as, that

1. Seeing the Lands and Revenues of the Church, were I am sure, in many places of my Diocess, given for their reward that fought against his late Majesty; and that by reason of their *wealth* and great friends to uphold them therein they do possess them; and we that would erect our Churches therewith, are *disabled* to do it without our means, that are so *forcibly* with strong hands, and by *such* friends detained from us; his Majesty would be pleased to cause them, or some others, some waies, and by some means, to have the Churches of God, for the service of *Iesus Christ*, to be erected and repaired *, and not, to the scandal of our Religion, (which the Jews, Turks, and Gentiles would not do,) to suffer our very *Cathedrals*, and so many other Parish Churches to lie so *ruinous*, and so rooted up as they are.

2. That seeing so many great and goodly *Impropriations* are taken away from the Church of Christ, and from the service of God, and are held in the hands of such great persons and *powerful* men, that will not part with them, (as I shewed to you before,) and the poor Vicars of such Rectories *impropriate*, have scarce so much *means* belonging to the Vicarages, as will put bread into their mouths, whereby they are *constrained*, for the relief of their Families, to take *Farms*, and other Lands to occupy, like Lay men, and to neglect their *duties*, and the service of Gods Church, and to suffer the poor people either to be instructed, and to have their children *baptized*,
married,

* Especially the Bishops Cathedral Church in Kilkenny.

married, and buried by the Popish Priests, or to have no Priests at all; and we that are the *Diocessans*, by reason of the small values of those Vicaredges, can find no men that are worthy and able *Ministers*, that will come and accept of those slender maintenances; and those that do accept them, we cannot make them, by reason of their smallness, to discharge them; And seeing, as I said, the Churches are down, and the Lands, Livings, and Revenues of the Church, are *thus*, as I shewed, in the hands of the great and powerful men, and rich Cities, and we can as easily pluck the club out of *Hercules* hands, as get any of them out of their fingers, when the poor men dare not, scarce, *ask* their dues of them, or if they sue for them, the remedy will prove far worse than the disease, to go to Law with *Corporations*, or with mighty men, to spend their money, and commonly to go without their right, as they have a plain-example in my proceedings with Sir *George Ayskue*, and the detention of all my Procurations, (which, as Bishop *Bale* saith, in the Page of his Book, was almost half the Revenue of the Bishopprick of *Ossory*,) by the foresaid great men and Cities ever since his Majesties restauration; and I know not how to get them; it is no wonder to me, that *Pope* should, not only continue, but increase more and more, and the Service of God decay more and more, and injustice, Idolatry, and wickedness abound in this Kingdom more and more, and I tell you herein the plain truth; let who will be angry, and let others think what they please.

And further, seeing, that beside the payments and taxes that they are bound to pay to his Majesty by the hand of their Bishop, and to their Bishop, and Archbishop, and all other payments for their Churches, they are frequently, contrary to the Acts of Parliament, exceedingly molested, taxed, and distressed, for the same taxes, which they have formerly paid, by the Lay Collectors: and the trouble to be discharged from those unjust Taxations is worse, then the repayment of them again, when as *excessus medicina modum*, the remedy is worse than the disease.

Therefore that it would please his Majesty, for the honour

* Especially
the Bishops
Cathedral
Church at
Kilkenny.

of God, and the good of the poor people, and the poor Clergy likewise, to cause the Churches to be built*, and some competent means and sum to be deducted out of those Impropropriations, and to be added for the augmentation and better support of the poor Vicars, and some fairer and easier way to be devised for the poor Clergy to recover their right; and a prohibition of the Layty under a Subpœna to recharge them for those payments which they are charged with, and enjoyned by the Act of Parliament to pay to their *Diocesans*.

3. That seeing three or four Visitations, that may be, of the Archdeacon, Bishop, Archbishop, and Primate, in one year cannot choose but be a *grievance* and a great *burthen* unto the poor Clergy, that are poor enough without the charge of *so many* Visitations, added unto the rest of their taxes: That it would please his Majesty to cause the *Government* of the Church of *Ireland*, to be brought to the same form, manuer, and fashion, that is used in the Church of *England*, that is, for the Archdeacon to Visit for *two years*, and the Bishop to visit every *third year*, and then the Archdeacons Visitation to *cease* for that year the Bishop visits, and the Archbishop to visit *once* in his time, and both the Archdeacons and the Bishops Visitations to *cease* when the Archbishop shall visit.

And *thus* the Clergy and the Church-Officers shall have but one Visitation, *quot annis*, in every one year; which I think is *very sufficient* for the rectifying of *all abuses*, and for the far greater *ease* both of the Clergy and Layty: and which, I believe, none should be against the same, unless it be *such*, as are *too miserably covetous*; for a *small matter* unto themselves, to bring a *heavy grievance* to very many; which for my part, the Lord knoweth, that I never liked it; and I suppose, it should be for the *honour* and praise of the *Chief Governours* and *Fathers* of the Church, as we are stiled, to deal* with our *Clergy* as with our *Children*, to ease them what we can, and not to *make them fast* for our *feasting*.

And I find great reason, that we should in all things here in *Ireland* conform our selves to the Church of *England*; for as
Polyd.

Polydor Virgil write h, that Pope *Adrian*, and after him *Alexander*, moved *S. Christian* the famous Bishop of *Lismore*, their Legate, to call a Synod at *Cashel*, wherein they defined eight Articles, whereof the last was, That forasmuch as God hath Universally delivered the Irish into the government of the English, they should in all Points, Rights, and Ceremonies accord with the Church of *England*: and *Gelasius*, Primate of *Ardmagh*, in the presence of King *Hen. 2.* gave his consent to those Articles.

Polyd. Virg.
l. 13. Hist.
Angl.

campius hist.
of *Ireland*,
l. 2. c. 1.

And therefore I wonder what hath altered or hindered this our conformity with the Church of *England*, unless it be pride, covetousness, or ambition, & *aviditas dominandi*; which are weeds fitter to be rooted out of Churchmens hearts than to be cherished in the Primates of Gods Church, and which I verily believe are now far enough from the thoughts of our most grave and most religious Archbishops, who, as I hope, will most easily yield to this conformity, that neither the Bishops be so abridged in their Jurisdictions, nor their Clergy so much oppressed in their Visitations, as they have been.

Yet here I would not have my Reader to imagine that I speak for the ease or remittance of the Procurations, Taxes, or other Impositions, of them that hold the Abbies, Priories, and Improprate Rectories, which they have for nothing, and as it appears to me, contrary to all divine right; and therefore should pay the same continually every year to them that do the Service of God: but I speak it only for the ease and benefit of the poor incumbent Rectors and Vicars that labour and take pains for the good of Gods people, and for the saving of their souls that hold their means from them.

And, if this may not be done, to reduce the Government of the Church of *Ireland* to the same form, and after the same manner as the Church of *England* is governed, yet that the Archbishops and Bishops should take special care to see that their Surrogates, Chancellours, and Deputies should not any waies to enrich their Friends, Officers, and Servants, and to feast themselves, oppress the poor Clergy, and others the poor Servants and Officers of the Church of Christ. I doubt not,

but the Bishops and the Archbishops are all just, and merciful, and tender-hearted towards all their inferior Clergy; and can no waies be justly blamed for the faults of their subordinate Officers or Deputies, which they are ignorant of; And I do profess without flattery, and in the word of a Christian, that my Lords Grace of *Dublin*, in all that he did, or said, was so noble, just, and gracious towards those honest Clergy men, whom his Archdeacon so severely trounced, that the least shadow of the least blame cannot be laid upon him. And I believe Archdeacon *Bulkley* would never have done what he did, but to satisfy the mind and desire of a most unworthy person, and malicious slanderer and false accuser of his Brethren, which can be neither true wisdom, nor honest policy, to please men, and to offend Almighty God.

And now to conclude our sad condition, when, after all my many years sufferings, and had spent above four hundred pounds to repair the Quire and Chancel of *S. Kenny*, and about six hundred pounds in Law against Sir *George Ayscue* for the right of the Church, and did perceive the success like to be fruitless, I once thought to present this Petition to his Majesty.

To

To the Kings most Excellent Majesty.

*The humble Petition of Gruffith,
Lord Bishop of Ossory.*

THat wheras your Petitioner hath seen how highly your Majesty hath been abused, and how slowly and scantily righted by one Jury, and how much both your Majesty and your Petitioner have been wronged by another Jury, and how mightily he is obstructed to gain your Majesties gracious Grant, and the right of the Church, where your Petitioner is but the Solicitor, and aymeth at no benefit, not so much as one penny for himself.

Your Petitioner, that desireth nothing, but that Justice (which establisheth the Thrones of Kings) may be done to God, to your Majesty, and to himself, he humbly prayeth that the whole matter betwixt him and Sir George Ayskue may be heard at the Council Table, or tried by an honest Jury here in England.

And your Petitioner shall pray, &c.

But, considering my years, full 78, and mine infirmities, and especially how heavy the Seas are alwaies to me, and perceiving the impossibilities of prevailing *contra stimulum calcitrare*, when such greatness doth so visibly oppose me: I conceived, that, till God should otherwise dispose of things, *Sat mihi posse pati*, and pray to God that he would arise and maintain his own cause: *Et det mihi velle mori*: and let them that detain the Right of the Church, and them that maintain and uphold them in it, remain under the prayer of *Moses*, and the Prophecie of *David*, and the judgment of God betwixt me and them.

Deut. 31. 8, 9,
10, 11.
Psal 34. 10,
11, 12, &c.

I amque

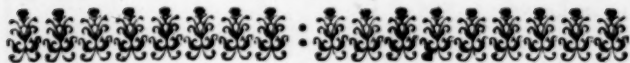
Et tamque opus exegi; and with the two-edged sword of truth I smote at the impieties and corruptions both of the Clergy and Layty, of Church and Commonwealth; and of the great men and rich men without fear. *In me convertite ferrum*; and I doubt not but I shall attract unto my self the malevolency, detraction, and persecution from many men; but I have alwaies armed my self with the resolution to endeavour to do my duty, and discharge a good conscience; and as Queen *Hester* said, so say I; if I perish, I perish, having published my own funeral Sermon in the Sermons I made for others, and committing my self, as I have done ever:

Jehovæ Liberatori.

In Impios Sacrilegos.

H *En mala progenies, fas is servata nefandis,
Gensque inimica deo: dominans voraxque sacrarum
Quid fueras quid fisque vide: tua prima propago
Sancta fuit, sobolemque petet lues atra secundam,
Cum leo terribilis virgineis editus oris
Flammiferam ex orco pellagique plangentibus undis
Educens aciem, magnos urbesque virosque
Sternet, & antiquis solem lunamque movebit
Sedibus: ille etiam patrio jure infima summo
Reddet, & oppressos in cælum mittet incermes.*

A



A Prayer of the Author.

O Sweet Jesus Christ, as thou art God in Heaven, and hast a care of thy Church here on Earth, I beseech thee, suffer not thy Servants, that stand for thee, to be cast down and trampled under feet, and those that have fought against their King, to bring thine anointed Vicegerent to be murdered, so carry away the Inheritance of thy Church, and the Lands that were dedicated for thy Service, to be enjoyed for the Reward of that transcendent wickedness; lest thy Servants should be too much dejected and disheartened to stand for thine honour, and thine Enemies encouraged to proceed on in the like malicious wickedness: but rather let them feel the power of *Moses* Prayer for *Levi*: and *Dauids* Prophecie against them that will rob thee and thy Servants of their Houses and Possessions: and be thou a just Judge betwixt us and them. *Amen.*

FINIS.

May 24 page 85
Traver spr. in matls 6-23- pag 146.
on bank of river. Traver s. s. pag 27.
outcrop of limestone in valley near
Traver s. s. in matls 6-23- pag 31.

Rebellion ser in Rev 4.8. pag 77. 78.
8. pag 85. 86. 87. 88. 89. 90. 91. 92. 93.
114.
Reproban ser in Rev 4.8. pag 130.
131. 132.

Servant of the Lord ser in 2 cor 1. 24. 25.
The vanity of all things ser in Psal 114. 5.
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The vanity of all things ser in Psal 114. 5.

Tents or Tabernacles ser in 2 cor 5. 1. pag 20.
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The mortality of y^e soules.
in 2 Cor 5.1. pag 46. 47. 48.
Two kinnes to m^oow v^o to f^ond f^od
sor in Rom 4.8. pag 75. 76.
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is to f^ond h^o h^ou. When to h^ou want
fook him stillom pag 36. 38. 39.

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